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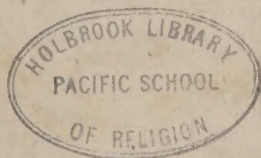
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FOR THE YEAR 1827

VOLUME IV

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THE

CHRISTIAN MAGAZINE.

VOL. IV.

JANUARY, 1827.

No. 1.

SACRED RHETORIC.

To the Editors of the Christian Magazine,
GENTLEMEN,

It is a subject of much satisfaction to the enlightened friends of Christianity, that there is manifest, among the American Churches, an increased and increasing attention to Sacred Rhetoric. The gospel does not acknowledge itself *dependent* on this, or any other art or science, for its success. But still it does not disdain any voluntary and free-will offering from any branch of learning. There is a clear distinction between meretricious ornament, and sophistry; the arts of a spurious popularity, and the sober, substantial aids of well defined principles of knowledge. While St. Paul utterly rejected the unnatural collocation of words, and foolish gesticulations and tones,—“the wisdom of words,”—adopted by the Greeks to give their proud and empty philosophy, a venerated character in the eyes of the multitude, he never refused to avail himself of the knowledge of nature and of facts, in his preaching and defence of the gospel. To this purpose he availed himself, doubtless by inspiration, of what he knew of the characters and crimes of men; he brought

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to his aid the knowledge of history, of natural philosophy, of mythology, and even of poetry and commerce. These facts might be confirmed by quotations from his Epistles. But this is unnecessary. They are more than sufficient to overthrow all objections against the employment of Rhetoric in defence of the christian cause. For what is Rhetoric but the application of the knowledge of nature on a particular subject, to the promotion of the best interests of man? What is a good writer, but he who presents truth in such a way as an uninstructed child would present a truth of the same nature, which he perfectly comprehended? What is a good speaker, but one who utters every kind of truth in the same manner, as to tones, looks and gestures, in which a statement of the same kind is made by a man wholly in earnest and unembarrassed? But I fear that I have detained you too long on a mere exordium. What I propose is to offer some thoughts on

PREACHING TERROR.

The certainty, and duration, and dreadfulness, of future punishment, belong appropriately to the department of the theologian. For myself, I have no doubt of

the certainty and eternity of future punishment. The frequency of preaching on the subject, and the manner of writing and speaking, belong to the department of sacred rhetoric.

1. The frequency of preaching terror. On this subject it is a good rule not to preach it *always*. One grand principle may be considered as fundamental in the breasts of all conscientious preachers, that terror, and indeed every other part of the gospel, ought to be preached in such a manner, as to produce the best effect. And is it not an obvious truth, that *any* subject, perpetually before the mind, or of frequent occurrence, loses thereby a great portion of its influence? The soldier, the sailor, and the surgeon, can each bear testimony, that the frequent occurrence of a dreadful object tends greatly to diminish the force of the impression it is suited to make on the mind, and the feelings. The Bible is not *all* terror. This is a sufficient reason why ministers should not always preach it. Permit me now to inquire, Messrs. Editors, if there are not some preachers, who, in their most commendable zeal to write a good application to their Sermons, seldom fail, even for one Sabbath, or one Sermon, to preach terror? May not a good application be written without this? It ought to be remembered that the last impression on the mind of the hearer thrusts out, in a degree, those which went before it. If then this last impression is perpetually that made by terror, is not the general effect of such a man's ministry much the same as it would be if he preached on no other subject. The wicked hearer, who declares that his minister preaches nothing but hell and dam-

nation, describes precisely the effect which the preaching has produced on his mind; and the temper with which he declares it, shows too plainly that it has done him no good. The application of a sermon may be, and often is, nearly all that is heard or remembered. A student in one of our Colleges was once heard to say, as he was going to the place of public worship, "I hope I shall get to sleep before the anathemas begin to fly." I have selected above the most unexceptionable case of the too frequent preaching of terror. Concerning those, if there be any, who always do this because they have nothing else to preach, or are too indolent to prepare a sermon on a more difficult subject, the course they pursue is sufficiently full of matter of lamentation to be passed over in silence.

But while the minister of Jesus Christ ought to guard against the too frequent exhibition of terror, he ought not on the other hand to be too sparing in the faithful declaration of this part of the gospel. Declarations full of terror are not unfrequent in scripture, neither should they be in sermons. It is impossible to give *precise rules* on the subject. Much room is, and must be, left for the exercise of a sound discretion. And the man, who is unable to exercise this vitally important faculty, in an eminent degree, ought not, in my opinion, to be a preacher.

2. The manner of writing on this subject. Some have advocated the propriety of employing the language of scripture, exclusively, in preaching terror. It may, however, be difficult to assign a reason for this, in the present case, more than in any other. It seems more important to re-

mark that the preacher is not at liberty to transcribe into a sermon all the expressions of scripture, which proclaim terror. All the sentiments of scripture, we have, undoubtedly, a right to employ. But some of the expressions are different in our translation from what they are in the original: And others have a meaning, associated with them in the minds of most hearers, which did not belong to them originally. And besides, preachers, at the present day, ought not to feel themselves on an equality with the inspired penmen, and with Jesus Christ. "Another erroneous principle," said President Edwards, "that some have been at least in danger of, is, that ministers, because they speak as Christ's ambassadors, may assume the same style and speak with the same authority that the Prophets of old did; yea, that Jesus Christ did in the 23d of Matthew. 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' &c.

"The principle is absurd, because it makes no difference in the degrees and orders of messengers; though God has made a very great difference; for tho' they all come, in some respect, in the name of God, and with something of his authority, yet certainly there is a vast difference in the *degree* of authority with which God has invested them. As there is a great difference in their authority, and as Christ came as God's messenger, in a vastly higher manner, [than an ordinary minister,] so another style became him, vastly more authoritative, than is proper for us worms of the dust; though we are messengers also of an inferior degree. It would be strange if God, when he has made so great a difference

in the degree in which he has invested different ministers with his authority, should make no difference as to the *outward appearance and show* of authority."^{*}

If then ministers may not imitate Christ in some of his expressions on this subject, they surely may not go beyond him. They may not rack their invention to find the most dreadful language in which to address their fellow men on the most dreadful subject. Were the preacher's heart *full* of love to his hearers, he would find no temptation to do this. There is reason to think it best to avoid, generally, such language as is expressive of bodily suffering. The immortal author of "The Wealth of Nations" in his "theory of moral sentiments," remarks, "In some of the Greek tragedies, there is an attempt to excite compassion by the representation of bodily pain. Philoetetes cries out and faints, Hyppolitus and Hercules expire. These attempts to excite compassion by the representation of bodily pain, may be regarded as among the greatest breaches of decorum of which the Greek stage has set the example." He asks, with much force, "what kind of tragedy would that be, the subject of which was a violent fit of the colic?" With much greater emphasis, may we not ask, what kind of hell would that be which should consist in a perpetual toothache or colic? Are not all representations of this sort infinitely beneath the subject? Are they suited to affect the heart? But are not all representations of bodily suffering, of every kind, in some degree of the same nature? That there will be bodily suffering in the world of despair, is beyond dispute. But

^{*}See Edwards' *Thoughts on the Revival of Religion*, part iv. sec. 2.

the scripture represents it as mainly the *effect* of mental agony. Who can read of weeping and wailing and gnashing of teeth, without feeling that the source of them is mental anguish? There is reason to think, from a few experiments, that a faithful analysis of the language of scripture would result in the conviction that the principal source of future misery will be mental anguish and despair. Against all representations of bodily suffering, there is this strong objection, founded in the constitution of man—that such is the natural sympathy of the mind with the body, that the former braces itself, involuntarily, to endure what is inflicted on the latter. The grand hope of making sinners feel that they *cannot* “dwell with devouring fire,” arises from being able to make them feel that the fortitude of the soul will be destroyed by its own sufferings. Would not this mode of writing serve to guard against another mistake, that of supposing terror to consist in *words* rather than in *thoughts*. There is more real and affecting terror in a sentence like this, “Every one of us shall give account of himself to God,” or this, “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil,” when brought down before a congregation, to apply to all the particular parts of human life and conduct, than in all the hard and terrible words ever clustered into the most frightful sounding sermon. Every attentive observer of the effects of preaching, must have seen that a congregation will sit very quietly, and with apparent indifference, to hear the most shocking description of bodily pain, as the future punishment of sin. At this day, we read with

astonishment of the effects produced on congregations, 70 years ago, in this land, by the preaching of terror. President Edwards says, he rejoiced to see men so impressed as to be the subjects of very visible bodily affections. Much no doubt of the effects of preaching, in his day, of every kind, was owing to the special operations of the Holy Spirit. But it is very obvious, that nothing will so soon make the body writhe, as a representation of mental agony. May we not suppose it was in this way, that his masterly pen produced, by the blessing of God, such wonderful effects? He certainly was far above all those arts, by which an impassioned declaimer seeks to throw his hearers into a flood of tears. And yet his congregation often wept and cried out aloud.

The manner of speaking is, perhaps, not less important, than the manner of writing, on this subject. Nothing can be more unnatural than a cold, unfeeling, *hard* manner of proclaiming the terrors of the Lord. Who can believe that the preacher is in earnest, unless he appears to *feel* what he says? Let two things combine to impress the preacher's mind, and he can scarcely fail to speak well on this subject—a deep sense of the certainty and awfulness of the truths he declares—and an ardent love for souls. Those who have heard a preacher in the time of a revival of religion, when his own faith in invisible things was so strengthened and quickened as to give him a lively view of future misery; and when his heart was melted with love to his hearers; must have observed that his whole frame seemed to tremble under an impression of the infinite magnitude and importance of what he

was about to say, when he proclaimed the terrors of the Lord—his affection for his hearers almost interrupted his utterance, and gave a deep-toned mellowness to his voice, which, united with his pale countenance, and the starting tear, gave a solemnity and certainty to his message not easily resisted. R. N. M.

For the Christian Magazine.

Messrs. Editors,

I HAVE thought that a brief exposition of some difficult passage of Scripture, inserted in each number of your valuable Magazine, would be acceptable to many of its readers. I submit to you the following: and, if this meets your approbation, I will endeavor to furnish you, occasionally, with a piece of this description.

EXPOSITION OF 1 CORINTHIANS, xi. 10.

For this cause ought the woman to have power on her head, because of the angels.—*Διὰ τούτο όφείλει η γυνή εξουσίαν έχειν επί της κεφαλής, δια τους αγγέλους.*

“Mr. Locke,” says Dr. Doddridge, “acknowledges with a modesty which does him much honor, that he did not understand this text.” Many other commentators have evidently been in the same perplexity respecting it with Mr. Locke. Rosenmüller calls it, “*locus vexatus*”—a perplexing passage. And it is apprehended that generally, by common readers, its true meaning is not obtained. When it is said that “the woman ought to have power on her head,” the import is not clear. The original word, (*εξουσίαν*,) rendered “power,” among its more prominent significations, denotes authority. In a secondary sense, it signifies the emblem or badge of authority. It is then used in a still greater latitude, to represent

any mark of distinction: and seems here to be employed by the Apostle, passively, to denote the emblem or badge of being subject to authority.* The same thing is evidently intended by it, which is referred to in several other places in this chapter, as a covering for the head.† This covering, worn by the woman, was considered as an expression of her subjection to the man. “A man indeed ought not to cover his head, forasmuch as he is the image and glory of God:” he stands at the head of this lower world. “But the woman is the glory of the man.” “The woman was made for the man”‡ In a certain sense, she holds a secondary rank. It was proper, therefore, that she should have a regard to this fact: that her demeanour should correspond with the station in which an all-wise Providence had placed her. She ought to wear a covering on her head, in their religious assemblies, and in all public places, inasmuch as the contrary proceeding would manifest a want of modesty—would show a masculine boldness, altogether unbecoming the female character.

This, says the Apostle, ought to be done, “because of the angels.” Whom are we to understand by these angels? Beza thinks, The prophets, or teachers, who were present, speaking and officiating as messengers from God. Ministers are often called, “messengers,” or “angels.”§ Calvin says, “Celestial spirits, present in the assembly.” Pareus says the same. According to him, “The Apostle admonished that women ought to take heed not to offend by any impropriety

* So Glassi Phil. Sac.

† Verses 4, 5, 6, 7, 13. ‡ Verses 7, 9.

§ Mal. ii. 7. Rev. chap 2 and 3.

these pure and holy spirits, the guardians of the church, and the inspectors of its worship."* Doddridge interprets the passage in the same manner.—"Because of the angels, who are especially present there, [in worshipping assemblies] and before whom we ought to be exceedingly careful that nothing pass which may be indecent and irregular, and unlike that perfect order and profound humility with which they worship in the Divine presence."† Scott says, "Probably the Apostle referred to the presence of holy angels—as spectators, or even in some respects as joint worshippers with believers in their public assemblies; which therefore ought to be regulated with the most exact propriety, that these heavenly worshippers might not witness any thing unbecoming so holy an occasion."‡ Dr. Whitby understands by "the angels," *evil spirits* present for the purposes of mischief."§

All these interpretations are evidently strained; and seem resorted to, not because the writers were satisfied with them, but because a better did not in their judgment occur. There is an interpretation suggested by Dr. Doddridge in a note, as from Mr. Gough's Dissertation on the passage, which, it appears to me, is the true one. By the angels here mentioned, Mr. G. "understands *spies*; who he supposes came into christian assemblies to make ill-natured remarks, and so would be glad to blaze abroad any indecencies they might observe there." It is certainly very natural to suppose that some persons would resort to the worshipping assemblies of this new religion, to see what they could discover, and to

carry away reports of what they had witnessed. And the original word, (*αγγελους*) rendered *angels*, may, without any violation, be understood as denoting these persons. Indeed it is the same word which the Apostle James uses, to designate the messengers whom Joshua sent as spies to Jericho. Rahab, he says, "received the messengers, (*τους αγγελους, the spies,*) and sent them out another way."* And some of the best critics in the language of the New Testament, actually give the word this meaning in the passage now before us: "*spies*, who, from among the heathen, are present in your sacred assemblies, for the purpose of making their observations."†

Here, then, it appears to me that we find an interpretation of the passage, natural, easy, and free from the difficulties and objections which attend the others. The Apostle enjoined it on females, in their christian assemblies, to appear with a due regard to modesty and propriety; to avoid every thing which would look like forwardness, or like usurping an authority which did not belong to them; so that the enemies of christianity, who were watching for occasion, might have no evil thing to say against it. Probably some evils of the kind referred to, had existed. The Apostle directed his remarks to correct them.—The passage recognizes that general dictate of common sense, that men and women are appointed to move in different spheres, and appear best when they act each in their appropriate character. "An *effeminate* man, and a *masculine* woman, will always be disgusting and shameful."—The passage shows likewise that christians are not released from the rules of common

* Vid. Pareus in loc. † Dod. in loc.

‡ Scott in loc. § As quoted by Dod.

* James, ii. 25.

† Schleusner.

propriety. The things which nature itself teaches them, and the things established by custom, when there is no evil in them, are to be duly regarded. L.

For the Christian Magazine.

UTILITY OF HISTORICAL THEOLOGY.

NUMEROUS and convincing facts evince the rapid growth of science in our country. In such a state of society, it is but natural to conclude, that every branch of knowledge will be advancing. Were this not the case, like a human body that loses its proportion, the mind would become deformed. Aversion to this deformity has led the wise in every age, as far as possible, to cultivate a steady and equal increase of the various branches of science.

Among the studies peculiar to a christian minister, that which seems hitherto, in a measure, to have been neglected, is Historical Theology. By this is comprehended all the dealings of God towards men, as recorded on the pages of sacred and ecclesiastical history. In his word God has taught us what to believe, and what to do. This is theology in theory. In his providence we see his hand moving and directing the wheels of nature. This is theology in practice.

We learn much from the painter when we hear him unfold his plan, describe the process, and tell the result. But all this falls far below the lively view which we obtain when the picture is placed before our eyes. So in reading the book of revelation, we learn much of the character and will of God. But this does not exhibit him as present to the sight, and operating amongst us, as we see him in his providence,

and as he appears on the faithful page of history.

Were we to regard this study merely as a pleasing one, it would bear a comparison with any other. As mere history, it exhibits a greater hero; a deeper plot, and incidents more various and interesting than any other, real or fictitious. Nor is this all. In other history the character of man is presented in its dark deformity. Here we see it as it begins to be gilded by the beams of the sun of righteousness. We faintly trace some lines of beauty. And these lines derive a tenfold lustre from the surrounding darkness.

But, from historical theology we derive solid advantages.

The knowledge which it reveals is true philosophy. It exhibits man as he is. The history of the church is a history of facts. Like other authentic records it is equally entitled to our attention and credit. By studying this, the preacher becomes acquainted with human nature. He learns its operation while wholly under the influence of depravity, and also as it is affected by religious cultivation. He sees what motives will have influence upon man, and how the truth may be directed, so that, like the arrow, it should pierce the heart.

Historical Theology, is a history of divine providence. The exhibitions of God in his providence, dissipate the clouds which are round about him, and bring to light many of his mysterious designs. Here we see how he controls all human events—brings good out of evil—and accomplishes the purposes of his benevolence respecting his children.

The history of the church of God is a commentary upon his word. It explains and confirms,

but never contradicts the scriptures. Does the bible say that man is sinful and proud? The religious history of the world confirms it. Does the bible contain a peculiar set of principles and rules for human conduct? Religious history shows their tendency and effects, both when fully embraced and followed; and also when but imperfectly understood. And it shows in contrast, the influence of other systems, which the ingenuity or fanaticism of man has devised.

The bible is an ancient book, adapted to customs and opinions long since passed away. A knowledge of these opinions and customs is necessary in order to understand many parts of scripture: yet these can only be known by a familiar acquaintance with history. And this study is becoming increasingly necessary as our manners differ more widely from the ancients, and we recede from the ages in which the scriptures were written.

The bible contains many positive institutions. These have been the subject of continued controversy. A record of the opinions and practice of the church respecting this controversy, cannot fail to be important. By this record too we learn what have been the speculations of men—when these speculations have succeeded, and when they have failed. Thus we treasure up the wisdom of ages, for our benefit in time of need. And when pressed with questions of doubt and difficulty, who would not gladly resort for aid to such a source?

Like the chart to the mariner, this is a guide to our devious course. It shows us the shoals and quicksands where others have been lost; and warns us to avoid the dangers of the way.

From this we refute the objections of the infidel. How will you convince an unbeliever that the bible is the book of God, so well as by appealing to that very evidence by which he thinks to prove it false? He objects to its authenticity—to its inspiration—to the spirit of prophecy which its writers possessed, and to the miracles which they wrought. And to history the appeal must be made. To this he himself resorts. This is his chief weapon of defence. If you can wrest this weapon from his grasp, and make it recoil upon himself, he can no longer withstand. You have given him the fatal thrust.

And to show the infinite superiority of the christian religion—to every other, we need only resort to facts, as they lie in the pages of universal history. Compare the writings of the Apostles with every other production of that age. Mark the regular advance or decline of prosperity and refinement with that of religious knowledge. View the present condition of the world.—Why are the present inhabitants of our country more refined and happy than its former possessors? Because they are governed, in some degree, by the spirit of this religion. And why, in every part of the world, do nations prosper, in proportion as they embrace christianity, while no other religion under heaven affords this prosperity? Manifestly, because the christian religion alone is fitted to produce such effects. In this view, the testimony of history in favor of the religion of the bible, is overwhelming. No nation has ever continued degraded while they cherished and cultivated the spirit of christianity. And no nation however prosperous has continued to flourish, while they have

abandoned the christian religion and made shipwreck of their faith. But arguments such as these can neither be used nor estimated, except by him who is familiar with history.

This knowledge will enable the preacher to give richness and variety to all his instructions. While christianity retains its peculiar features, it cannot be exhibited with too much loveliness and beauty. The charge of austerity has been preferred against it; and not in every instance without foundation. There is, indeed, a complying spirit, which, in the view of many, is the boast and glory of our age. But truth remains unchanged. And the aid of history, in this connexion, is not to change that which is immutable, but to give richness and variety to that which is abiding. The objection is to be refuted, not by abandoning the truth of God, and substituting a system to please men. But while the truth is retained in all its length and breadth, by exhibiting it with such a variety of illustration, with such a richness of thought, and with a taste so refined and delicate, that even those who hate it shall be compelled to say that they would rather listen to the truth thus adorned, with the consciousness that all her ornaments are her own, than to attend to the most splendid exhibitions of genius, under the conviction that it is nothing but the production of a luxurient imagination, and playful fancy. There is nothing criminal—nay, it is a duty, innocently to exercise such craftiness, and catch men with guile. And by taking his examples from history, the preacher avoids that cold speculation which freezes the heart. He draws his illustration from the life, and thus

renders his instructions highly practical.

The day has come when he who pursues the old scholastic method of teaching, destroys his usefulness. To avoid this beaten track he must give variety to his reading. And here also he will find that the aid of history is great.

By ecclesiastical history we extend our christian acquaintance. To cultivate a knowledge of this, is to become acquainted with the saints of every age. As we peruse their lives, our sympathies are enkindled, we learn to emulate their zeal. And while we read of their temptations and supports, their conflicts and victories, we catch their heaven born spirit, and press onward with redoubled zeal against every opposing foe. Before we reach our final rest we become acquainted with the inhabitants of that happy world—with Abraham, and David, and Paul, and Luther, and Whitfield, and Edwards, and the great company of the redeemed. So that when we arrive there, we shall not meet them as strangers, but shall be welcomed as friends and brethren. S. S.

For the Christian Magazine.

MINORS IN A CHURCH.

Messrs. Editors,

It is said by some, that minors, or those under age, in a church, have a right to vote in all its affairs. This is said, as I must presume, upon the ground that they are members, and entitled to all its privileges, of which voting is one. I can think of no other argument which can be offered to show that they have a right to vote in the church to which they belong. It appears to me that

the fate of this argument must decide the fate of all others which relate to the subject. If the ground stated be not tenable, I think that no other can be. Now I would say, and expect to show, that merely their being members of the church, does not give minors the right for which some contend. If it does, then all female members have a right to vote. Why, then, have they so generally and so long been deprived of the exercise of this right? They ought to assert it, and it ought to be allowed them. Surely, they are not denied this right on account of mental incapacity. Many of them are as capable of judging and of acting in regard to the interests and measures of the church, as are the males who are under age, and some of them much more capable than many of the young men who belong to our churches. Has Christ excluded females from the right which it is so strenuously urged belongs to minors? Have his Apostles? Let those who can, make it appear. It may, with some plausibility, be shown, that women are not to speak in a church; but is there any thing in the Bible to show, that they may not vote when others have spoken? Not a syllable. Voting, and speaking, are different things; and there may be good reasons why females should not speak in the church, and still it may be proper for them to give a silent vote. Is it said, that voting would be usurping authority over the men, it is, therefore, forbidden in the general prohibition? It is in point to reply, that minors are to be in subjection to their parents and masters, and not to usurp authority over them. In many, if not in most of our churches, there is a majority of females. They

might carry the vote in all the proceedings of the churches to which they belong, and in all ecclesiastical affairs. They might settle, or dismiss a minister; admit, or excommunicate members. I do not say, but it might be best that they should have the ascendancy; but I *do* say, let theory and conduct be consistent. If any will contend that minors have a right to vote, on the ground of their being members, let them contend too, that females have the same right and upon the same ground. They will then appear to be consistent, and to contend for principle, and not to serve a purpose.

It should not be forgotten, that in many churches there is a large proportion of young females; these, together with minors among the males, if allowed to vote, may conduct the whole affairs and interests of the churches to which they belong. The observation, experience and discretion of older members, may be of little effect. Though females, it may be said, do not vote, yet they may exert an influence over the males, and in this way have a voice in the church. So may minors. They may express their views and feelings in private, to the acting members, concerning a minister, and the admission and discipline of members, and concerning any other subject of importance. Their opinion and influence will, generally, have weight in the decisions of the church. It is very little to the purpose to urge that *some* under age in the church, are better able to judge respecting those things which come before the church, than those who are older, and therefore they ought to be allowed the privilege of voting. The difficulty is in making the dis-

crimination. All minors must be allowed to vote, or none. One has as much a right as another, on the ground of membership. Minors are under the control and influence of parents or guardians, and are more dependent than those who are of age. Through them, if allowed to vote, unprincipled parents and guardians, may have a great control over the affairs of the church.

For the information of any who wish to know, concerning the fact, I would state, that minors do not vote in some of the churches among us. In ordinary cases there may be no harm in their voting, provided it be understood that it is a privilege granted to them, and not a right which they may claim. Should occasion require, you may hear again from

TIMOTHY.

For the Christian Magazine.

UNITARIANISM A HARD RELIGION.

A DISTINGUISHED Unitarian has recently said and published, that "*Unitarianism is the hardest religion in the world.*"* The words struck me, on reading them, as peculiarly forcible, and as expressing very nearly my own sentiments—applying them, of course, in a sense somewhat different from that of the writer.—In the remarks which follow, I shall assign several reasons, why Unitarianism would be to me, even could I be induced to embrace it, a *hard* or uncomfortable scheme of religion. And,

1. In regard to a number of very important particulars, I should not be able to determine *what it was*. As Unitarianism has been described, by some of its abettors, to consist chiefly in "*not*

believing," I might indeed satisfy myself what it *was not*. I might readily see that it was sufficiently far removed from the Evangelical system of my pilgrim ancestors. But to determine *what it was*, or what it required me to believe, on several points of high importance, would not be so easy. I should not know, for instance, how much of the *Bible* I was to receive as the *word of God*. This sacred volume would itself teach me, that "*all scripture is given by the inspiration of God;*" and that the holy men, through whom we have received it, spake, "*not in words which man's wisdom teacheth, but which the Holy Ghost teacheth*"—they "*spake as they were moved by the Holy Ghost;*" but the doctrine of the plenary inspiration of the Scriptures, my new brethren would reject with scorn.† They would tell me that I must exercise my own *judgment* respecting what parts of the Bible to receive, as the word of God; and respecting what ought to be the meaning of those parts which I did receive. And with nothing but my own feeble and fallible judgment for an ultimate guide in this important concern, I should feel that I was constantly and fearfully liable to wander from the truth.—On Unitarian principles, I should hardly know what to think of *Christ*. Whether to regard him as a man, or an angel, or a super-angelic being, or a derived and dependent Deity, I could not well determine, and none of my brethren could certainly tell me. They might tell me, indeed, that as the character in which I was required to receive him was altogether an *official* one, the question concerning his person was of no importance; but this would be

* See Christian Register for Dec. 9, 1826.

† See a communication in the Ch. Reg for Nov. 4, 1826, in which the plenary inspiration of the scriptures is opposed, not to say ridiculed.

a difficult lesson for me to learn. —I should be in doubt also, on Unitarian principles, respecting the doctrine of *future retribution*. Whether all are received to heaven at death; or whether a part are annihilated, or punished—and if any are punished, on what grounds, or in what degree, or to what extent, they will be punished;—these certainly are questions of great interest and importance; but questions on which I should receive little light or satisfaction from my new interpreters of the sacred oracles. To live thus in doubt and suspense, respecting articles of the greatest importance in the christian system, would, to me, be painful in the extreme.

2. Unitarianism would be to me a hard religion, because I should find a constant difficulty in reconciling many parts of it with the *plain declarations of Scripture*. I could never avoid seeing, when I looked into my Bible, that there were numerous passages which seemed plainly to teach the Divinity of Christ—the personality and Divinity of the Holy Spirit—the total sinfulness of the natural heart—the necessity of regeneration—the doctrine of justification by faith in the atoning blood of Jesus—the perseverance of saints—and the eternity of future punishments. I might indeed render myself familiar with all the glosses and forced constructions which have been put upon these several passages—I might become as expert as any of my associates in explaining and frittering them away; but when all was said and done, they would remain—they would remain just as they were before—and every time I looked into my Bible, they would stare me in the face. And with all the effrontery I should be able to assume, I suspect they would often

look me out of countenance. They would cast “fearful omen” over the whole subject, and bring a cloud upon my heart which nothing would be able to remove.

3. I should often feel unpleasantly, in the reception of Unitarian sentiments, from the fear that they would have an unfavorable influence upon my *religious character*. The writer of the sentence which gave rise to these remarks, admits that his Unitarian brethren have such fears. “They seem,” says he, “to entertain a suspicion, that” their religion “is not so *spiritual*, or *strict in its demands*,” as “the popular theology.”* I wonder not at all that they have such suspicions, I should be troubled with them myself, were I in their sentiments. For I should know, that some of the principal *motives*, which I now have, for penitence, watchfulness, and diligence in duty, would be materially weakened, if not destroyed. Discarding my present views of the great evil of sin, and of my own depravity and sinfulness; how could I be deeply *penitent*? Closing my eyes upon my spiritual dangers, arising from the deceitfulness of my heart, from its strong natural propensity to evil, and from the presence and power of invisible enemies who are ever seeking my destruction; what motives should I have for close and continual *watchfulness*? And being no longer under the constraining influence of the love of God, in making his son a sacrifice for sinners; and of the love of Christ in consenting to expiate our sins on the cross; and no longer deterred from sin, by the fear of that eternal punishment which God has denounced against it in his word; the motives which now influence me to resist temptation,

* See Christian Register for Dec. 9, 1826.

to overcome the world, and to be diligent and faithful in the performance of duty, must, I am sure, be materially weakened. My fears on this subject would be increased, by the obvious effect of Unitarian principles on the characters of others. Looking around upon my new associates, I should find them, in the general, more conformed to the world, more in love with its vain amusements and pleasures, and, on the whole, less serious, strict, and watchful christians, than those whom I had left behind. The influence of their society and example, I should fear would be unfavorable to my spiritual interests; and the principles which had contributed to form their characters, I should expect would have a similar effect on my own.

4. Unitarianism would be to me an uncomfortable religion, because it provides *no adequate foundation of hope*. An Apostle hath said, "other foundation can no man lay, than that is laid, which is *Jesus Christ*." But from the merits and atonement of Christ, as a foundation of hope, the Unitarian system would wholly remove me. The supporters of this system have lately published, that "those persons deceive themselves, who, in the apprehension of death, lay hold on the *merits of Christ*, and expect to enter heaven in consequence."^{*} Cut off, in this manner, from relying on the merits of Christ, I should be thrown entirely on *my own merits*; and I could never satisfy myself that these were sufficient. I might close my eyes, so far as possible, to the strictness of the divine law, and the greatness of my own deficiencies. I might flatter myself, ever so much, as to the number and value

of my supposed virtues; still, I should have painful doubts, whether they were sufficient to recommend me to the divine favor and mercy, to procure the pardon of my sins, and the everlasting salvation of my soul. I should have distressing fears, whenever I gave way to serious thought, that they would prove, at the last, no better than sand. But this brings me to observe again,

5. Unitarianism to me would be a hard religion, because, notwithstanding my utmost endeavors to the contrary, I should be obliged to *distrust it*. This, many professed Unitarians have actually done. In the same article with the sentence which gave rise to these remarks, there is the following expression: "We have sometimes thought that we could perceive, in conversation with Unitarians; a *distrust concerning the system which they have embraced*."^{*} Now it is not to be wondered at, that they do distrust it. I should distrust it, if I were a Unitarian. I should fear it would not support me at the last. I should know that it had failed many in the near prospect of death; and I should fear it would fail me. And I should have still more painful apprehensions, that it would fail to support me *after death*. When probation was ended, and the light of eternity opened upon me, and it was all too late to retrieve my error; I should fear that I might find myself deceived. Such fears I am satisfied I could not repress; and certainly they would be distressing. They would render my religion more a torment to me than a comfort.

For the reasons here given, Unitarianism would be to me a *hard religion*—if not "*the hardest in the world*." X.

^{*} See Christian Register for Nov. 4, 1826.

^{*} See Christian Register for Dec. 9, 1826.

For the Christian Magazine.

PUFFING AND TRUMPETING.

PUFFING, is exorbitant praise. It differs from flattery, inasmuch as it is applied not only to persons, but things. It usually carries on the face of it, however artfully the trick may be concealed, that the object puffed needs a puffing; or that the praise given is bestowed for other reasons than those of merit.

Trumpeting, though nearly allied to this, is still different. It is the blazing abroad of small matters, as though they were great; and those of a comparatively private nature, as though they were concerns in which the whole community were interested.

I will not stop to inquire, whether the practices here described fall more properly under the head of follies, or of sins. In either case, it is believed they never were more ridiculously prevalent, than they are at the present period.

A—B— is about to publish a little volume—perhaps a reading book, or a Geography, for the use of schools. Whilst the thing is yet in embryo, its probable future parturition, is whispered to a friend, who is engaged to puff and trumpet it, before its birth. When its existence commences, it must first be shown to the particular favorites of its Author, who are quite enraptured with its charming features, and unite in extolling it as deserving the highest praise. With half a dozen reviewers under special engagements to give it a simultaneous puffing, it is at length exposed to the view of the world. And however much it may disappoint public expectation, no one, by this time, dares utter a syllable to its disparagement. Its name is up—

its currency is secured—the critics have approved it—and he who disapproves, only proves himself a dunce. So the swoln little creature is blown about for a while—lives its short day—and then quietly dies—and is heard of no more.

Dr. T. is a clergyman, whose surpassing eloquence is every where celebrated. On a set day, he is expected to preach in the city of B—. The sound is no sooner whispered, than it is eagerly caught, and the country is filled with it, for hundreds of miles round. The expected day at length arrives—the place is thronged—and the great Doctor appears. And though he looks, and speaks, and acts, like other men, and is perhaps inferior to many who have preceded him on a like occasion; it is all the same. What he lacks in merit, is easily made up in praise. There are enough who stand ready to set the puff in motion, and little else is to be heard, for a time, but the story of his talents and excellencies.

The business of puffing is of all others most *capricious*, and is usually confined to limits of its own prescribing. Some men can hardly escape it, however indifferent may be their performances; while on others, the puffing gentry will bestow no favor, whatever may be their talents or deserts. I once heard a particular clerical friend, who is in the line of being puffed, deliver a discourse; and it certainly was a poor one—much below his ordinary performances. But before I left my pew, I was accosted by two or three different persons, with “What an excellent discourse! What an excellent discourse!” And before I left the house, I found that this was the general exclamation. Within a

few hours after, I had the good fortune to be in company with the preacher alone; when I alluded to the praise so generally awarded to his performance. He turned to me with a look of disgust, which I shall never forget, and exclaimed, "It is perfectly ridiculous! The discourse is one of the poorest I have ever made; it has no particular merits; and I am astonished that my friends have not sense enough to see it."

Our Unitarian neighbors have long been celebrated for their puffing—I mean, their puffing and praising one another. A. puffs B., and B., A.; and the bellows is continually passing round, that each may be sure to receive his share. I doubt whether there is now a decent Clergyman in their ranks, whose fame and excellencies have not been emblazoned before the public, by those of his own denomination. I have often been amused at the pains which are taken, to give eclat to the names of certain individuals in that connexion. "The Rev. Mr. D—, of N. we understand is supplying, for the present, in the first independent church in the city of B."—"The Rev. Mr. W— of B. is expected to preach, for two or three Sabbaths, to the Unitarian church and society in N."—as though it could be of any possible interest to the public at large, to be informed whether these ministers were with their own people, or were pioneering in distant parts of the country! The following instance will be given, not as more strongly illustrative than some others, but as being of recent occurrence. Some time in August last, a Unitarian Church was dedicated in the city of Boston. The occasion was announced, in the Christian Register for the week next preceding

it; and in the paper following, there was a true and modest account of the exercises. But "think's I to myself," the puff has not yet come, and of course the business cannot stop here. Accordingly, in the next paper, it is taken up again, and one whole column (three lines only excepted) is devoted to the subject. And here we are informed all about it. We are told, not only who read the scripture lessons, but that they "were read in an uncommon style of excellence." We are told that "the singing was ably and judiciously performed, by a select and skillful choir." We are told that "the devotional services were animated and solemn, in unison with the touching and interesting occasion." We are told, also, not only who read the hymns, but what hymns were read; and a part of the hymns are even given. The Sermon is puffed much as usual; and neither the house, the society, the candidate, nor indeed any thing connected with the whole concern, is permitted to escape.

I would I could exculpate our Orthodox brethren from following hard upon the example which Unitarians have set them, in trumpeting and puffing. But I have seen something like the following farce, acted over and over, before the Orthodox, as well as the Unitarian public, till I am heartily sick of it. "We learn that Mr. A— B—, late from the Theological Seminary at —, is engaged, for a few Sabbaths, to supply the Church and Society in —." Before these few Sabbaths are ended, comes the following;—"Mr. A— B—, we are informed, has received a unanimous invitation from the Church and Society in —, to become their Pastor."

Within the lapse of three or four weeks, the subject comes up again;—"We learn that Mr. A—B—, has accepted the invitation from the Church and Society in —, to become their Pastor, and that his Ordination is appointed on the —" &c. &c. And lastly, in the order of nature, as well as of time, we have an emblazoned account of the Ordination, in which the reading, the singing, the praying, the preaching, all are set forth, as in a style of excellence surpassing description.—Now *this* is downright puffing and trumpeting. By whomsoever done, it is perfectly ridiculous. I wonder the public are not informed, when some ministers go abroad, and when they stay at home—when they get up, and when they go to bed.

There is another subject which I regret to touch, but which I cannot, in conscience, pass over;—I mean the expression of thanks, by *cards*, in the *public papers*. A worthy clergyman has received, perhaps, twenty dollars from individuals in his parish, to constitute him a life member of the American Tract Society. This is very well indeed; and why cannot this worthy clergyman express his thanks to those individuals, from his desk, or, if he pleases, in some more private way? And why is he obliged, under the color of expressing thanks, to tell the world how charitable his people are—how much they respect and honor him—and how sincerely he loves them, and seeks their good. "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, that they may have glory of men." W.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XIV.

Now I saw in my dream, that by this time the company drew near a house, by the road side, built for the entertainment of pilgrims, and kept by an old pilgrim by the name of Stephanas, one of the descendants of that Stephanas of Achaia, whose household had addicted themselves to the business of ministering to the saints, when St. Paul passed this way. So Thoughtful and Ardent, being desirous of resting a little, and obtaining some refreshment, proposed to stop. But the rest of the company chose to go on. Then Thoughtful knocked at the door, which was opened by Stephanas himself, who inquired who they were, and what they wanted. So they told him they were pilgrims, going from the city of Destruction to Mount Zion; and being weary in their journey, and having understood that this house was built for the entertainment of pilgrims, they were desirous to stop and rest themselves for a season, and obtain such refreshments as they needed. Then he asked them where they had lodged last, and whether they had brought letters of introduction; for, said he, there are many travellers on this road of late, who endeavor to thrust themselves upon me; but who do not relish the fare which my house affords, and without benefiting themselves destroy the comfort of my family, and of any true pilgrims I may have with me. They have, indeed, put on the pilgrim's dress, and are found in the pilgrim's path; but they have not come in by the door, and their end will be according to their works. So

they told him where they had lodged, and showed them their letters of introduction. Then he said, I know the hand writing. Please to walk in. The good of the house is before you. It is always a pleasure to me, to see the true friends of my Lord, as I hope you are. But who are those men that have just left you? for I saw, through my window, that there were five of you in company.

Th. Their names are Feel-well, Love-self, and No-law. They are from the same place from which we came; but they have not come in company with us all the way. We first saw them come into the way, a little this side of the Interpreter's house, from a by-path, which leads thither, through the village of False-peace.

Stephanas. I can tell something about them then. They are some of Mr. Blind-guide's hearers; they came up the hill of Selfish-sorrow, under the guidance of False-repentance, through the gate of Delusion, into the village of False-peace, by the house of Mr. Self-confidence, through the way into the way which leads over the stile of the Hypocrite's Hope. Great numbers come that way of late. I am glad they did not call here. They will find entertainment more to their mind at the house of Mr. *Any-thing*, who lives just between this valley and the next. He always conforms himself to his company in every thing, and professes to agree with every man he meets.

Th. But you are willing to do good unto all men, I trust. Perhaps, if they had called, you might have said something to them to open their eyes; for I fear they are greatly deceived respecting themselves.

Ste. I have had too much ac-

quaintance with such people, to think there is much prospect of undeceiving them. I have seldom known one, who has got into the way by the stile of the Hypocrite's Hope that was ever undeceived. They are usually so wise in their own conceit, that there is more hope of a fool than of them. They are usually ignorant of their own hearts, and ignorant of the King's statute book. And hence it is, that they are wiser in their own eyes, than seven men that can render a reason. Pride and Ignorance are yoke-fellows, and are seldom separated from each other; and when Self-will holds the reins, as he usually does, few can stand before them; for his driving is like the driving of Jehu the son of Nimshi.

Then Stephanas rung a bell, and directed refreshments to be provided for the pilgrims. Meanwhile he continued his discourse with them.

Ste. If you have only come from the house Beautiful to-day, methinks you are late. Has any thing hindered you?

Ard. Yes. We have been led out of the way, and narrowly escaped destruction.

Ste. How did that happen?
"Ye did run well; who did hinder you, that ye should not obey the truth?"

Ard. As we were engaged in conversation about the privileges we had enjoyed at the house Beautiful, a very fine spoken man overtook us, and entering into the same subject, said he was sent out to accompany us a little way, and show us still greater things.

Ste. I know him: he is one of the Flatter-wells. He has cast down many wounded; yea, multitudes have been slain by him. But you must have neglected

your books, or forgotten to watch and pray. For those who are careful to keep their own hearts, seldom fall into his hands.

Th. We did neglect both. And our deliverance from him is to be ascribed to Him who is stronger than all. For he had led us nearly to the top of the tower of Spiritual Pride, when he fell himself, and was dashed in pieces.

Ste. It is well that you did not fall too. Many have been decoyed to the top of that tower, and been pushed off upon the sharp rocks below. Some have been caught in a net, and others have been thrown into a pit. I know not that any true pilgrim has ever been destroyed there; but many have been greatly injured, sometimes to the breaking of their bones, so that they went lame all their life after. Moses, though the meekest man that ever lived, once got a fall there, so that he was disabled from leading the Israelites into Canaan. Peter was there dreadfully entangled in a net, so that he denied his Master for fear. Paul was once in great danger from that place, and was prevented from mounting the tower by having a thorn stuck into his flesh. The three friends of Job were so entangled that Job had to help them out. And even Job himself seems to have mounted several steps of that dangerous tower. Many of the scribes and Pharisees have been thrown down from the top of that tower, and dashed in pieces. Diotrephes lost his life there. And many who have been thought excellent pilgrims while on the way, have been led up to the top, and thrown down. But it has usually been discovered afterwards that they had not come in by the wicket gate.

Arđ. It is well then that this

Flatter-well has come to his end, so that no more pilgrims will be decoyed by him.

Ste. The Flatter-wells are a numerous family, which is no likely to become extinct while the world stands. Many of them have been cut off, from time to time, but others are ready to take their places. And there is no part of the pilgrim's path which is free from their intrusions. Their great ancestor himself, is still alive, and as actively employed as ever, in decoying pilgrims from the right path. It was he that seduced our great mother in paradise; and he had the boldness to try his art upon the Prince Immanuel himself; but on him he could not prevail. There is another tower, very much like the one you mounted, called the tower of Vain Glory, which has destroyed yet greater numbers. It stands near the town of Vanity, (through which you are to pass,) on a high mountain called Worldly Grandeur. King David was once led up that tower by old Flatter-well himself, and got a terrible fall. King Solomon was led up there, till Polygamy caught him in her net, and Idolatry bound him hand and foot with her strong cords. Nebuchadnezzar had such a fall there as deprived him of his reason, and Belshazzar lost there both his life and kingdom. Pharaoh the Great fell from the top of that tower into deep waters, and sunk to the bottom like a stone. And the Herod who imprisoned Peter, had his head so turned, by mounting that tower, that he fancied himself a god, and was not undeceived till he found himself eaten of worms, and gave up the ghost.

Th. We found our heads very much affected by the height to which we mounted; and after we

got down, we were troubled with a pain in the breast, and distressing faintness. But since we descended into this valley, we have found ourselves much relieved.

Ste. The air of this valley gives great relief in such cases; and indeed in all those disorders to which pilgrims are subject. But unless you take some proper medicine, you will be likely to feel the ill effects of your ascent, for a long time. The pain in your breast, was in consequence of your breathing the thin air at so great a height; your lungs were filled with it. And the faintness is a symptom of the disease called *Self-dependence*, a complaint to which pilgrims are exposed on all high grounds, and greatly prevails in the vicinity of that tower.

Th. Can you give us any thing that will cure us of this disease?

Ste. A perfect and lasting cure seldom if ever takes place this side of the river which terminates your journey. But I have a medicine which often gives relief when the fit comes on. It is called *Backslider's pills*. The principal ingredient is the herb *Self-loathing*, which grows everywhere in this valley. A handful of this, with a small quantity of *Self-knowledge*, and a few grains of *Consideration*, being compounded together, and moistened with the water of *Contrition*, makes a box of them. Two or three of these pills, taken fasting, will give relief in most cases; or prevent a fit from coming on, if taken seasonably. Their first operation produces a sense of weakness through the whole frame; but that is very soon followed by the same composed, agreeable sensation, which is felt on breathing the air of this valley. They are at first a little disagreeable to the

taste, but habit soon renders them pleasant.

So he gave the pilgrims each a box of these pills; and having taken some, according to his directions, they soon felt their happy effects. And in a little time, refreshments being brought in, they sat down with their host, and partook of his fare, which they found very sweet to their taste. Then, as the day was far spent, Stephanas invited them to stay with him till the next day, which they willingly consented to do. They then sat down, and resumed their conversation, as follows:

Ste. Did the men, with whom you parted at my door, come in your company all the way from the side of the Hypocrite's Hope, to this place?

Ard. No. They came with us to the village of Careless, where they stopped to hear Mr. Self-conceit preach, being invited by one of the inhabitants, who extolled him as one of the finest preachers in the world.

Ste. Why did not you stop too? Were you not also invited?

Ard. Yes. But we had seen him before, and had no inclination to hear him.

Ste. Where had you seen him?

Ard. While we stood near the cross, he came by; and seeing us much affected at the sight, he began to call us poor, deluded creatures; and tried to make us believe that he who died on it was nothing but a man like ourselves.

Ste. Perhaps it is well for you that you first met him there, when he showed himself in his true light. He imposes upon many by his good words and fair speeches. He pretends to so much liberality of sentiment, and to such charitable feeling towards all men, that he blinds the minds of numbers

to his true character, and they little suspect him to be an enemy to the Lord of the way. His preaching, for the most part, is very smooth, both in matter and manner, and most of what he says in his sermons is capable of an interpretation which is consistent with truth. His great art is, to keep the distinguishing truths of Christianity out of sight, and not to give any alarm by bringing forward his errors; that thus he may lull suspicion asleep, while he leaves the mind uninstructed and ready to embrace any error he may think prudent to insinuate. Meanwhile, he endeavors to lower down the estimation in which the advocates of truth are held, by calling them good, but weak men; well meaning, but not very enlightened: while he embraces every occasion of praising up those of his own sentiments, as great, and good, and learned, and liberal, and the like. Real pilgrims who hear him preach, usually discover that there is something wanting in his sermons; they are not fed with the sincere milk of the word: but if they are not well instructed before, they are not very likely to discover what the matter is; and are often imposed upon by those professions of charity which are ever on his tongue. He cries down doctrinal preaching, and religious controversy, because he knows his own sentiments will not bear examination. And he cries up what he calls practical preaching, because he knows that all men, whether Christians, or heathens, or Mahometans, or Jews, believers or unbelievers, will speak favorably of a good moral life; and according to their own construction of the phrase, will be in favor of practical preaching. But you will find more of the same

fraternity in the town of Vanity, if you stop there. Your late fellow travellers were well pleased with his preaching, I suppose.

Th. I should conclude so, from what I know of their sentiments; but we did not ask them. We did not meet with them again, till we came into this valley, when they came in by the road that enters this from the left hand.

Ste. Then they called at the new house, just at the top of the hill Difficulty, which is kept by Hypocrisy and her sisters. Most of those who come into the way by the stile of the Hypocrite's Hope, call at that house; and they inveigle some true pilgrims too, and by their arts get them under their influence for a time. How did you escape them? They seldom let any pass without trying to persuade them to go in.

Ard. We did not entirely escape them. For I was so inconsiderate as to be inclined to go in, at the first invitation, and urged my brother with me against his better judgment.

Th. And I consented to go in, while yet I was not satisfied that it was the right house.

Ste. You were both to blame. You should have consulted your books, and taken heed to the directions contained in them. But how did you get away? Why did they not prevail upon you to take the left hand path?

Th. We were not pleased with their conversation in the evening; and so after spending the night in reading our books, and in crying to our King for forgiveness and direction, we left the house as soon as it was light in the morning, without regarding the cries of the porter, and not having seen the mistresses of the house.

Ste. You have great reason to be thankful for your deliver-

rance. It is not often that any get out of their hands with so little trouble. For though they profess unbounded charity, and liberality of sentiment, and a willingness to let every one choose freely his own place of entertainment, and disclaim the idea of retaining any against their will, all this is intended to influence travellers to come to their house, and to persuade them to stay contentedly. But if any seem to manifest a wish to get away from under their influence and control, the whole family is at once roused to oppose it. All the arts of flattery, persuasion, and intreaty, are made use of, and every obstacle which can be invented, is thrown in their way. And if, after all, any will abandon them, he is sure to incur the displeasure of the whole family; and to be followed, through the whole of his journey, with the most unkind insinuations and reports against his character. But, come, tell me all your adventures since you set out, and how you came to set out on pilgrimage.

So Thoughtful and Ardent related to Stephanas their whole history; and then begged the favor of hearing from him a relation of his own, to which request he readily assented.

BUNYANUS.

For the Christian Magazine.

MEANS ESSENTIAL TO THE PERSEVERANCE AND SALVATION OF SAINTS.

THE scriptures very clearly teach us that all true saints will eventually be saved. Nor do they less clearly ascribe their salvation to God. But while they teach the certainty of their salvation, and the fact that this is the effect of divine agency, they also assure us that in accomplishing this im-

portant object, God makes use of means:—means which as evidently involve the activity and exertions of saints themselves, as the appointment and result of them do the design and agency of God. It is the object of the present communication to show that God, in securing the perseverance and salvation of saints, makes use of means. I shall not, however, attempt to enumerate all the means which God employs for this important purpose; but a few in which the agency of saints themselves, as well as of God, is evidently concerned.

To the Ephesians the Apostle Paul says, “By grace are ye saved, *through faith*; and that not of yourselves it is the gift of God.” It is worthy of notice, that in this passage, in which the salvation of men is expressly ascribed to God, *faith*, an exercise which implies their own agency, is mentioned as the *means* by which this work is accomplished. The same thing is mentioned in the following words of Peter, as the means by which God secures the perseverance and salvation of his saints. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are *kept by the power of God, THROUGH FAITH unto salvation*.” Here we learn that *faith*, an exercise in which they are active, voluntary, and free, is the means by which God preserves saints in the path of life. His Spirit, by producing faith in them, and exciting them to the performance of all its attendant duties, leads them on in the way

to heaven. As they are kept through *faith*, whatever is essential to the existence of faith, and whatever is the necessary consequence of faith, are included in the means by which God saves them. Assuming this as a truth, we may observe,

1. That God in saving believers, or saints, inclines them to seek after divine knowledge. Without a knowledge of God, it is impossible that they should have faith in him. Without a knowledge of Christ, and of the way of salvation through him, they cannot exercise saving faith in his name. It is impossible for them to increase their faith, unless they grow in knowledge. And it is impossible for them to grow in knowledge, without making exertions to obtain it. In order, therefore, to the existence and increase of that faith, by means of which saints are preserved unto salvation, God inclines them to seek after divine knowledge. Their own activity and exertion in acquiring a knowledge of God, and of the duties which they owe him, is one of the means by which he preserves them from sin, and guides them into the path of duty and of safety.

2. Another means by which God saves believers is their own watchfulness. This is a duty which invariably attends the exercise of true faith. It is the nature of faith to render those who exercise it obedient to the commands of Christ. And watchfulness is a duty which he enjoins upon all his followers. As far, therefore, as they are under the influence of true faith, they will watch against the indulgence of evil thoughts, against evil speaking, and sinful conduct, against the temptations which the world presents before

them, and the various devices of the grand adversary, the Devil. It is by means of this, that God enables them to see and escape the snares, in which their spiritual enemies hope to take them. It is a mistaken notion that God ever preserves them in the path of holiness, and conducts them onward safely to heaven, without their own watchfulness and sobriety.

3. The prayers of saints is another means, by which God preserves them in the path of life. Prayer is one expression of faith. It is one of its immediate, and invariable effects. No saint ever lives in the exercise of true faith, without being constant, and fervent at the throne of grace. But prayer is a means, with which God has connected his choicest blessings. In answer to the prayers of saints, God gives his Spirit for their further light, sanctification, and comfort. By prayer, they maintain that intercourse with God which secures his friendship, and averts his displeasure. By prayer, they are assisted in obtaining a knowledge of their duty, and grace to perform it. In answer to their prayers, God's blessing attends their religious privileges, and makes them instrumental of increasing their knowledge and holiness. In answer to their prayers, God remits their sins, and saves them from the curse, to which all transgressors are opposed.

4. God secures the perseverance and salvation of his saints, by means of their exertions to promote the cause of truth and religion in the world. Their exertions in the service of God, have a tendency to increase all their holy exercises. When they are engaged, with all their hearts, in his service, they are less in-

inclined than ever to indulge themselves in any species of sin. It is by engaging their hearts and employing their hands in doing good, that God most frequently prevents their doing evil. These services of his, which are connected with a glorious reward, are among the means by which he keeps them from those sins, which expose them to punishment. Those whom God designs to save, he inclines to activity in his service. The various ways in which they can promote the cause of religion in the world, are so many means which God employs to secure their perseverance and salvation.

It is as certain that God will use *means* to save saints, as it is that he will save them. And the means which he will employ for this purpose, we may rest assured, are such as are well suited to accomplish it. As it is by *faith* that he keeps them unto salvation, we know that the means which he will use with them are such as are suited to excite, and cherish, and strengthen their faith. He will not produce faith in them without a knowledge of the Saviour, and while they have no sense of their need of him. But he will influence them to *consider* their perishing condition without a Saviour, and thus prepare their minds to seek after him with great earnestness and importunity. He will not strengthen their faith in the Saviour, without any knowledge of his promises, or evidence of his faithfulness; but he will influence them to *search the scriptures*, to *meditate* upon his promises, and to *consider* the instances in which his faithfulness has been tried and found unailing.

He will not give them light, and strength, and spiritual comfort whether they desire these blessings or not, or whether they

do any thing to obtain them or not; but he will make them deeply sensible of their *need* of these things, and influence them to pray for them with deep sincerity, and with a fervour and perseverance which will ensure success.

He will not preserve them from the enticements of an ensnaring world, and the devices of a subtil adversary, when they are cherishing a worldly spirit, and heedlessly placing themselves in the way of temptation. But he will, by his Spirit inspire them with a *hatred* to the world, and with a fear of its snares; with a cordial opposition to the works of the Devil, and with a deep anxiety to escape his wiles, that shall render them habitually *watchful*.

He will not promote their growth in grace, while they are indulging themselves in sloth and idleness in religion. But he will *awaken* them to activity—he will make them feel their *obligation* to exert themselves in his service—he will place before them motives the best suited to arouse them to action, and by the operations of his Spirit frequently render these effectual to their increased engagedness and activity.

I would not be understood by any thing which I have here advanced, to intimate that God will always keep his saints in the path of duty. We know, both from observation, and from plain intimations in the scriptures, that they do sometimes fall. But “though they fall, they shall not be utterly cast down.” God will influence them habitually to walk in his statutes, and cause their path before them to be “as the shining light that shineth more and more unto the perfect day.” He will render even the sins which they occasionally commit

the means of increasing their humility, of teaching them more effectually their dependance on him, of giving them a more thorough knowledge of the evil of transgression, and of rendering them more circumspect and watchful.

A.

[To be continued.]

For the Christian Magazine.

THE CAREER OF FASHION IN IMITATION OF THE GREAT.

MEN professing religion, and their wives, and their children, frequently think that they must imitate the great of this world. But, they think little of the danger of their course. If you *will* follow the great of this world in their dress, in their equipage, in their parties, in their amusements, in their general principles and conduct, you are forever undone. This is the highway to hell. This is that broad way to destruction in which great men, and would-be-great men, and little men, all go down to hell together.

MINUS.

From the New York Observer and Chronicle.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Eph. v. 6.

DO PEOPLE GO FROM THE THEATRE RIGHT TO HEAVEN?

A little group of children were gathered around their father, by the parlor fire, while he read aloud a paragraph in the newspaper. It was *just fifteen years ago*, and the topic was *the burning of a Theatre!* A gentleman who witnessed the terrific scene, and

who had lost several friends among the *seventy-five* who perished in that memorable conflagration, was describing the dreadful facts of the case, in a letter to a friend which had been published, and which the father of the circle was reading and explaining to his interested audience. Soon the narrative told of a young lady, whom that gentleman endeavored to rescue from the flames, when a dark volume of smoke rolled between them, and separated him from the lovely object of his sympathy, whom he saw no more:—that volume became her shroud!

As soon as this catastrophe had employed the pen of the narrator, he abruptly exclaimed, with a too familiar use of the *highest name*, "O my lovely J——! but why do I grieve? she is now an angel in heaven; and if"—— here one of the children who had been listening with wrapt attention to the recital, seemed much affected. Her father paused; others turned their attention to the sympathetic little sister, in whom, however, sensations of tenderness seemed yielding to those of surprise, when she disburdened her spirit, and relieved the anxiety of all, by inquiring, "*Why, pa? do people go right from the Theatre to Heaven?*" The effect of this interrogatory may be conceived. To the unsophisticated querist the thought seemed rather paradoxical!

In any real instance, we feel that it is not ours decisively to answer the question. But the question is properly impersonal. It implicates the principle, mainly, that *there is an awful incongruity between the Theatre and Heaven*. Nor may we resolve the question into the simplicity of its author. It is the common and

the immemorial conviction of the virtuous, that the stage is a system whose moral influence is at war with Heaven. Just in proportion as enlightened and principled men have become acquainted with the Theatre, with the facts of its history—has their unanimous reprobation been awarded? What the vicious applaud is only condemnation. Such an incomparable person as Sir Matthew Hale, “in whom our British Themis gloried, with just cause,” denounces the Theatre as a school of sin, and the portal of perdition. He was neither puritan, priest, nor partisan; but one of the best judges in the case, the world ever saw;—the peerless glory of British jurisprudence, an observer of men, a philosopher of facts, and one whom specious error could seldom or never mislead.

It is my own conviction, Messrs. Editors, that *an habitual attendant at the Theatre, cannot, without general and special repentance, go to heaven at all*: and that, though “many there be” who scoff at the sentiment, it is one in which all real christians are united.

PHILODEMUS.

For the Christian Magazine.

INQUIRIES RESPECTING SUBMISSION.

I HAVE just read, for the first time, Messrs. Editors, the remarks of *Senex*, in your number for November, on some objections to submission: which remarks were first published in the Utica Repository. I do not wonder that old men should sometimes feel provoked at the assurance, and positive self-confidence, of young men. The proper place for a young man is sitting at the feet of the old, asking *questions*, and receiving

instructions. I hope your venerable correspondent *Senex*, will suffer me to take my place at his feet, and propose a few humble inquiries. I beg leave to premise, that I know nothing of S. who had said some pretty positive things on this subject.

If I rightly understand the views of *Senex*, he has undertaken to answer the question, “*when ought a regenerate person, or real christian, to be willing that God should destroy him in a future state?*” And the answer is briefly this, “*when such a person does not know that he is renewed.*” And this knowing, seems not to mean positive certainty; but to be limited and explained by another expression, “*he sees no evidence of being a subject of saving grace*”—that is, he has “*no hope.*” The subject of this submission must be, at the same time, a subject of absolute ignorance; ignorant of an important fact, *viz.* his conversion; the fact that “*old things have passed away and all things are become new.*” Now in view of this, several inquiries arise.

1. Does God *require* this ignorance? Is there any precept of the Bible which *enjoins* it on a new creature, as an imperious duty, that for a certain length of time, he must “*not know his own self?*”

2. Has God made this ignorance necessary? Is it one of the means of grace, one of the terms of acceptance with God, or a necessary part of the process of obtaining a “*good hope through grace?*”

3. Is it a *fact*, that “*every one who is born of God,*” is left for a time without any evidence that he is a subject of saving grace?

And if God has not *required* this ignorance which is essential to unconditional submission, then

4. Can it be believed that God

has *required* the consequent submission?

And if this ignorance is not, on the plan of God's dealings with new creatures, made necessary to salvation, then,

5. Can it be believed that the submission which follows it, is necessary to salvation?

And if not, then,

6. Are not those Ministers who preach that this submission is essential, laying a yoke on their people which God has not laid on them?

And if there are any who are renewed creatures, and have never been the subjects of this ignorance, then,

7. Are there not some who *ought not* to have felt this submission which is founded on such ignorance?

Senex says—"It is granted that present submission is inconsistent with present disobedience." Now impenitence is disobedience.

8. Does not the submission of the new creature, however much in the dark respecting the nature of his exercises, absolutely forbid his being willing to remain impenitent another moment?

Every one knows that it is God's purpose, that the impenitent only shall be destroyed in a future state—therefore,

9. Does not unconditional willingness to be destroyed in a future state, implying, of necessity, a willingness to remain impenitent, destroy itself?

Senex says, "Supposing God had told Lucifer, the day before he disobeyed, I have determined that to-morrow you shall disobey; ought not Lucifer to have said, from the heart, I submit?"

I have always understood from my Fathers, that the Law, or precepts of God, require absolute perfection of all intelligent creatures.

If so, then the purpose of God, that Lucifer should disobey, was in direct *opposition* to the precept,—“be perfect.” And I have heard old men say, that all the purposes of God, respecting the existence of moral evil, or whenever they render any moral evil certain, are, and must be, in opposition to his precepts.—If so, then,

10. Which shall we make the rule of our duty—that is, of all our affections and exercises,—God's precepts, or his purposes? Is it not clear that both cannot be? And if the precept is the rule, then,

11. Would not the most heart-felt opposition, on the part of Lucifer, in the case supposed, against disobedience, the very thing which God had decreed, constitute the very highest act of obedience to the rule—the precept, and render him the most lovely and holy in the sight of God?

I trust, that, whatever knowledge your correspondent, Senex, may have, that I am “a fool,” will not lead him to forget, that it sometimes becomes a wise man to “answer a fool,” and that he will listen to my inquiries so long as I acknowledge and feel that I am

JUVENIS

From the Utica Christian Repository.

ON THAT MORAL STATE OF MIND WHICH LEADS MEN TO EMBRACE THE DOCTRINE OF UNIVERSAL SALVATION.

It has been remarked, in relation to the manner in which the mind forms its religious opinions, that the heart governs the man:—the affections predominate over the understanding. Mankind have a strong desire that the fact or event may correspond to their

hopes—And they will eagerly grasp at the least shadow of evidence which appears to be in their favor, and earnestly endeavour to believe *that* to be true, which is most agreeable to their wishes; while, from the influence of these same feelings, they are inclined to fortify themselves against any impression from an argument which has a tendency to prostrate those hopes which are so agreeable to their wishes, and which they so fondly cherish. And from this state of the mind, a belief of the truth of a sentiment will often arise without even a consciousness that the feelings have had any influence in leading to the decision. It has, therefore, been an old maxim, that a man's opinions are very much influenced by his wishes; and under this influence he will employ media of proof, to which an unsophisticated mind—a mind unbiassed by interest or prejudice would never think of resorting. His mind is not in a posture to receive truth on its own foundation, and supported by its own proper evidence.

The same extravagance and perversion of reason are discoverable in the advocates of the system of religion now under discussion, that is common to theorists generally.—It is an enthusiasm tinged with wildness. Fancy and feeling, rather than unwarped and chastened judgment, give character to his reasonings, and determine his conclusions. It is not the spirit of sober inquiry, which calmly asks, “what is truth?” It is an ill directed and untamed zeal for the establishment and defence of a favorite scheme, or the prostration of an opposing one. But why does the Universalist want such a scheme? Why will he pervert the first

principles of scripture and reason, and violate the plainest laws of interpretation for its support? The answer is ready. Ask the man of licentious life, who riots in forbidden pleasures, and casts off the restraints which a religion even in any form founded on the gospel, imposes:—ask such a man why *he* would fain persuade himself of the truth of this doctrine, and you need not wait for his answer. If he would find salvation himself, he must find it, either on the ground of universal salvation, or he must relinquish his “sinful indulgences. Tell one of these that he may safely indulge his vicious propensities to any extent he chooses, and he will be satisfied.—He will not trouble you to contest with him the merits of Universalism or Calvinism; and seldom will he disturb his Bible or his own ease to investigate the truth of either.—But the examples alluded to, it may be said, are cases of extreme depravity. Still, however, they serve to illustrate a general principle, which is equally applicable to every man in whose bosom human passions reign, uncontrolled by the grace of the gospel. And the indulgence of these passions, in modification and degree however various, has but one general nature. It is uniformly sinful. And like the indulgence of those of stronger character, it affords a delight, the relinquishment of which, the subject would esteem no ordinary sacrifice.

But an unwillingness to relinquish sinful indulgences is not the only reason why men are disinclined to admit the generally received doctrines of revelation. Perhaps, indeed, it is not the strongest.—Tell an impenitent man that there is a fire which shall never be quenched; make

him believe this;—make him feel it, and you break his deepest slumbers; you intrude on his peace; you disturb a quiet, sweeter and more powerful than a Lethæan draught. You make him see and feel that his eternal interests are in jeopardy. But tell him that salvation is equally and certainly secured to all, and you deepen his slumbers, and he rests in peace, perhaps, till the arch-angel's voice bids him rise and learn how fatal is his delusion! He delivers himself from the apprehension of endless punishment, and willingly believes there is no worm that never dies. With such a state of mind, it is not strange that men should form inadequate conceptions of the character and perfections of God. A limited view in this respect, is a natural consequence.—His mercy *must* supersede and obscure all his other moral perfections. Eternal justice is a fearful attribute. Sin too, becomes a light thing, and is stripped of the deep malignity of its nature. And the line betwixt virtue and vice, if indeed there be ground left for any such distinction, is faintly drawn.—I have but briefly noticed some of the subtle but powerful principles which operate on the Universalist. But, that this account develops the true causes, which lead to a belief in universal salvation, an accurate observation of life and character, can scarcely leave a doubt. Y.

SEVEN REASONS

Why we should not go to plays, balls, and parties of carnal pleasure.

1. BECAUSE no good can be derived from them. No one can honestly say he is too good to be mended. And as it is the object

of God, in various ways to make the bad good and the good better, we ought to pursue the same noble object in all *our* plans and pursuits. But who ever grew wiser or better, by visiting a play or party of pleasure? Does not stubborn fact prove the contrary? Have not husbands and wives, children and servants been converted for the worse? Now, unless we possess the vanity and presumption to suppose we have naturally more virtue and fortitude than our neighbors, may we not be hurt as well as others?

2. Because time may be better employed.—Time is an invaluable talent. And can we set so little by it, and have so small a sense of our responsibility to God, as to squander it away? I have heard of a heathen emperor killing troublesome insects, to pass away the time which hung heavily upon him. But, I presume, if we conscientiously perform all the public and private, personal and relative duties of life, we shall find little time left to devote in imitation of the heathen emperor, much less to waste in the ball-room or theatre.

3. Because it is a misappropriation of money.—When every demand is answered in a family, in an ordinary case, even with the best economy, our stock of money will be nearly exhausted. But if there should be a trifling surplus, or we should have command of a fortune, there are other demands to be answered, before we are at liberty to waste our Lord's substance. Indeed, if any thing remain in our hands, after supplying our poor neighbors, whom God has sent to us with a check, we must return it with interest to the original owner.

4. Because we ought never to be found in bad company.—But

do not good people go to these places? It is granted that those are sometimes found there, who, according to their profession, ought to be found in better company.—But I have no opinion that a child of God will, of choice, meet with the worst of people, viz. thieves, gamesters, drunkards, pickpockets, and prostitutes. This promiscuous multitude is found at plays, &c. What regard can we be said to pay to the word of God, “Thou shalt not go with the multitude to do evil,” if we frequent places of this description?

5. Because we must not set a bad example. As insignificant as we may seem, we have a connexion with the vast chain of beings in the universe; and our principles and examples may, in some respect, affect the principles, character and destiny of each link in this chain.—“One sinner destroyeth much good.” If we waste our time, there will not be wanting many who will imitate us, as if impelled by the law of attraction. If our example is not so perfect a one as we could wish, let us be careful that we do not set a bad one.

6. Because Almighty God has forbidden it.—The commands and cautions of the Bible are so numerous on this subject, that it is difficult to make an appropriate selection. “If sinners entice thee to sin, consent thou not.”—“Enter not into the path of the wicked, and go not in the way of evil men.”—“Be not among wine bibbers, among riotous eaters of flesh.”—“Abstain from all appearance of evil.”—“Evil communications corrupt good manners.”—“Young men likewise exhort to be sober minded.”—“Let no corrupt communication proceed out of your mouth: nei-

ther filthiness, foolish talking, nor jesting.”—“For every *idle word* that men speak, they shall give an account thereof in the day of judgment.” In view of these solemn prohibitions of Jehovah, who can consume his time and money at plays and parties of carnal merriment.

7. Because we must soon die.—And who would meet death in a ball-room? or go from the theatre to the “judgment seat of Christ?” The interview which the Rev. Mr. Hervey had with a young lady in a coach, though familiar to every one, may always be introduced with profit, and in this place is very pertinent. Talking fast in praise of the theatre, she said, there was the pleasure of thinking on the play *before she went*; the pleasure she enjoyed *when there*; and the pleasure of *reflecting upon it* when in bed at night. When she was done, Mr. Hervey, in a very mild way, said, that there was *one pleasure more*, which she had forgotten to mention. She replied, “What can that be? Surely I have included every thing in the enjoyment beforehand, at the time, and afterwards.” To which Mr. Hervey answered; “Madam the pleasure that it will give you on your *death-bed*.” She was struck with great surprise, had not a word to say, and the consequence was, she never went any more to the play; but followed those pleasures which would afford her satisfaction on her *death-bed*.—

READER, GO AND DO LIKEWISE.

EFFECT OF LOTTERIES.

AN old man, well dressed, was recently brought before the Police at Philadelphia, charged with picking the pocket of a poor man.

a workman in a furnace. In answer to questions put by the Mayor, the prisoner declared, "that he was nearly sixty years of age—that he was reduced to poverty and desperation by gambling in

lotteries—that he had within the last forty years spent twenty-three thousand dollars, or more than 500 dollars a year—and that he had never drawn a prize of any importance."

Religious Intelligence.

OUTRAGES AT THE SANDWICH ISLANDS.

Extract of a Letter from Mrs. Bingham, to a friend in Springfield, Mass. dated Oahu, March 1, 1826.

"As the present season for the return of foreign shipping drew near, the *tabu*, or prohibition forbidding lewd women visiting the ships was renewed—some who persisted in violating the *tabu* were taken into custody, and either sent inland under keepers, or more closely confined nearer the chiefs.—Contrasting this state of things with what was, but a little while since, so universally patronised, it was thought much was gained, and that this iniquity also, had received a serious check.

Just at this time, the *schr. Dolphin*, Capt. P. a government vessel, arrived from the enlightened and happy land of America. Many days had not passed before some of the late measures were most publicly and loudly denounced—the rescinding of the *tabu* was urged and demanded—threat succeeded threat—bitter railings were heaped upon the mission and the nation. But no serious disturbance was apprehended—the name of America was regarded by the rulers; and her sons, surely, could not sit down and deliberately calculate to find in her a foe.

But, my dear friends, a gross insult was at hand for the nation, and trials for the little band of sojourners among them.

On Sabbath last, at the hour for the public services for the afternoon, a company of seamen from the *Dolphin*, accompanied by two or three others from among the whale-ships, entered the enclosure of the royal establishment, where also the congregation of this village, consisting of nearly three thousand, regularly assemble, and four of them, ascending a flight of stairs,

leading into an upper veranda of Karaimoku's new stone house, rudely entered the large hall where a considerable number of the most distinguished personages, were attending on the sick and languishing couch of their venerated chief. They were ordered out, but peremptorily refused; and forming themselves into a line, each with a club in his hand, demanded the accustomed means of licentious indulgence, threatening, in case of a refusal, to demolish the houses. Soon they began breaking in the windows along the side of the gallery.—Mr. Bingham was in the hall when they entered, consulting with the chiefs as to the most suitable place to address the congregation, then assembling; as the afternoon was too rainy to meet them as usual in the open air.

You may be surprised that all this was suffered, when there was the authority of the chiefs and the strength of the people so near at hand. It cannot be accounted for, but by considering their very great unwillingness to have any controversy with foreigners, and their over scrupulous fears of being accounted aggressors. How much the recent threats, that the schooner, though small, was mighty, &c. might have operated, at that moment, on their minds, we cannot say.

After having dashed in the windows, they descended into the yard, and brandishing their clubs, and talking loudly awhile there, made, in a body, for the yard and house of Mr. Ellis, occupied since Mr. E's departure, by ourselves, and adjoining Karaimoku's.—Mr. B. hastened, by another gate, to defend his family. I was within, with my little daughter and two native females. Seeing the approach of the rioters, I almost involuntarily bolted the door, and fled to the apartments

back. Mr. B. I did not perceive. He, however, reached the door, at the moment they did, and finding it secure, attempted to return again; but the rioters, seizing him by the shoulders, pulled him violently about, raising their clubs and declaring he should not escape. The dashing of the glass of the window soon led me to feel that the house would not be a security, which, added to the piercing screams of my child, and the fear that Mr. B. was in their cruel hands, drew me, at once, from my retreat, feeling the necessity of being prepared for the worst.

Mr. B. had effected his escape into the other yard, but was most closely pursued. I saw the crowd, but my vision was too indistinct to distinguish individuals. Instantly, however, I heard the natives cry, Mr. B. had fallen, and hearing also, distinctly, heavy blows, and seeing the tumult very great, I experienced for a moment, the agonizing feeling that my friend was gone. But to my great joy, I soon caught a glimpse of him, and in a few moments unbolted the door for him and Mr. Chamberlain. For a hasty moment we mingled our tears, wondering at the mercy which allowed him to say, that amidst it all, not a hair of his head had been injured. It appears that the mob, growing more furious, one aimed a blow at his head, which, through divine goodness, was warded off by his umbrella still continuing in his hand, and so failed of its aim; while another drew a knife, aiming a blow, and saying, "You are the man, every day." The people now rushed forward with spirit, and fell upon the rioters with such fury, that their lives must surely have been the forfeit, but for vigorous exertions on the part of both chiefs and missionaries, to save them from death. Just as they had been secured, Capt. P. with two or three midshipmen arrived. The strength which his arm displayed in the use of the cane and cudgel showed him in earnest to quell the riot.

But an additional party arrived, and entering our yard, commenced another attack upon the house. What was remaining of the glass in the window next the door, except one pane, was now dashed in, with part of the sash. The door was an uncommonly strong one, but the violence upon it, left little reason to hope it would remain, a moment longer, a barrier between

them and us. At this instant, when they seemed, as it were, upon us, without any reason which could be discovered, they turned their strength against each other, and one, with the same weapon with which he had endeavored to force the door, levelled his comrade to the ground and fled. The weight of the captain's arm was, by this time, felt among them; and commanding the living to take up the dead, as it then appeared, the territories were again cleared of them."

In the close of her letter, under date of March 9, Mrs. B. says—

"Our present state calls for the constant and lively exercise of every christian grace. In the history of this mission, we have seen the Great Enemy so often foiled *with his own weapons*, in his attempts to hinder the work of the Lord here, that we are waiting to see what God will do. O, that it might be with a becoming spirit! God's people know not our particular wants when they lift up their hearts to Him in our behalf. But let none cease their supplications. The blessed Spirit will make intercession, and "He, who knows the mind of the Spirit," will hear and bless."

THE Mission at the Sandwich Islands is prosperous. More than *twenty thousand* of the Islanders are under the influence of religious instruction, and *as many hundreds* maintaining the duties of family and private devotion; and many individuals, among whom are the most distinguished persons of the nation, giving pleasing evidence of a radical change of heart, and a fitness for the fellowship of the churches.

From the mission press at the Sandwich Islands, there were issued during the year 1825, or about to be issued at the close of that year, tracts to the amount of 1,367,600 pages.

"In a riot at Lahina, from the crew of the English ship *Daniel*, of which" the public have had information, "and in a recent riot at Oahu, from American seamen, particularly of the United States schooner *Dolphin*, Capt. *Perceval*, on account of the *Tabu*, prohibiting females from visiting the ship for the purpose of prostitution, the lives and families of the missionaries have been materially exposed. But God

has yet defended them, nor suffered a hair of their heads to be injured."

Mr. Bingham and Mr. Richards have each completed a translation of the gospel of Matthew into the language of the Islanders.

It is ascertained that the British government will not permit any increase of the number of American missionaries in Ceylon. All exertions for the establishment of a Mission College in this place by the American Board, are therefore for the present suspended.

There are at Constantinople *five hundred* Jews who now profess to believe in Christ, who are said to have come to the knowledge of the truth, through Jews to whom Mr. Wolff preached the gospel at Jerusalem.

In the *Hervey Islands*, which lie between 500 and 600 miles S. W. by W. from Tahiti, the principal of the Society Islands, the gospel has produced wonderful effects. It was carried there a few years since by native mission-

aries sent from the Society Islands. In *Barotenga*, one of the principal of these Islands, 1496 had received baptism previous to October last. The christians may be distinguished from others when collected in crowds on the shore by the neatness of their dress, and their orderly behaviour.

We have encouraging intelligence respecting the progress of christianity in Southern India, particularly in Palamcottah. 1,100 families, dispersed throughout 126 villages, have forsaken their Idols, and entirely given up the distinctions of caste, and besides the numbers mentioned in previous accounts, 40 persons had been added to the church by baptism.

Miss. Herald.

There is an unusual attention to religion in Groton and Ware, Mass. in Richmond, Virginia; in Washington City; in Troy, Hoosick, and Brunswick, New York; and Bennington, Vermont.

Ordinations and Installations.

Dec. 13.—At Rochester, (Mattepoisett,) as colleague with Rev. Mr. LeBarron, Rev. ASAHEL COBB, recently from Andover. Introductory prayer, by Rev. Mr. Shaw, of Middleboro'. Sermon, by Rev. Dr. Codman of Dorchester. Ordaining prayer by Rev. O. Cobb, of Rochester. Charge by the Senior pastor. Right Hand of Fellowship, by Rev. Mr. Hemenway, of Wareham. Address to the Church and Society, by Rev. Mr. Gould, of Fairhaven. Concluding prayer, by Rev. Mr. King, of Dartmouth.

Dec. 13.—Rev. CALVIN PARK, D. D., late Professor in Brown University, was installed Pastor of the Evangelical Congregational Church in Stoughton. Introductory prayer, by Rev. Mr. Ferguson, of Attleboro'. Sermon, by Rev. Dr. Emmons, of Franklin. Consecrating Prayer, by Rev. Mr. Storrs, of Braintree; Charge by Rev. Mr. Fisk, of Wrentham; Right Hand of Fellowship, by Rev. Mr. Burgess, of Dedham; Address to the Church and Society, by Rev. Mr. Cogswell, of Dedham; Concluding Prayer, by Rev. Mr. Gay, of South Bridgewater.

December 20.—Rev. THOMAS T. WATERMAN was ordained as Pastor of the Union Congregational Church and Society in Providence, R. I. Introductory prayer, by the

Rev. Mr. Cobb, of Taunton: Sermon, from Matthew, XIth Chap. 12th verse—*"And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force,"* by the Rev. Dr. Beecher, of Hanover Church, Boston: Ordaining prayer, and imposition of hands, by the Rev. Mr. Williams of Attleboro'; Charge to the Pastor, by the Rev. Mr. Everest, of Windham, Conn. Right Hand of Fellowship by the Rev. Mr. Maltby, of Taunton; Address to the Church and people, by the Rev. Mr. Brown, of Kingston; and concluding prayer, by the Rev. Dr. Wight, of Bristol.

Dec. 27.—Rev. EDWARD BEECHER was ordained as Pastor of Park Street Church and Congregation, Boston. Introductory Prayer, by Rev. B. Emerson, of Salem; Sermon, by Rev. Dr. Beecher, of Boston, from Gal. i. 8, *"But though we, or an angel from heaven, preach any other gospel, &c."*; Consecrating Prayer, by Rev. Dr. Woods, of Andover; Charge, by Rev. Dr. Codman, of Dorchester: Right Hand of Fellowship, by Rev. S. Green, of Boston; Address to the Church and Society, by Rev. W. Fay, of Charlestown; Concluding Prayer, by Rev. S. Gile, of Milton.

To Correspondents.—ITINERATER is received.

THE
CHRISTIAN MAGAZINE.

BY MEMBERS OF MENDON ASSOCIATION.

VOL. IV.

FEBRUARY, 1827.

No. 2.

A LATE THANKSGIVING SERMON.

JER. ix. 23, 24.

Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might: let not the rich man glory in his riches: But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth: for in these things I delight saith the Lord.

THE prophet in the beginning of this chapter, laments in tears the extreme sinfulness of his nation. He cries, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." He paints their abandoning iniquities in the blackest colors; and God confirms the truth of his description. "Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" This was a prediction of the

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heavy calamities which God was just ready to bring upon them in their long captivity in Babylon. But they despised these predicted marks of the divine displeasure, and gloried in their own prosperity, security, and self-sufficiency. They felt sufficient to maintain their present prosperity and independence. But God tells them that all their glorying in themselves is vain and presumptuous. "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." To glory is to rejoice, and therefore the term is sometimes used in a good sense, and sometimes in a bad sense. It is used in both senses in the text. God both forbids and requires his people to glory or rejoice. He forbids them to glory or rejoice

in themselves, but requires them to glory or rejoice in Himself. The spirit of the text may be expressed in this general observation :

It is the duty of a nation, in prosperity, to rejoice in God, and not in themselves. I shall,

I. Explain what it is for a prosperous nation to rejoice in themselves.

II. Explain what it is for them to rejoice in God. And,

III. Show that this is their duty.

I. I am to explain what it is for a prosperous nation to rejoice in themselves.

1. It is to rejoice in their own national prosperity because it is their own, and superior to that of other nations. The Jews were God's chosen people, whom he promised to give great national prosperity, so long as they obeyed the commands he had given them for their good. Moses told them, "The Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless the work of thine hand : and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail : and thou shalt be above only, and thou shalt not be beneath." While God continued to pour such rich blessings into their bosoms they rejoiced in their own national prosperity, because it was their own and because it was superior to the prosperity of the nations round about them, or to that of any other nation in the world. They rejoiced in their own pros-

perity, and in their own superior prosperity ; which was glorying in themselves, and expressive of both their selfishness and vanity. And whenever any nation thus rejoice in their own prosperity, because it is their own, and because it is superior to that of other nations ; they rejoice in themselves, and boast of their selfishness and vanity.

2. A people rejoice in themselves, when they ascribe their national prosperity to their own self-sufficiency. This is what the prophet warns the people of God against in the text. They rejoiced that they had *gained* their national prosperity, by their own exertions, and were still able to *maintain* it by their exertions. Individuals by expressing their own feelings, expressed the general feelings of the nation. "The wise man gloried and rejoiced in his wisdom ; the mighty man gloried and rejoiced in his might ; and the rich man gloried and rejoiced in his riches." It was the general feeling of the nation, that they had gained their superior prosperity, by their superior political wisdom, by their superior martial skill and courage, and by their superior wealth and independent resources. And they rejoiced, that by these means, they were able to maintain their superior prosperity, against all the attempts of the Babylonians, or any other hostile nation to destroy it. This was emphatically rejoicing in themselves, and boasting of their own superiority to all other nations in wisdom, wealth, and martial prowess. And when any nation in the day of prosperity, cherish and express such feelings, they rejoice in themselves, and discover their unreasonable selfishness and vanity. I proceed,

II. To explain what it is for a nation, in prosperity, to rejoice in God. Here I may observe,

1. It is to understand and know that God is the Governor of the world. This God himself says is to glory and rejoice in him. "But let him that glorieth glory in this, that he understandeth and knoweth me that I am the Lord." God is the Creator, and of course the Preserver and Governor of the world. As Creator, he has an original and independent right to exercise a supreme and universal superintendency over it: It belongs to him who made and upholds the world, to act as an absolute sovereign in governing it: He has a right to govern not only the *material*, but the *moral* part of the world. He has a right to fix the bounds and number the months of all the children of men. He has a right to raise up one nation and destroy another. He has a right to give prosperity to one nation and not to another. He has a right to dispense private and public, civil and religious favors as he pleases. He has a right to govern every person and every thing respecting every person, in the best manner to answer his own wise and holy purposes. This right to govern the world, he universally exercises, and actually governs the world as much as it is possible for him to govern it. And this, every nation and every person must understand and know, in order to rejoice in Him, as the Governor of the world, and the giver of every good and perfect gift.

2. For a nation, in prosperity, to rejoice in God, implies rejoicing not only that he governs the world, but that he displays his great and amiable perfections in governing it. This is that rejoicing which he requires and will

approve. "Let him that glorieth, glory in this, that he understandeth and knoweth me that I am the Lord, who exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." The only reason we have to rejoice that God governs the world, is, that he displays his great and glorious perfections in governing it. In the display of these there is abundant reason to rejoice.

Here, in the first place, there is reason to rejoice in the judgment or *wisdom* God displays in the government of the world. He says in the text; that he exercises judgment in the earth. Judgment often signifies prudence, discretion, or wisdom. As judgment in the text stands distinguished from kindness and righteousness, it most naturally signifies wisdom. God certainly exercised wisdom in the creation of the world. Hence David cries, "O Lord, how manifold are thy works! in *wisdom* hast thou made them all." God displays the same wisdom in governing the world that he displayed in creating it. If he does not govern the world in wisdom, there is no reason to rejoice in his universal supremacy and dominion, but reason to regret that the world is in his hands. If God does not exercise his wisdom in giving prosperity to a person or people, they would have no ground to rejoice in their prosperity; for it might eventually prove a dreadful calamity. Unless God governs the world in infinite, unerring wisdom, there is no ground to rejoice in any dispensations of providence, for all things may, finally, terminate in perfect confusion and misery. But since he assures us that he does exercise judgment in the earth, and display the same wis-

dom in governing, that he has displayed in creating the world, every person and every nation have good ground to glory and rejoice in him at all times, and in all circumstances, whether of prosperity or adversity. His unsearchable wisdom which he displays in all the dispensations of providence, afford a ground for always rejoicing in him.

In the next place, there is reason to rejoice in the moral rectitude and perfect righteousness, which God displays in the government of the world. He knows all the relations which mankind bear to Him and to one another, can weigh all their interests in an equal scale, and is disposed to treat them all according to his moral, immutable rectitude. This he professes to do in the text. He says, "I am the Lord which exercise righteousness in the earth." He is the righteous Lord, who loveth righteousness, and displays it in all his conduct towards every person and every nation in the world. Though he treats the inhabitants of the earth very differently in ten thousand instances and in ten thousand respects; yet in the dispensations of providence, he regards the interest of every individual person, and of every individual nation exactly according to its real worth and importance, and never commits a single instance of injustice in any of the private or public blessings which he bestows, or which he withholds, or which he takes away. While mankind are committing ten thousand acts of injustice towards one another, he who is the governor of the world and judge of all the earth always does right. This is a good reason why we should always rejoice in the Lord, in the day of prosperity; for our

prosperity, whether private or public, does not injure any other person or any other nation on the face of the earth. In the last place,

There is reason to rejoice in the perfect benevolence, which God displays in the government of the world. In this he would have every one glory and rejoice, for he glories and rejoices in it himself. Let him that gloryeth, glory in this, that he understandeth and knoweth me, that I am the Lord that exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." God is good, and doeth good; he is good unto all, and his loving-kindness and tender mercies are over all his works. He is not grudgingly good, but spontaneously good; it is his delight to do good in all the dispensations of providence. He every day and every moment fills the earth with his goodness. He giveth life, and breath, and all things. He displays his goodness every where, and towards every person and every nation in every part of the world. He is continually doing as much good as his wisdom, his justice, his power, and his goodness enable him to do. He removes every evil that it is best to remove, and bestows every mercy that it is best to bestow. "The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof." But this leads us to show,

III. That this is the duty of all mankind, especially of every nation in the day of prosperity. And,

1. Because God has given them all their national prosperity. If they have wise men among them, God has made them wise. If they have mighty men among

them, God has made them mighty. If they have rich men among them, God has made them rich. If they have good men among them, who understand and know that the Lord exercises loving-kindness, judgment and righteousness in the earth, God has made them good. * God has given them all their wisdom, all their power, all their wealth, all their piety, and all their temporal and spiritual prosperity. He has taken pleasure in giving them all these good things, for in these things I delight, saith the Lord. In whom then ought a people in prosperity to glory and rejoice? In themselves? or in God? If they rejoice, let them rejoice in God. If they glory, let them glory in God. If they boast, let them boast in God, to whose loving-kindness and tender mercy they are indebted for all their prosperity.

2. It is the imperious duty of a prosperous nation to rejoice in God, because he only, in his governing goodness, can promote and preserve their prosperity. As God displays his wisdom, power, and goodness, in raising a nation to prosperity, so he must continue to exercise the same glorious perfections in raising their prosperity higher and higher. A young nation especially need to grow in wisdom, power, wealth, and piety. But their growth, in all these respects, depends upon the same almighty and benevolent Being who gave them their prosperity at first. Unless they rejoice in him, they have no ground to expect that he will foster and promote their future prosperity. When God raised his ancient, chosen people to a state of superior prosperity, he plainly told them that he would continue to smile upon them, so long as they continued to rejoice

in him, and to obey the commands he had given them for their good, but threatened to frown upon them, if they became ungrateful and disobedient. The more a prosperous people rejoice in God, the more thankful they are for his favors, and the more obedient they are to all the intimations of his will, the more reason they have to hope, that he will continue their prosperity. Besides, the more prosperous any nation is, the more they are exposed to national enemies, who will wish and endeavor to destroy their prosperity. This was the case of the Jews in their prosperity. This was the case of the Greeks in their prosperity, and this was the case of the Romans in their prosperity. In the course of providence, God has actually destroyed the great prosperity, which each of these nations once enjoyed, and he has done this in all cases by the instrumentality of their national enemies. God has always employed one wicked nation to destroy another. Every prosperous nation is in danger of losing their prosperity. Whenever God sees fit to destroy the prosperity of an ungrateful, disobedient nation, he can raise up their enemies, who will rejoice to do the work. It is, therefore, the duty and interest of a nation in prosperity, to rejoice in God, and engage him to protect and defend them against all their national enemies.

It now remains to apply this subject pertinently and plainly.

1. We have seen what it is for a people, in prosperity, to rejoice in themselves and to rejoice in God, and that these two kinds of rejoicing are entirely opposite to each other; the one is right and the other is wrong; the one is pleasing and the other displeas-

ing to God. God is pleased when a nation ascribe their prosperity to him, and rejoice in the wisdom, power, justice, and goodness, which he displayed in raising them to temporal and spiritual eminence among the nations of the earth. But he is greatly displeased if they rejoice in themselves, and ascribe all their prosperity to their own wisdom, power, wealth, and piety. If this be true, are not we as a prosperous nation verily guilty of a great national sin, in rejoicing in ourselves, and ascribing our peculiar prosperity to our own exertions? Have we not ascribed our national independence to the wisdom of our wise men? Have we not ascribed our federal constitution to the wisdom of our politicians? Have we not ascribed the administration of our national government to our wise rulers! Have we not ascribed our national transactions with foreign nations to the political skill of our statesmen and ambassadors at foreign courts? Have we not ascribed to our mighty men of valor, the battles we have fought and the victories we have gained by sea and land? Have we not gloried in our wealth and independent resources for carrying on war with foreign nations? Have we not gloried in our numbers, and presumed to calculate to how many millions we shall increase in a century, or half century more? Have we not boasted of our mechanical knowledge and invention, in building ships and steam boats, and preparing the munitions of war and self-defence? And have we not sometimes gloried in our national goodness, virtue, and piety? Who can read the numerous Eulogiums, which have been made and published upon our national wisdom, wealth,

power, influence, goodness, and independent prosperity and security, without seeing and lamenting our national selfishness and vanity? Hence,

2. Have we not reason to fear, that our national prosperity will be followed with national calamities and desolating judgments? God has certainly seen how much we have rejoiced in ourselves, and boasted of that prosperity, which he has displayed his power, and wisdom, and goodness, to grant us. These things have been highly displeasing to him; and will he not say in respect to us, as he did to ungrateful, disobedient, and boasting Israel; "Shall I not visit for these things? shall not my soul be avenged on such a nation as this?" We have long acknowledged, that God almost wrought miracles in giving us our independence and subsequent prosperity. But it will require no such signal interpositions of providence, to diminish our wealth, our numbers, our strength, our civil and religious liberties, our peace and harmony, and to throw us into national discords, and involve us in all the miseries of domestic and foreign wars. There are great and powerful nations now, who look upon our prosperity with an evil eye, and they may soon think it is policy to interrupt and destroy, if possible, our growing power, which we have so often boasted of exercising over the civil and religious world. We are evidently in danger from Britain, France, and Spain, as well as from the hostile natives of our own country. France and Britain have both employed these savages to annoy us, and may do it again. But allowing that we have wisdom and power enough to awe our enemies, or to defend our-

selves against them; God can find ways enough to punish us for our national ingratitude and abuse of his favors. There is danger to be feared, I imagine, from the union which has lately been established among four or five denominations of Christians, for the good purpose of checking the growth of Infidelity and many gross and dangerous errors in the United States. It would not be strange if these different denominations should fall out by the way, and one should gain an ascendancy over all the rest, and bring about the establishment of a National Religion. There is, however, more dangers to be feared at present, from the neglect of family government, family religion, public worship, and the profanation of the Sabbath, than from any other, and all other vices and immoralities that abound. These strike at the root of all order, government, and religion. And the criminality of these is highly aggravated, by our national prosperity.

This subject now calls upon all good men to perform the duty of thanksgiving and praise. There are no others prepared to keep this thanksgiving day properly and acceptably. They have never been thankful for any private or public, civil or religious favor. They have always rejoiced in themselves and gloried in their own self-sufficiency to gain all the good they have enjoyed. They are strangers to the least spark of gratitude to God, for any favor they have received from his kind and beneficent hand. The wise man has gloried in his wisdom, the mighty man has gloried in his might, the rich man has gloried in his riches, the young man has gloried in his vanity, and the vicious man has gloried in his shame. But

good men have understood and known that God is the Lord and Governor of the world, who exercises loving-kindness judgment, and righteousness in the earth, and that he delights in filling it with his goodness, notwithstanding the general unbelief, ingratitude, and disobedience of mankind. They rejoice in God that he is good to themselves, and gives them all things richly to enjoy, and withholds no good thing from them. They rejoice in God, that he does good to the evil and unthankful. They rejoice in God, that he grants personal, family, and national prosperity. They rejoice in the Lord always, both in prosperity and adversity. They know that God is light, and in him there is no darkness at all. They know that he is constantly sowing light for the righteous, and joy for the upright in heart. They know the good he has promised to the children of light, and that his faithfulness shall never fail: Although the fig-tree should not blossom, nor fruit be in the vine, and the labor of the olive should fail, and the fields should yield no meat, yet they will have solid ground to rejoice in the Lord, and to joy in the God of their salvation. Now, why will not you who have always rejoiced in yourselves, be entreated to rejoice with them, who rejoice in the Lord? You must rejoice in the Lord in this world, or you never will rejoice in him in the next. And if you do not rejoice in him this thanksgiving day, some of you may never see another!

It will do you no good to be of the right religion, if you be not zealous in the exercise of the duties of that religion.—*Baxter*.

From the Christian Spectator.

EXEGESIS OF MATTHEW, XXIV.
29—31.

"IMMEDIATELY after those days of affliction the sun shall be darkened, and the moon shall withhold her light; and the stars shall fall from heaven, and the heavenly powers shall be shaken. Then shall appear the sign of the Son of Man in heaven; and all the tribes of the land shall mourn, when they shall see the Son of Man coming in the clouds of heaven, with great majesty and power. And he will send his messengers with a loud-sounding trumpet, who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other."—*Campbell's Translation.*

The circumstances in which this prophecy was uttered, will serve to explain its import. After reproving the Pharisees for their pride and hypocrisy, their attachment to human traditions, and their opposition to his cause, Christ declared that God was about to punish them for their sins, and avenge on that generation "all the righteous blood shed upon the earth from the blood of Abel to the blood of Zacharias."* To this terrible denunciation he added the pathetic apostrophe—"O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings; but ye would not! Behold, therefore, your house is left unto you desolate."†

After thus alluding to the calamities which awaited the Jews, Christ retired to the Mount of

Olives, an eminence from which Jerusalem could be seen in all its beauty and magnificence.* Pointing to its splendid edifices, he said to his disciples, "there shall not be left one stone upon another." This alarming prediction led them to inquire when it should be fulfilled, and what signs would precede its fulfilment. As precursors of the event, Christ bade them expect false teachers and pretended Messiahs; war, famine, pestilence, and earthquakes; the apostacy of many Christians, the spread of his gospel, and a great variety of persecutions.† When they should see Jerusalem encompassed with armies, he assured them its destruction would be nigh, and exhorted its inhabitants to flee for refuge to the mountains.‡ After repeating some of these warnings, he proceeds to describe in the glowing language of prophecy, the destruction of that devoted city. "Immediately after those days of affliction, the sun shall be darkened, and the moon shall withhold her light; and the stars shall fall from heaven, and the heavenly powers shall be shaken. Then shall appear the sign of the Son of Man in heaven; and all the tribes of the land shall mourn when they shall see the Son of Man coming in the clouds of heaven with great majesty and power. And he will send his messengers with a loud-sounding trumpet, who shall gather his elect from the four quarters of the earth, from one extremity of the world to the other."

To one who is familiar with the nature of prophetic language, the general import of this passage is too obvious to require

* Matt. xxiii. 1—33. † Matt. xxiii. 37, 38.

* Matt. xxiv. 1—3. † Matt. xxiv. 4—14.
‡ Matt. xxiv. 15—22. Luke xxi. 26

minute and elaborate criticism. The phrase, *immediately after the tribulation of those days*, and the corresponding expression in Mark,* *in those days after that tribulation*—*εν εκειναις ταις ημεραις μετα την θλιψιν εκεινην*—mean simply, that soon after the events mentioned as preceding the destruction of Jerusalem, “the sun should be darkened, and the moon withhold her light; the stars should fall from heaven, and the heavenly powers should be shaken.” These are the expressions used in Hebrew poetry to denote the celestial bodies. The language, though bold and striking, corresponds with the ordinary style of Jewish prophets, who employ changes in the natural world to represent changes in the moral and political world. Isaiah thus describes the overthrow of Babylon:—

“The stars of heaven, and the constellations thereof,
Shall not send forth their light:
The sun is darkened in his going forth,
And the moon shall not cause her light to shine.
I will visit the world for its evil,
And the wicked for their iniquity.
I will make the heavens tremble,
And the earth shall shake out of her place.”†

“*And then shall appear the sign of the Son of Man in heaven.*”—Those who were appointed by God to publish his will, proved their divine commission by uttering predictions, and performing miracles. The Jews expected the advent of their Messiah to be attended with supernatural events, peculiarly grand and awful, which they called signs from heaven;‡ and they frequently demanded such signs of Christ in support of his claims to the office of Mes-

siah.* Such proofs he threatens, in this verse, to give them. The word translated *signs*, denotes any thing which proves a divine commission; it here refers to the prodigies which attended the destruction of Jerusalem, and means simply proof or evidence. A sign in heaven, is a conspicuous sign; a sign of the Son of Man in heaven, is conspicuous proof of his being the Messiah; and the whole phrase, therefore, means that Christ, in destroying Jerusalem, should vindicate his claims to the character of Messiah, and give awful displays of his majesty and power.—“*And then shall all the tribes of the earth mourn when they shall see the Son of Man coming in the clouds of heaven with power and great glory.*” The phrase, *all the tribes of the earth*,—*πασαι αι φυλαι της γης*,—though often used to denote the whole human family, is occasionally applied, by way of eminence, to the inhabitants of Palestine.† This strong language, therefore, means simply, that the inhabitants of Judea should mourn when they saw the Saviour coming in all the terrors of an avenging God, amid the clouds of heaven. This figure is often employed by the Hebrew poets in describing the majestic movements of the Almighty; for when Jehovah came to deliver David, he is said “to bow the heavens and come down—to ride upon a cherub, and fly on the wings of the wind.”‡ —“*And he shall send his messengers with a loud-sounding trumpet.*” Angels are messengers of God. The word is used by the sacred writers literally to designate the instruments of Provi-

* Mark, xiii. 24. † Isaiah, xiii. 10, 11, 13. Lowth's Translation.

‡ Dan. ii. 44. et. seg. vii. 13. ix. 24—26. Josephus, B. I. c. 6.

* Matt. xvi. 1. Mark, viii. 11, 12. Luke, ix. 29. 1 Cor. i. 22.

† Zach. xiv. 11. Matt. v. 5. xxvii. 45. Eph. vi. 3. Joel, ii. 1.

‡ Ps. xviii. 9, 10.

dence, or figuratively to represent signal interpositions of Providence without specifying the agents employed.* A trumpet was the usual instrument for sounding an alarm, and summoning the people to resist invasion.† The angels, therefore, blowing their trumpets, and gathering the elect into places of safety “from the four winds, from one end of heaven to the other,” represent the special interposition of Providence to deliver Christians from those calamities which awaited the unbelieving Jews.

The whole passage, divested of its poetic costume, may be thus paraphrased:—Immediately after the events mentioned as signs preceding the fulfilment of this prophecy, Jerusalem shall be destroyed with a terrible overthrow. The Jews, when they see these calamities coming upon them, shall deeply mourn their fate; but Christians in every part of the land, shall by the merciful providence of God be delivered from these evils.

We come, then, to the conclusion, that this passage refers exclusively to the fall of Jerusalem, and the consequent calamities which befel the Jewish nation. This may be confirmed by the following considerations:

I. The passage forms a part of a prophecy which is supposed by all judicious commentators to foretel the destruction of Jerusalem. The disciples asked when Jerusalem should be overthrown, and Christ in reply mentioned some signs which should precede this event, and added, that these signs of woe should be immediately followed by the destruction of that devoted city. There is no

intimation, that the subject of discourse is changed; and the passage itself bears every mark of being a continuation of the prophecy which all refer to the fall of Jerusalem.

II. The context seems to decide the point. To show how closely the signs he had mentioned would be connected with the destruction of Jerusalem, Christ adds, in the very next verse, a parable drawn from the fig-tree. “When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things,—the signs which I have specified as precursors of this event,—know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled.* The men of that generation, then, were to witness the fulfilment of this prophecy. This language is unequivocal, and fixes the reference of this passage to the calamities which overwhelmed the Jews, when the Romans, about seventy years after the birth of Christ, took the city of their solemnities, burned its temple, and spread devastation through the land.†

III. If we examine the peculiarities of Hebrew poetry, and prophetic language, we shall find additional reasons for acquiescing in the conclusion to which we have arrived. To the writers of the New Testament the sacred poems of their nation were as “familiar as household words;” and, however simple their ordinary style, they always dressed their predictions in the splendid costume of prophetic poetry. Simeon had displayed no peculiar ardor of feeling, or vigor of fan-

* Matt. i. 20. xviii. 10. Acts, vii. 30. Heb. i. 7.

† Lev. xxv. 9. Numb. x. 2, etc.

* Matt. xxiv. 32—34.

† Josephus' War of the Jews, B. III.—VII.

cy; but when he clasped the infant Saviour in his arms, he kindled into a blaze of enthusiasm and painted the prophetic visions which burst on his eye, in colors so bright and vivid, that the genius of Isaiah seemed to have risen from the slumber of centuries.* The prose style of John, has all the simplicity of nature; but when he comes to describe the future glories of the church, he dips his pen in the radiance of heaven, and transfers to the Apocalypse, all the bold and beautiful imagery of the prophets.

Examples of the poetic and prophetic style of the sacred writers might be multiplied without number; but I will add only one from the prophecy of Isaiah, respecting the fall of Babylon.† Jehovah, lifting a standard, musters the Median army, and leads "his consecrated warriors" forth to attack the devoted city. Its inhabitants are smitten with terror and amazement; its warriors are trampled down like mire, its children dashed on the pavements, and its streets drenched with blood. At this scene of war the earth is shaken from her place, and the luminaries of heaven are veiled in darkness.‡ Babylon is never more to be inhabited;—

"But there shall the wild beasts of the deserts lodge;
And howling monsters shall fill their houses;
And there shall the daughters of the ostrich dwell;
And there shall the satyrs hold their revels;
Wolves shall howl to one another in their palaces;
And dragons in their voluptuous pavilions."§
LOWTH.

The prophet then represents the Jews as chanting a song of triumph over the fallen monarch of Babylon. The earth, smiling

in peaceful repose, breaks forth in acclamations of gladness; the trees of the forest clap their hands for joy; the ghosts of departed kings meet the tyrant with the bitterest reproaches, as he enters the world of spirits; and the song closes with fearful imprecations on his posterity, and on the city where he had swayed his sceptre of oppression and blood.* As the fallen despot enters the world of departed spirits,—

"Hades from beneath is moved because of thee, to meet thee at thy coming,
He moveth for thee the mighty dead, all the great chiefs of the earth;
He maketh to rise up from their thrones all the kings of the nations.
All of them shall accost thee, and shall say unto thee,—
Art thou, even thou too, become weak as we? art thou made like unto us?
Is then thy pride brought down to the grave; the sound of thy sprightly instruments?
Is the vermin become thy couch, and the earth-worm thy covering?
How art thou fallen from Heaven, O Lucifer, son of the morning!†
Those that see thee shall look attentively at thee, they shall well consider thee;
Is this the man that made the earth to tremble, that shook kingdoms?‡ LOWTH.

This magnificent description was designed to represent that series of calamities which terminated in the total destruction of Babylon. But what were these calamities? History must inform us; and from it we learn, that Cyrus took the city, but spared its inhabitants, and left its walls standing; that Darius demolished its gates to prevent its becoming a nursery of rebellion; that Alexander found it so flourishing that he thought of making it the capital of his empire; that it gradually declined from its pristine magnificence, till, in the fifth cen-

* Isa. xiv. 5—27.

† Gesenius agrees with Lowth in the translation of this phrase; but *bright and morning star*, is more literal and exact. Hence the phrase in Rev. xxii. 16.

‡ Isa. xiv. 9—12, 16,

* Luke, ii. 28—32. † Isa. chap. xiii. xiv.

‡ Isa. xlii. 2—20. § Isa. xlii. 21, 22.

tury of the Christian era, it was converted by the kings of Persia, into a park for wild beasts, and ultimately became a heap of almost undistinguishable ruins.* The prophecy must, therefore, have been at least seven, and probably more than ten centuries in receiving its complete fulfilment.

To the construction we have put upon the prophecy of Christ respecting Jerusalem, it has been objected that its language is too strong to be applied to the destruction of a city or a nation. But if imagery so grand and awful as that which we have been examining, was used to describe events of less importance, is it strange that Christ employed language equally bold to predict an event the most disastrous that the Jewish annals ever recorded?

We shall more readily admit this conclusion, if we consider prophecy as a symbolical representation. The parables of Christ are symbols, and might be represented by a series of historical paintings.—Suppose a painter to employ his art in teaching the moral lesson contained in the parable of the prodigal son.† He might represent, in the first picture, the prodigal receiving his patrimony; in the second, wasting it in scenes of dissipation; in the third, feeding on husks, and famishing among swine; in the last, restored to the arms of his father, and the bosom of his family. Thus a battle, the destruction of a city, and the peculiarities of different nations are to be portrayed.

Let us apply this principle to the prophecy respecting Jerusalem.—The commotions, which are said to pervade all nature, are the symbols commonly em-

ployed by the prophets to represent great revolutions. The Son of Man riding in awful majesty through the heavens, and his angels sent forth to gather his chosen people beneath the banner of his love, are emblems of that deliverance which the christians in Judea actually obtained from the calamities that put an end to the Jewish nation.

I am aware, that various opinions have been adopted respecting the import of the passage under consideration.* Some refer it solely to the day of judgment; while others suppose it to relate, in its plain and primary signification, to the overthrow of Jerusalem, but in its mystical and secondary sense, to the day of judgment. The second opinion involves the long disputed doctrine of a double sense; a principle in sacred hermeneutics, which has been adopted by most commentators since the time of Origen, and which is still retained by the greater part of English critics, though it has long since been discarded by the ablest scholars on the continent.† All these points deserve a thorough examination; but each topic would require a separate article; and my limits, therefore, force me to omit not only these, but the well known fulfilment of this prophecy,‡ and a variety of interesting topics which it suggests.

R. NAMAN.

* See an enumeration of these in Kuinoel Com. in loc.; Wolfii Curas h. l.

† See a very candid and ingenious defence of this principle in Lowth's *Lecture on Hebrew Poetry*, Sec. XI., and a brief refutation in the notes by Rosenmuller and Michaelis, as well as in Ernesti, Morus, &c.

‡ Newton on the prophecies, Diss. XVIII—XXI. Kett's *View of Scripture Prophecies*, ch. X.

* Gesenius.

† Luke, xv. 12—32.

For the Christian Magazine.

INDISCRETION IN THE PULPIT.

A PREACHER is the object of universal scrutiny. By profession, he is a teacher of piety, and the least deviation from the spirit of his office, tarnishes his character. The votaries of religion, regard him as entrusted with concerns vast as eternity; and they watch him, therefore, with an eye indicative of the deepest interest; while the enemies of the cross, triumph in the detection even of his smallest mistakes. Of the imperfections to which good preachers are subject, the most prominent, are the extreme of caution and that of indiscretion: the latter results in the greatest evil, but each has slain its thousands. The rash chieftain falls in ambuscade, the wary chieftain eludes the snare: the latter retains his station, though his brow can never, like the other, glow in sudden splendor. The extreme of caution, is like the dead calm; that of indiscretion, like the whirlwind and the storm: for the former produces in minds no emotion, while the latter stirs them up to the wildest enthusiasm.

Preachers are indiscreet who practice upon theories adopted without sufficient examination. For these theories may be erroneous. If so, the evil does not soon terminate; but swells like an inundation, and perhaps, overwhelms multitudes in ruin. To illustrate my meaning, transfer yourselves, for a moment, across the Atlantic, to North Britain, and to past ages. Imagine a large district of that country, to tremble under the voice of a single individual. Distinguished for piety and talents, he addresses the human mind, in a few instances, with unexampled eccentricity

of manner, and by a fortunate casualty, it is attended with eminent success. A religious excitement follows—a whole community is in commotion—this new mode of address, is imitated by others with scrupulous exactness. Is the prospect auspicious? or is it like the scorching sunbeams that forebode the desolating tempest? There is a momentary splendor, but is there no indication that the sun of this encouraging prospect will set in gloomy night? The earnestness, the glowing fervor, here exhibited, is worthy of imitation by every preacher. The question, however, respects the principles of action. Not only this *celebrated* man practices on novel principles, but these principles are adopted by many imitators. One of them, for instance, is, that “all sinners are alike, and must therefore be treated alike.” As a consequence, no regard is paid to age, circumstances, or education. All sinners alike! True, there are points, in which, the simpleton resembles the philosopher, the speechless infant, the man of grey hairs. But suppose it, therefore, to be adopted as a principle, that the same language must be spoken, to the young, and the old, the beggar, and the noble. The theory cannot sustain a moment’s scrutiny. It has appendages however. It is found, in one case, that conviction is produced by exciting the angry passions; that depravity is disclosed, by calling it forth, in the most violent indignation; and what follows? This mode of convicting sinners is adopted as a universal principle. The influence of the example spreads from glen to glen; many who copy the favorite model, vie with each other, in their endeavors to excite human wrath. The first effort is successful—they ply

themselves to the work, with redoubled vigor. There is something so imposing in this method, that the brilliant luminary is followed by a train of sparkling imitators; and audacious childhood insults venerable age. But the meteor has set—The cold winds of winter *now* sweep along those glens. Is there no danger that some preachers in *our* country may practice on such indigested principles? If not, it is a golden age, and Zion shines in her most splendid beauty. But in other respects, preachers may adopt false principles. Origen was a preacher. He adopted erroneous principles of interpretation. Their influence was like the malignant vapor that blasts the choicest productions of the soil: for it filled the moral atmosphere, and shrouded the world in gloom. The process of its diffusion, was gradual, but its effect was terrible. It gave existence, and vigor to the enormous hierarchy of Rome. Had christian caution guided his pen, the world, perhaps, had never groaned under such a moral despotism. Thus the indiscretion of a single man, may desolate the earth for ages.

It is indiscreet to adopt the controversial method of preaching. It is *always* important to contend earnestly for the faith, and *sometimes* to declare open war against its opposers; but even this may be accomplished, without evincing a delight in the spirit of controversy. I would ask, and I speak it with deference; I would ask, if some ministers do not practice, as though *preaching*, were intellectual pugilism? One part of a discourse, for instance, is employed in *raising*, the other part, in *prostrating* an antagonist. If no real sectarians appear in combat, war is waged against those of the

same creed, by the use of paradoxical expressions. Words only, in this case, are the weapons of contention. Uninformed hearers, however, may view the subject in debate to be a matter of vital importance, and the peculiar use of terms, may fix in their minds, an error as lasting as their earthly existence, and which shall be perpetuated by future generations. Nor is it certain that this spirit of controversy, will be *confined* within the precincts of a single parish. It may extend through a state, or a nation. There is a difference between plain reasoning, and this controversial method. The former should be approved, the latter exploded.

It is indiscreet to adopt the scolding method. This results in a three fold evil; it renders the preacher himself an object of aversion, confirms transgressors in more *violent* opposition, and robs religion of its most persuasive and attracting charms. Shall the herald of peace, present the brow of a misanthropist, instead of a countenance reflecting the splendor of heaven? Such a preacher rouses against himself, not the *depraved* principles merely, but also, the finest sensibilities of human nature—his hearers shrink from his presence, as from the winter's storm. By the same process, in which he renders himself an object of displeasure, he confirms rejecters of the gospel, in more violent opposition: for truth itself receives a tincture from the manner in which it is exhibited. Suppose a man attempts to disclose the beauties of a meek and humble disposition, while pride only occupies his own bosom. The humility which he commends, is deprived of its most charming attractions. A diamond dipped in ink, loses its lustre, and

is thrown aside by the multitude among the rubbish: Thus the pearl of heaven may be obscured, by the clouded brow of the preacher, and the method in which he exhibits it, may be so repulsive, that men turn away from the prospect, with confirmed aversion.

It is equally indiscreet to adopt the denouncing method. A preacher, though he ascends the pulpit for a noble purpose, dishonors his office, if instead of benevolence, he even *seems* to breathe malignancy. By denouncing men, without evincing their guilt, he apparently assumes divine prerogatives. It is different, when the decisions of the divine law are disclosed: for in this case, the speaker is unnoticed in view of a more tremendous prospect. It is Jehovah standing with his drawn sword, and refusing to sheathe it, till the sinner flies to Jesus. The voice of the herald, in this case, is on the one hand, like the roarings of Sinai, agitated by the lightnings; on the other, like the music of heaven, mingling with soft whispers from Calvary. Not so the voice of mere denunciation. From this the heart even of piety recoils; for Jesus persuaded men, and when he uttered a threatening, conscience approved the sentence. Similar to the denouncing method, is that of employing mere epithets of terror. The audience treat it as a challenge, equip themselves for combat, and the shafts of the preacher's quiver, fall harmless on their shields. Not so when the *sentiment* is terrific. No thoughts in the universe, are more terrible than such as the scriptures suggest in relation to the finally impenitent. What sinner can credit, without the most thrilling terror, at the prospect, the simple narrative of

the final retribution? But mere epithets are as powerless to excite *fear*, as to excite *sublime* emotions; and to employ them for either purpose is the extreme of indiscretion.

It is no less indiscreet to introduce witticism into the pulpit. A preacher, who does this, is a living paradox. Who can think of *jesting* as the eternal world opens on his vision? Shall the minister of Christ amuse the votaries of folly, as they plunge into the vortex of the burning lake? or shall he sport with earthly baubles, in whose hands, are the treasures of eternal life?

"So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote."

Such are a few evils of extreme indiscretion. If we compare them with those of extreme caution, the latter dwindle into comparative insignificance. To be wise as serpents and harmless as doves, is a difficult attainment; but by divine favor, it is within the province of human exertion, and glorious in its results.

For the Christian Magazine.

DANGEROUS CONSEQUENCES OF OVER-STATEMENTS.

I was lately conversing with an aged man, who had been many years a professor of religion, respecting the evidence he enjoyed of his piety. His remarks were nearly to the following purport—I know that the natural heart is opposed to all the happiness of creatures, that it delights in their misery, and had it the power, would make every one of them to suffer eternally, and to the utmost of its power. I know too, that the carnal mind is at such enmity against God, that had it an arm long enough, and strong

enough, it would sweep him from his throne, and make the created and uncreated beings around it, to constitute a universe of utmost agony. Now I know that I have enemies, and they are powerful. And I have been much employed in examining my own heart, to ascertain what I would do with them, were it consistent, that God should commit the disposal of them entirely to my hands. And I really feel that were it consistent for them to be happy, I could not find it in my heart to consign one of them to eternal misery; and were it consistent, I would even make the Prince of darkness as happy as an arch-angel. I trust therefore that I have something of the spirit of benevolence, or true holiness, in my heart.

I tried to urge upon him the importance of such a christian example, as would evince that there is something in religion above the attainment of mere human nature; such an exhibition of a heavenly spirit, in his daily intercourse with the world, as would take away, and destroy, the plea of infidelity, that there can be no reality in religion, because "there is no difference" between professors and others. But when this was urged as the necessary fruit of true benevolence, a sincere desire for the happiness of sinners, no impression could be made. This was turned off very lightly—and an effort to urge the importance of the spirit of prayer was attended with no better success.—I returned to my study sad and thoughtful. It occurred to me that the statement of total depravity, given above, makes man as bad as the devil, as bad as he can be—for who can desire any thing worse than the utmost agony of God and all his creatures? Is not this an overstatement? and is the conclusion,

naturally drawn from this; that because I can find no such desire in my heart, and none even to cast one creature into eternal misery, therefore I am a christian; a safe one? Is it as good evidence of piety as the actual giving of a cup of cold water to a disciple, for Christ's sake?

ITINERATOR.

For the Christian Magazine.

EXPOSITION OF MATTHEW, III. 8.

'Bring forth therefore fruits meet for repentance.'

THESE words were spoken by John Baptist to the Pharisees and Sadducees. When he appeared preaching in the wilderness of Judea, multitudes came out to him and were baptized. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.

The Pharisees and Sadducees were two distinct sects, which were in existence when the kingdom of God began to be preached by John Baptist. Although they differed materially in many respects, they were both wrong. Their principles of moral action were loose and erroneous. The Pharisees were zealous of the traditions which had come down from their fathers. They disregarded the spirit of the law, they were covetous, and when they heard the doctrines of Christ they were displeased. When, on a certain occasion, they put to him the question, "Why do thy disciples transgress the tradition of the elders? for they wash not

their hands when they eat bread,"—they received the cutting reply, "Why do you also transgress the law, by your traditions?"

By their hypocritical conduct they sought the approbation of men and to justify themselves in their sight; but Christ says to them, "God knoweth your hearts, that which is highly esteemed among men is abomination in the sight of God." And he directed his disciples to beware of the heaven of the Pharisees which was hypocrisy.

Every thing in their conduct, feeling and sentiments, was contrary to the religion of Jesus. When they came to the baptism of John, there seems to be good reason for his exhorting them to "bring forth fruits meet for repentance." The term repentance, has different meanings in the New Testament. This arises from translating two different words in the original, which signify different states of mind, by this one word in our language. One of the original words, usually signifies a change of purpose, or mind simply, without any change of moral feeling. The other signifies a change in the moral feelings, in the heart, which is connected with reformation of life. This is the term used by John, in the passage quoted above, and implies a state of mind or heart opposed to sin. "Bring forth therefore fruits meet for repentance," (i. e.) consistent with this state of mind. The requisition made of them, then, was, that all their acts of life should be consistent with a right state of heart—that they should manifest their sincerity and love of holiness, by their obedience in conforming all their external doings to the requisition of the moral law—that they should cease their present

disapproved conduct, and enter upon that course of life which flows from a penitent, humble heart, and which constitutes the *visible* of holiness. But why this exhortation?—and what the necessity of a compliance with it? A very great necessity, surely. It was the way to flee from the coming wrath. "Who hath warned you to flee from the wrath to come?"—If you would do this, bring forth fruits consistent with repentance.

The persons here addressed were Jews—descended from those who were beloved of God. But this would avail them nothing in his sight. Think not to say within yourselves, "we have Abraham to our father." A change of heart, and a life of piety, were the only means of escaping the wrath to come, final condemnation and ruin.

A compliance with the requisition, 'bring forth fruits consistent with a penitent state of heart,' is a most obvious and indispensable duty of every individual of our guilty race. All those tender feelings, and external accomplishments, which render a person lovely in the eyes of society, if *penitence* and *love* to God be absent, can never be the ground of acceptance with him. These external qualities alone, *do not* form the path which leads from the wrath to come. There must be a penitent heart, accompanied with that *visible* conduct, which the scriptures describe as flowing from it. E. S.

No man is past all hopes of salvation until he is past all *possibility* of Repentance, until he is *absolutely* hardened against all gospel corrections.—Owen.

For the Christian Magazine.

MEANS ESSENTIAL TO THE PERSEVERANCE AND SALVATION OF SAINTS.

[Concluded from page 24.]

My first remark, upon the subject discussed in a former number, is, That saints cannot be saved, unless they *continue* in the faith of Jesus. What God determines to do in one way, he equally determines not to do in another. His determination to keep saints by his power *through faith* unto salvation, implies a determination not to preserve them *without* faith. All therefore which is implied in the exercise of true faith, and all which necessarily results from this, is as essential to the salvation of believers, as it would have been, had not their salvation been made certain; for the promise of God that they shall be saved, is not a promise that they shall be saved *without* faith, but "through faith." We have seen that faith implies divine knowledge; and that watchfulness, prayer, and christian exertion, are its necessary consequences. Saints, therefore, in order to be saved, must seek after Divine knowledge, be watchful against indulgence in sin, be sincere, importunate, and persevering in their prayers, and active and faithful in the service of God. If any one is disposed to infer from the fact, that God has made the salvation of saints certain, that it is not necessary to their salvation, that they should search the scriptures, and watch, and pray, and exert themselves in the service of God, he is regardless of the *manner*, in which God has made their salvation certain. He has forgotten that God, in his purpose, has connected the salvation of saints with the performance of these duties, and made their salvation certain,

only by making it certain, that they will perform these duties. Paul, who, as we have seen, often dwelt with great delight upon the certainty of the saints' salvation, appears to have considered their own exertions as absolutely essential to the obtaining of it. He speaks of the watchfulness, fidelity and perseverance of Timothy, as something which was essential to his own and others' salvation. "Take heed, he says, unto thyself, and unto thy doctrine: *continue* in them, for in so doing thou shalt both *save* thyself and them that hear thee." In his Epistle to the Corinthians, Paul speaks of their exertions as essential to *their* salvation, and of his own as essential to his. "Know ye not, that they which run in a race, run all, but one receiveth the prize? So *run*, that ye *may obtain*. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a *corruptible* crown; but we an *incorruptible*. I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away." How essential to the salvation of believers, are their constant and persevering exertions, may be still more clearly seen by a moment's attention to a passage in Paul's epistle to the Hebrews. "But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Christ, who once said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come

into condemnation, but is passed from death unto life," on another occasion plainly intimated to his disciples, that they could not be saved unless they continued united to him by faith. "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned."

These quotations show unequivocally that God, so far from having determined to save believers without their continued union to Christ, and cheerful engagedness in his service, has determined not to do it in this way. The way, in which God is disposed to save believers, is that which is expressed in the following and similar passages of scripture. "Who are kept by the power of God *through faith* unto salvation." Every promise of his, which secures their salvation, secures it on the ground of their cordial union to Christ, and habitual, and persevering exertion in his service. The hope, therefore, which professors of religion sometimes indulge of the security of their salvation, while they are in heart alienated from Christ, and habitually indulging themselves in spiritual sloth and idleness, and unfeelingly transgressing his most plain and important commands, is nothing better than mere presumption. Although we do believe, that none of Christ's sheep will ever be lost; yet we know that he is not disposed to save them in *this* way. There is not a promise, or an intimation in scripture, that a single individual of the human race will ever be saved in this way, but much to the contrary. Every

person who feels himself disposed to make the promise of God, that all true believers shall be saved, the occasion of his living in sin, whatever may be his hopes or pretensions, has reason to consider himself as yet an unbeliever, and as in a course, in which he is actually "treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God."

2. If God, in preserving believers unto salvation, makes use of means, then it is not strange that the scriptures often address them in the language of caution, admonition, and threatening, as well as of promise. It has been supposed by some, that if God has promised to save all true believers, there can be no propriety in cautioning them against apostacy, or in threatening them with punishment, should they fall away. This supposition would be well founded, had he promised to save them without means. But this is not the fact. He has engaged to save no believer without his own exertions to keep himself in the path of life. Now if God is disposed to save believers, by means of their own exertions, is it not proper and necessary that they should be *influenced to exertion*? And if it is necessary that they should be influenced to exertion, is it not proper that means should be used for this purpose? But I would ask, what are the proper means of influencing rational creatures? Are they not motives addressed to the understanding? To this every one will assent. Well then, what motives can be supposed better calculated to influence the mind of a believer, than those which are presented before him in the cautions, admonitions, threatenings and promises of the gospel?

But it will be said, that no believer who has been made sure of his salvation by the promises of God, can be *afraid* of being lost. Consequently it must be useless, either to caution him against apostacy, or to threaten him with punishment should he fall away.

This objection, although at first view exceedingly plausible, admits of an easy and a satisfactory answer. For in the *first* place, Christians who are cautioned and threatened against apostacy in the scriptures, are not generally certain that they shall be saved. They know, indeed, that all true believers "will be kept by the power of God through faith unto salvation." But they are not certain that *they are true believers*. Very few, compared with the whole number of saints, to whom the cautions and threatenings against apostacy have been addressed, have *ever* enjoyed a full assurance that they were true believers, and *none* of them have enjoyed this assurance uniformly, through the whole course of their lives. Consequently the support to the objections arising from their *certainty* of salvation entirely fails.

Besides, it is here to be considered that the scriptures, in which these cautions and threatenings are found, speak of and to mankind agreeably to their professions. Christ addressed his followers, as his friends, according to their profession, although he knew that there was a Judas among them. Paul, and the rest of the Apostles, addressed the churches, to whom they wrote, as true believers according to their profession, although it cannot be supposed that they thought that every individual of them was a real christian. Considering then, that those whom Christ and his

Apostles addressed as believers, were some of them true saints, and some of them false professors, and all of them at times uncertain of their interest in Christ, we can easily see ground for all the cautions, admonitions, and threatenings, which ever dropt from their lips or pens. The disciples of Christ, all of them, had at times, reason to fear that they should actually incur the guilt and condemnation of apostacy. When Christ told them that one of them should betray him, they *were* all afraid, and said one by one, "Lord, is it I?" Those, to whom the Apostles directed their Epistles, were doubtless often anxious, lest they should prove themselves hypocrites. They felt the force of the cautions and admonitions which they received; and these no doubt in many instances proved, as it was designed they should do, the means of preserving true believers from falling, and of influencing them to grow in grace and in the knowledge of their Lord and Saviour Jesus Christ.

But in the second place, there is room for the cautions, admonitions and threatenings against apostacy to have influence with those, who have an assurance that they are true believers, and consequently of their salvation. Not, indeed, by exciting their fears; for it must be allowed that they cannot be afraid of being lost, while they know that they shall be saved. But if it is true that christians, although it is certain they will be saved, cannot be saved in a course of sin, may it not be supposed to have some effect upon their minds to let them know this? If they are desirous of being saved, and a life of holiness is the only means by which their salvation can be effected, may it not be expected, that as

rational creatures, they will be more likely to pursue the path of holiness, if they know this fact, than they would, if they were ignorant of it? This fact, the cautions and admonitions which are found in scripture against apostasy, clearly intimate to them. And these, by thus presenting before saints a strong motive to holiness, are doubtless often the means of keeping them in the path of life. As God has not merely purposed to save believers, but to save them by means of their own exertions, there is a perfect propriety in placing before them motives to action. And if there is any thing which can operate upon their minds as a motive to virtuous action, it is rational to suppose, that this must be the truth, and the whole truth. Now if it be a truth, that God has rendered their salvation sure, by making their perseverance in holiness so, are we not to expect that a knowledge of this fact as it is, will prove the most efficacious and salutary motive that can be placed before them?

That rational creatures can be influenced to make exertions for their safety, when their safety is made sure by the promise of God, is rendered undeniable by what actually took place on board the ship, in which Paul and his companions were wrecked. The history of this disaster is doubtless familiar to most of my readers. It was, as you will all recollect, by means of Paul's caution, that the seamen were prevented fleeing out of the ship at a time when their presence and exertion were indispensable to the safety of the crew. Although an angel of God had previously told Paul that there should be no loss of any man's life among them; yet when he saw the seamen about to flee

out of the ship, he said to the centurion and the soldiers, except these abide in the ship, ye cannot be saved. Paul knew, that although God had determined to bring them all safe to land, he had not determined to do it without means. It was proper, therefore, for him, when he saw the sailors about to leave the ship, and thus to relinquish all means of saving her, to tell them that if they did this, they could not be saved. This timely caution, as appears from the history of the event, was the means of retaining the sailors in the ship, and of their all arriving safe to land, agreeably to the purpose of God made known to Paul.

The conduct of Paul in this affair strikingly illustrates the propriety of cautioning saints against apostasy. There is as much need of believers continuing in obedience to the Divine commands, in order for them to arrive safely to heaven, as there was of the sailors' remaining in the ship, in order to her crew's arriving safely to land. The obedience of believers is as really connected with their salvation, in the purpose of God, as the continuance of the sailors in the ship was with the ultimate preservation of her crew. The cautions which are given to saints in the scriptures against their apostasy, are as really efficacious in preventing it, as the caution of Paul was in preventing the sailors deserting the ship. And as the conduct of Paul in threatening the centurion and the soldiers with the loss of their lives, if they suffered the ship to be deserted by her seamen, was consistent with the purpose of God before revealed to save them all; so are the threatenings of future punishment to saints, should they apostatize, consistent with his purpose "to

keep them by his power through faith unto salvation."

I conclude this discussion, with one remark upon the false and unfair representations which are often made of the doctrine of the saints' perseverance. It is often said that this encourages saints in sloth and sin. Its advocates are represented as holding, that a holy life is not necessary to salvation, and that any one who has been renewed in the spirit of his mind, will be saved, even although he may afterwards continue to indulge himself in every species of wickedness. Now, with the preceding discussion of the subject before them, my readers cannot fail to perceive the falsehood, and unfairness of these and all similar representations. In these, the principle most essential to a thorough understanding of the subject, is entirely overlooked, or kept concealed, viz. that the purpose of God renders the salvation of all true believers certain, only by rendering their perseverance in holiness certain. Let this principle be understood and considered, and there can appear nothing in the doctrine suited to encourage sloth or sin. The first and the last impression, which it is calculated to make upon every fair mind, is, that a life of sin is inconsistent with salvation, and a life of holiness, that without which it cannot be secured. A.

For the Christian Magazine.

ANSWER TO INQUIRIES RESPECTING
SUBMISSION.

Messrs. Editors,—I find, in your Magazine for January, several inquiries upon the subject of submission, proposed by Juvenis to Senex, the author of a communica-

tion upon this subject, extracted from the Utica Repository. It would give me much pleasure to see an answer to these inquiries from the pen of Senex. But doubting whether he would consider himself under obligation to vindicate his communication in a work in which it was probably inserted without his knowledge, and feeling myself in somewhat a scribbling mood, I am disposed, although a young man, to "shew mine opinion."

After observing that "the proper place for a young man is sitting at the feet of the old, asking questions, and receiving instruction," and expressing "a hope that your venerable correspondent *Senex*, will suffer him to take his place at his feet, and propose a few humble inquiries," he thus introduces his subject.

"If I rightly understand the views of *Senex*, he has undertaken to answer the question, "when ought a regenerate person, or real christian, to be willing that God should destroy him in a future state?" And the answer is briefly this, "when such a person does not *know* that he is renewed." And this knowing, seems not to mean positive certainty; but to be limited and explained by another expression, "he sees no evidence of being a subject of saving grace—that is, he has "no hope." Upon this ignorance of his good estate, on which Juvenis considers *Senex* as resting the propriety of a christian's being willing to be destroyed, he makes a number of inquiries.

1. "Does God *require* this ignorance?—And if he has not *required* this ignorance which is essential to unconditional submission, then, can it be believed that he has *required* the consequent submission?"

To this I answer, it makes no difference whether this ignorance is required, or not. Its existence, whatever may be its cause, may be a proper occasion for the exercise of submission. It is certainly a clear case, that every one ought to submit to what he *supposes* to be the purpose of God, whether he is rightly informed or not. Juvenis seems to think, that because this ignorance is not a duty, nothing which is a consequence of this, can be a duty. But here he is greatly mistaken. He might as well say, that repentance, is not required, because sin, of which it is a consequence, and which is the only thing that renders it necessary, is not required. But he would smile at the logic of a man who should reason thus in regard to repentance. It may be well for Juvenis here to pause and consider, that submission to a just punishment, is *always* the consequence of what God has not required, but forbidden.

2. "Has God made this ignorance *necessary*?—And if this ignorance is not, on the plan of God's dealings with new creatures, made necessary to salvation, then can it be believed that the submission which follows it, is necessary to salvation? And if not, then are not those ministers who preach that this submission is essential to salvation, laying a yoke on their people which God has not laid on them?"

Whether this ignorance be *necessary* or not, is of no more consequence, as it respects the duty of unconditional submission, than the question whether it is *required* or not. If the penalty of the divine law is just, and an individual sincerely believes, as many a christian has done, that the glory of God, and the good of his kingdom, require that this should be

executed upon him; he certainly must submit to it, or oppose the supposed purpose of God. The fact that this mistake or ignorance is not necessary, does not prove that the consequent submission is not necessary, any more than the fact, that a sinner's wickedness is not necessary, proves that the consequent duty of repentance is not necessary to salvation. It is believed, that Juvenis himself will not deny, that a disposition to submit to the known, or supposed purposes of God, is a duty essential to salvation. To his question, whether "those ministers, who preach that this submission is essential to salvation, are not laying a yoke upon their people which God has not laid upon them?" I reply, If unconditional submission is a duty which doubting christians may and ought to perform, and which is the most sure and ready way of obtaining light and comfort, then are not those ministers deficient in duty, or unskilful in their work, who cavil at, and deny this, rather than faithfully inculcate it?

3. "Is it a *fact*, that *every one* who is born of God, is left for a time without any evidence that he is a subject of saving grace?—And if there are any who are renewed creatures, and have never been the subjects of this ignorance, then, are there not some who *ought not* to have felt this submission which is founded on such ignorance?"

It is possible, that there are some who have never felt themselves destitute of evidence that they are subjects of grace, since they were renewed. But if this is the fact, it proves nothing against the reality and importance of unconditional submission, in all those cases in which christians are in doubt; and it will not be

denied, that there are few, comparatively, who are not at times in this condition. Besides, it was not the intention of Senex, to intimate, that none but doubting *christians* were under obligation to exercise unconditional submission. He appears to have undertaken to show “*when a regenerate person, or real christian, ought to be willing that God should destroy him in a future state,*” with a view only to meet the argument of Mr. S. who had said, “If we suppose a person submissively resigned to future misery, we suppose him, of course, to be a real christian.—We have, then, this incongruity presented. Here is a christian resigned to future evil, which can by no possibility take place under the government of God. For God cannot, without a sacrifice of his veracity, permit a real christian to perish.” To meet this argument, it was to the purpose of Senex to show, as he has done, that there are real christians, who, ignorant of their good estate, sincerely believe that it is God’s purpose to destroy them, and that with these impressions, they ought to be willing that his purpose should be executed. But this reasoning, so far from restricting the duty of unconditional submission to doubting *christians*, evidently supposes that it is binding on all impenitent sinners, as every one of this description has reason to fear that it is the purpose of God to destroy him. Every one, who has become a christian, has seen the time, when he was altogether uncertain, whether the purpose and the glory of God did not require his everlasting destruction. As this was an evil, to which he could not but feel that he was justly exposed, it was an evil to which he ought to have been resigned. Can

a person, I ask, be reconciled to God, without being reconciled to his *law*? And can a person be reconciled to the law of God, without cordially approving of its *penalty*, as well as precept? And can a person cordially approve of the penalty of the law, without being willing to *suffer* it, provided, in his view, the glory of God requires its execution upon him?

4. “Does not the submission of the new-creature, however much in the dark respecting the nature of his exercises, absolutely forbid his being willing to remain impenitent another moment?”

I believe, with Senex, “that present submission is inconsistent with present disobedience.” And I admit with Juvenis, that “impenitence is disobedience.” But I do not believe, that present submission is inconsistent with a willingness that the purpose of God, respecting our future impenitence, or disobedience, should be carried into execution. The whole difficulty on this subject, appears to me to arise from not considering that sin is to be viewed in two distinct attitudes. It must be viewed as the *voluntary, criminal act of the sinner*, and also as the *effect of a divine purpose*. Now, although, when we confine our views to sin, as *sin*, or as the voluntary, criminal act of the sinner, it is an object of aversion and regret; yet, when viewed, also, as it must be by every intelligent mind, as an effect of a divine purpose, it becomes an object of submission, as an event which God has appointed to be overruled for good. It is true, that no person can *confine* his views to sin, as *sin merely*, and feel resigned to it. Viewed in this attitude, it must be an object of hatred, regret, and decided opposition. But the scriptures require us to look at sin,

not only as the voluntary, criminal act of the sinner, but as the effect of a divine purpose. And when a good man looks at it in this light, although he will still hate it as the criminal act of the sinner, or for what it is in itself, he will view it as an object of submission, because God has appointed it. No good man can contemplate his own future impenitence, as his voluntary criminal act *merely*, with submission. There is nothing in this view of the subject that requires submission. But the moment he looks at it as the effect of a divine purpose, much as he detests it as his own criminal act, he will submit to it. It is on this ground, that christians do submit to live in a state of imperfection in this world. They fervently *desire* to be perfectly holy; when they think of disobeying any of the divine commands in future, the thought is inexpressibly painful, and did they not know, that it is the purpose of God that no man shall be perfect here, they could not submit to such an evil in prospect. But when they consider, that God has, for wise and benevolent purposes, determined that they shall be but partially sanctified in this world, they submit to future imperfections, on the same principle that they submit to any other evil which he has appointed.

5. "Every one knows that it is God's purpose that the impenitent only shall be destroyed in a future state—therefore, does not unconditional willingness to be destroyed in a future state, implying of necessity, a willingness to remain impenitent, destroy itself?"

No one supposes, that any person ought to be *unconditionally* willing to be destroyed in a future state. It is only upon the

supposition, that a person believes the glory of God requires his destruction, that it is thought to be his duty to submit to this. And this does not, as the question above stated supposes, *necessarily* imply a willingness to remain impenitent. Future impenitence, is no part of the penalty of the law. A person may be willing, and it is believed that many have been willing, "to accept the punishment of their iniquity," without once *considering* that it is the purpose of God that all who are cast off, shall remain in impenitence. But allowing, as we must, that they do sometimes consider that all who are cast off, will remain impenitent, the difficulty presented is precisely the same in kind, with that which attends a willingness to remain imperfect in this life. They can submit to this, as the effect of a divine *purpose*, in the same manner, in which they submit to any other evil, which in itself they hate. Their submission to this, as the effect of a divine purpose, implies no approbation of it as *sin*, nor a disposition to disobey any divine precept; but is perfectly consistent with the most fervent desire to be holy, and with present efforts to continue so. If future impenitence could be viewed in no other light than as the mere criminal act of the sinner, that is, if the purpose of God could not be seen in it, it is readily granted, that it could not be an object of submission, and that a willingness to be impenitent, in this sense, would be impenitence itself. But to submit to it as the effect of a divine purpose, is the same thing as to be willing, in any other case, that the counsel of God should stand.

"I have heard old men say, that all the purposes of God re-

specting the existence of moral evil, or whenever they render any moral evil certain, are, and must be, in opposition to his precepts.—If so, then, which shall we make the rule of our duty—that is, of all our affections and exercises—God's precepts or his purposes? Is it not clear that both cannot be? And if the precept is the rule, then 'would not the most heartfelt opposition, on the part of Lucifer, in the case supposed (by Senex) against disobedience, the very thing which God had decreed, constitute the very highest act of obedience to the rule—the precept, and render him the most lovely and holy in the sight of God?"

There are old men, who would tell Juvenis, if he would consult them, that God's purposes, when known, are as truly objects of submission, as his precepts are a rule of obedience. And for my own part, I can see no inconsistency between his precepts as a rule of duty, and his purposes as objects of submission. Whatever other disagreement there may be between God's precepts and his purposes, there is certainly this agreement between them: His precepts require us to submit to his purposes. 'Juvenis will not deny, that we are required "to submit ourselves to God." But we cannot submit ourselves to him, without submitting to whatever we consider as his purpose.

But it is not necessary, in the case supposed by Senex, nor in any other supposed by the advocates of unconditional submission, to disobey any of God's precepts in order to submit to his purposes. The submission, of which they speak, is to future, not to present impenitence. "It is granted," says Senex; "that present submission is inconsistent with pre-

sent disobedience. No person in the actual exercise of submission to God, can, by that actual submission, disobey God." If Lucifer, the day before he disobeyed, had been told it was the purpose of God, that to-morrow he should disobey, and he had submitted, he would not, by this submission, have disobeyed any divine precept or opposed any divine purpose. At the time of his submission, he would have regarded with a proper spirit, both the precept and purpose of God. But if he "had manifested the most heartfelt opposition" to this, as the purpose of God, he would have done both. He might, indeed, have exercised "the most heartfelt opposition" to his future disobedience, considered merely as *sin*, but while he felt this opposition to it, in itself considered, he must have submitted to it as the effect of God's purpose. So in every case in which an individual truly "accepts the punishment of his iniquity," and *considers*, at the time, that this will be connected with future impenitence. He submits to this impenitence in prospect, as the effect of God's purpose; while he hates it as *sin*, with perfect hatred, and fervently desires, in itself considered, to be perfectly holy, as well as happy.

It is not, I apprehend, sufficiently considered, that submission always implies an *evil*, real or supposed, to be submitted to. Many seem to speak of the subject, as though we must cordially approve of that to which we submit. But the truth is, that to which we submit, is always in itself to us a real or supposed *evil*. We submit to it, not because of any approbation we feel of the thing itself; but merely because we love God who appoint-

ed it, and desire the promotion of his glory. This thought pursued, will throw much light upon the subject now under discussion.

I regret to say, that Juvenis, by the form and manner in which he has proposed his questions, has raised a great dust, and thrown an otherwise plain subject into needless obscurity. It is a very plain case, that all men deserve to suffer the penalty of God's law; and an equally plain case, that each of them, before he becomes truly reconciled to him, has reason to fear that it is God's purpose that *he* suffer it. This makes it plainly the duty of each to submit to it. It is not seen how it is possible, for any person to become truly reconciled to God, without doing this.

It is an indisputable fact, that all true christians are reconciled to the known purpose of God, in the destruction of some of their *fellow creatures*. And upon the supposition, that they love their neighbour as themselves, there is no more difficulty in their being willing to suffer the penalty of the law themselves, provided they suppose that the glory of God requires it, than there is in submitting to the destruction of others.

It is a very plain case, that all real christians are obliged to submit, not only to the present, but future *impenitence* of their fellow-creatures. Nor is there really any more difficulty in submitting to their own future impenitence, than there is in submitting to the future impenitence of others. They cannot submit to the present or future impenitence of their fellow-creatures, viewed merely as *sin*, or, as it is in itself, disconnected with the purpose of God. The only way in which they can be reconciled to this, is to view it as the effect of a divine purpose.

The consciences of plain christians bear them witness, that in this view of the subject, they do submit to all the evil which is now in the universe, and to all which they know will exist forever. But it is just as easy to submit to our own future impenitence, viewed as the effect of a divine purpose, as it is to submit to the impenitence of others. I insist upon it, Messrs. Editors, that unconditional submission, as advocated by Senex, is a plain, practical subject, attended with no more difficulty, than many others involved in the creed of every man, who believes in the eternal and universal purpose of God.

ALIUS JUVENIS.

From the New-York Observer.

THE JUDGE AND THE UNIVERSALIST.

IN one of the Middle States, a Universalist preacher, some time since, made great efforts to establish a Society of his own faith. A few persons, of little character and influence, were deeply anxious that such a Society should be formed among them, but knew not how to effect their object and build a house. It was finally agreed that the preacher and one of his followers should wait on a distinguished Judge who resided in the village, and solicit his patronage. The Judge heard the loquacious preacher with great patience for almost half an hour, when he closed by asking the Judge's aid in establishing the Society.

"No," says the Judge: "I shall not be disposed, sir, to lend you any assistance, in forming such a Society. For in the first place, it seems to me that your system of faith is not supported by the

Holy Scriptures. I confess I am not so thoroughly versed in those writings as I ought to be; yet I should hardly know how to express the eternity of future punishment more clearly than I often see it there described. But this, sir, I do believe, (let the Scriptures say what they may,) that were all clergymen to preach this doctrine which you preach, there would soon be a *hell in this world*, if not in the next." The Judge then added with seriousness, that if all who profess to preach the Gospel were to adopt and inculcate such sentiments, he

did not believe it would be possible to hold civil society together. Human laws would be trampled under foot, and their penalties, if not backed by Divine threatenings, would be but a subject of mockery. With these views he must be excused from making any efforts to establish a Universalist Society in that place or any other.

The correctness of the above cited occurrence may be relied on: and as to the justness of the Judge's views—reason, common sense, and the Scriptures say, Amen. B.

Religious Intelligence.

REVIVALS.

WE hear of revivals of religion in Ludlow, Mass.; in a factory village called Burrillville; in Ellington and Vernon, Con. in Warsaw, Vernon centre, N. Y. and in Middle-Haddam, Con. In this place nearly 70 are said to be hopeful subjects of renewing grace. A powerful work of divine grace is said to be going on in Barre, Vt. Number of hopeful converts supposed to be not far from 200. One Universalist preacher is said to be among the number.

From a letter recently published in the N. Y. Observer, it appears that a work of grace has commenced among the members of the Legislature of Georgia. "At an anxious meeting fifteen of them were inquirers, and five or six indulged a hope, that they had found the Messiah. In the same communication, it was stated that there was a revival in Athens College, Geo. and 30 students subjects of the work. Also that an interesting revival had commenced in Washington, of that state.

The Lord is reviving his work in Fort Covington, Messina, Lewisville, Madrid, Potsdam, Parishville, Hopkinton, Stockholm, Warsaw and Wayne, N. Y.

Seventy-three persons were received into the Church in East Hartford, on the first Sabbath of the present year.—*Con. Obs.*

From the Missionary Herald.

MISSIONARY ESTABLISHMENTS.

THE union between the United Foreign Missionary Society and the American Board, was consummated in the early part of last summer. The missions, which came under the direction of the Board, in consequence of that event, are among the Osage Indians; among the Indians in New-York, at Mackinaw, and at Maumee; and among the American emigrants on the island of Hayti.

The United Foreign Missionary Society held its ninth anniversary in May last. The mission to the Osage Indians was proposed about seven years ago, and, in the spring of 1820, the first missionaries to that tribe left the city of New-York on their benevolent enterprise. The mission to the Indians of New-York, was commenced by the New-York Missionary Society, many years ago, and was transferred in 1820. That at Maumee, in Ohio, was established by the Synod of Pittsburgh, and transferred in the autumn of 1825.

The missions now established, are at Bombay—in Ceylon—among the Cherokees—the Choctaws—the Cherokees-of-the-Arkansas—the Osages—the Indians in New-York—at Mackinaw—at Maumee—the American Emi-

grants in Hayti—at the Sandwich Islands—in Malta—Syria—and Palestine.

SUMMARY.

Number of Stations occupied,	43
Preachers from this country,	32
Male Missionaries and Assistants,	89
Female Assistants, including the wives of the Missionaries,	92—181
Native Preachers,	2
Other Native Assistants,	18
Churches, organized at the stations,	25
Native members of these Churches, upwards of	200
Schools,	about 200
Scholars,	about 20,000

RETROSPECT OF THE YEAR.

THE following review of the principal intelligence received, during the past year, from the missions under the direction of the Board, was prepared for the United Monthly Concert, held in Park-street Church, Boston, on the first Monday evening of December. At the request of several respected friends, it is inserted in the *Missionary Herald*, with some enlargement of matter, and a slight alteration of form.

The intelligence from BOMBAY, has never been so pleasing, and never so painful, as during the past year.

The letter published in April, was a most decisive document to prove, that the mission had struck its roots deep in the native soil, and wanted only more of the warmth of Christian patronage, soon to extend its branches wide. It contained a summary and very animating view of the advances made during the ten years past. The amount was, that preparatory work had been accomplished sufficient to enable a missionary, entering the field *now*, to exert ten times as much influence on the native population, as he could have done *ten years ago*; so that the same number of laborers might advance ten times as rapidly towards a glorious success, as they could have done only as many years since. Numerous channels of influence had been opened, and the waters of salvation had been made to flow in them. The attention of the natives had been gained, to a considerable extent;—that point, so difficult of acquisition, and yet so all important to any great and valuable results: and so much Christian knowledge had been thrown into the native mind, that impressions on the heart began to be visible, and fair was the prospect of an effusion of the Holy Spirit. Indeed, one person, as the first fruits of the harvest, had been

admitted to the fellowship of the visible church.

But by the time the harvest was about to wave, lo, in the mysterious providence of God, the reapers had nearly all been removed!

It was just when this mission began to assume its brightest aspect, and when we were beginning to rejoice in that brightness, that a portentous cloud spread suddenly over the horizon. While the executive officers of the Board were assembled, with their brethren, in the house of prayer, at the Monthly Concert in September, they received the letters, which announced the death of Hall; and it was then and there, that the mournful tidings commenced its afflictive march through the land.

Hall died not, however, till he had seen at least a hundred thousand Christian books distributed among the Mahratta people; nor till he had witnessed the New Testament translated, faithfully, from the original Greek into the vernacular tongue of 12,000,000 of people, perishing for lack of knowledge. Nor did he cease from his labors, till his powerful mind, with its customary facilities of thought and force of expression, had composed an appeal to the churches, which spreading abroad with the tidings of his decease, sent thrilling emotions through the land, and occasioned a multitude of prayers, that God would send forth laborers into the harvest.

And oh! who will not unite in this prayer? One more stroke, such as has thrice been felt in Bombay, in the short space of sixteen months, would silence, utterly, the voice of Christian preaching among the numerous population of that city. The general curiosity, which, for twelve years, has been waking up, would again become the apathy of death. The schools would decline, and the scholars forget their knowledge, lose their impressions, and glide away in the current of superstition, until, borne beyond the possibility of recovery, they would sink to rise no more. The books, which have been translated, printed, and circulated, with so much labor, and pains, and cost of health and talent and life, for want of the living voice to call attention to them, and impress a sense of their value, would be neglected and lost and destroyed. Congregations would cease to convene

for religious worship; and the native, wondering what had become of the holy influence, that met him in the streets, and bazars, and temples, and fields, and every where, would pursue his idolatry as aforetime, before the light of heaven broke in upon his darkness. Already, may we suppose, has the current begun to set backwards, and every month, and every day, it gains strength!"*

The fact of principal interest, in regard to the CEYLON mission, which has been communicated the past year, is, that the mission church now contains not less than *ninety native members*;—many possessing fine minds; several considerably advanced in learning; some useful preachers of the Gospel to their countrymen; and all hopelessly pious, and, amid temptations such as we by experience know nothing of, adorning their profession by a Christian life.—We have been informed, also, that the prospect, at first dark and forbidding, has become hopeful, of raising the females of Ceylon from their deep degradation to their proper standing in society.—Happy, moreover, have we been to hear, that minds, which, only a few years since, valued caste at so high a rate, and knowledge at so low, that money would hardly induce them to forego the one for the sake of the other, now cheerfully disregard caste, and earnestly petition for the pleasures of enlightened thought.

From PALESTINE, during the early part of the year, we heard little but weeping, because Fisk, that ornament to the missionary character, had ceased to be seen on earth. Here, too, we could not but weep, when the beautifully simple letter of his surviving brethren, describing his last sorrows and pains, was received; and we heard the voice of lamentation, as that letter travelled through the churches. We trusted in God, however, who permitted Stephen, and even some of the apostles, to be cut off early in their

ministry, in that very land, that the mission would not only survive, but prosper. Yet we dared not to anticipate such early and such strong impressions upon the corrupt and ignorant priesthood of Syria, as those concerning which we are now permitted to speak. It now appears, that a spirit of inquiry is waking up again in the ancient birth-place of Christianity, and is beginning to run with so strong a tide, that it is not likely, if these western churches do their duty, that the powers of earth and hell combined, will be able to stop it.

The intelligence from the mission among the CHEROKEES, has been, on the whole, of a more decisive and cheering character, than in any former years—if we except, perhaps, the one immediately preceding. We have had more proof, that Indians, properly situated, can be civilized, than has ever before been exhibited, since this country was settled by our fathers. Agriculture having made considerable advances, and government having assumed a definite form, under the influence of Christian principles, the general mind of the Cherokees has felt the same cravings for knowledge, that we do ourselves: and, during the past year, we have heard of their spirited efforts to procure, for their own use, a printing establishment, and to lay the foundations of a national academy.

Passing over the other missions among the Indians, for want of room to notice them properly, we come to the SANDWICH ISLANDS, which have occupied much of our attention, during the period now under review.

We felt, in the years previous to the one just closed, that the intelligence from this mission was by no means without high interest. Nor were we in an error. The dealings of Providence towards that mission, have been wonderful from the first. But the intelligence of the past year has transcended all that the most sanguine, even when warmed with former accounts, dared to expect.

Within this space of time, we have been told of nine chiefs, embodying a great portion of the civil influence of the islands, publicly professing their faith in Christ, and heartily entering upon the discharge of their duties towards God and their fellow-men. We have been told of half a score of churches, and more, erected by the

* It may be remarked here, that the sole reason, hitherto, why the mission at Bombay has not been more strongly reinforced, has been the want of suitable persons, who have been willing to be sent thither. Even now, notwithstanding the urgency of the case, the difficulties of this kind seem hard to be removed. And they are increased by a want of adequate funds. Oh, where is the spirit of apostolic enterprise!

natives themselves, for the worship of Jehovah, and crowded with attentive hearers. We have been told, by one who witnessed the sight, of more than 2,000 islanders, moving along in one interesting procession, bearing on their shoulders, from distant mountains, the materials for one of these churches, which, when completed, could contain 4,000 people, and was thronged to overflowing. We have been told of near 20,000 people under instruction, taught by competent natives, whom the missionaries had qualified for the service—of more than 12,000, able to read the word of God, were that blessed volume ready to be put into their hands—and of a most longing desire, every where expressed, to come into speedy possession of that richest treasure. We have been told of the effusions of the Holy Spirit at Hono-ruru, at Lahaina, and in different parts of Hawaii; and that, as the results of these heavenly visitations, more than 2,000 islanders, lately shrouded in the deep glooms of a barbarous paganism, have erected the family altar, for the morning and evening worship of the true God. We have been told of regular meetings for prayer among the females and among the males of those islands, just as there are among ourselves when religion flourishes; and of the high satisfaction, with which the once haughty and cruel chiefs mingle with those, whom they once despised and oppressed, in the solemn acts of devotion.

We have heard of changes in the characters of *individuals*, which, though great and surprising, cannot now be fully described. We remember the intemperate Karaimoku, regent of the islands, transformed into a sober, humble follower of Jesus—the conceited, haughty, jealous, cruel queen Kaahamānu, whose forbearance and lenity the affrighted natives, wherever she went, used to propitiate by peace offerings, as if she were a demon; now as actively benevolent, as she was once actively cruel; and as devoted to God, as she was once to Satan—and Kapiolani, also a chief woman, once intemperate, and the slave of every moral debasement that a vicious barbarism has attained to; now, reformed, intelligent, pious, actively benevolent, and with manners so improved, that civilized society would not blush to own her for its own.

Nor have we heard, the past year, of changes less wonderful, in the manners and habits of *villages*, than of individuals. At Lahaina, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves. Locks, guards, the utmost vigilance, every precaution, were ineffectual. But, as we have been told the past year,* so great has been the moral change in that place, that, for successive months, although every thing was exposed, and nothing was guarded, and hundreds of natives were entering the missionary's habitation every day; nothing, absolutely nothing, was lost. At Kaa-varoa, on Hawaii, a little more than two years ago, the people were opposed to Christianity, given to inebriation, quarrelsome, often engaged in domestic broils, and grovelling in the lowest ignorance and debasement. But within a few months we have been informed, on authority not to be questioned, that intoxication is no longer witnessed in that place; that there are no more family quarrels; that family prayers are uniformly attended; that kind offices are every where rendered; and that, from remote villages, individuals come to inquire respecting the new way, and with tears beseech that some one may be sent to instruct them. And so far had the people of this village advanced, that we were not surprised to hear of their forming a society to support their missionary, and that, from their "deep poverty," they had contributed for this purpose a greater value, than is ordinarily contributed for missions in our own towns.

Without dwelling longer on the intelligence communicated respecting this mission, we pass to a department of missionary effort, which has scarcely been alluded to in this retrospective view, and yet has not been overlooked in the statements of the year. We refer to the *PRINTING ESTABLISHMENTS*. Saying nothing of former years, we have heard, within a little more than the space of time now under review, of *three millions and a half* of pages, made living and efficacious by the religious truth impressed upon them at Malta, and Bombay, and the Sandwich Islands:—which is nearly half as many as have been printed in all the preceding years. We have heard, too, of the travels of these little eloquent messengers of truth—through the Sand-

wich Islands—over the populous Mahratta country—into Greece, and Asia Minor, and Syria, and Palestine—and into countries farther towards the rising sun; all calculated to produce the very best kind of intelligence known on earth, and adapted to act powerfully on the mind, elevating, enlarging, and strengthening it, and fitting it to live and move and act to some purpose on the stage of human life, and in the boundless spheres of eternity.—Oh who can tell how many fatal errors have been removed; and how many new, all-important, glorious views have been imparted!

Do not the events of the past year declare, with an impressive voice, that this cause is of God? And call they not loudly upon all to be co-workers with God, by contributing their aid to its advancement?

See we not, too, that money and labor, bestowed upon American missions to the heathen, have not been expended in vain? and that not in vain has prayer gone up to heaven?

And may we not perceive, that the cause is advancing with accelerated rapidity? The last year's intelligence was more interesting, than that of any previous year, and the last three years embrace more proofs of successful operation, than did the twelve that preceded. What if the progress for three, or six, or twelve years to come, should be like that of the three years past? Say you, it is more than we have reason to expect? So, twelve months ago, would what has since saluted our ears have appeared to us; and if the good and animating intelligence, the past year, has exceeded what we had reason to anticipate, so may it be in time to come.

At any rate, the cause is of God. And though clouds may rise, and storms burst, yet let the churches but keep pace, in their efforts, with the plain indications of Providence, and ere long, the world will be filled with wonder at the extent and glory of the results.

Ordinations and Installations.

Oct. 25,—Rev. EDWARD FAIRCHILD was installed Pastor of the First Presbyterian Church in Milford, N. Y. Sermon by Rev. J. Smith, of Cooperstown.

Dec. 1,—At Jeffersonville, Ind. Rev. SAMUEL E. BLACKBURN, as an Evangelist. Sermon by Rev. Mr. Williamson.

Dec. 1,—Rev. AMASA JEROME, was installed by the presbytery of Huron, over the Church in Wadsworth, Medina county, Ohio. Sermon by Rev. Giles H. Cowles.

Dec. 13,—Rev. CALEB KNIGHT was installed Pastor of the Congregational Church in Washington, Ms. Sermon by Rev. Dr. Knight, of Stafford, Con.

Dec. 20,—Rev. JOHN N. BROWN was installed as Pastor of the First Baptist Church in Malden, Mass.

Dec. 20,—Rev. JAIRUS BURT, over the Congregational Church in Canton, Conn. Sermon by Rev. Sylvester Burt, of Great Barington.

Dec. 23,—Rev. JOEL MANN, late of Bristol, R. I. was installed as Pastor of the First Congregational Church in Suffield, Conn. Sermon, by Rev. Mr. Vernon, of Rehoboth.

Dec. 24,—Rev. GILBERT R. LIVINGSTON was installed Pastor of the First Reformed Dutch Church in Philadelphia. Sermon by Rev. President Miller, of Rutgers' College.

Dec. 27,—Rev. LINUS H. FELLOWS was ordained and installed over the Second Pres-

byterian Church and Society in Durham, N. Y. Sermon by Rev. Mr. Buck, of Knox, Albany county.

Jan. 3,—Rev. ELDERKIN J. BOARDMAN was installed Pastor of the Congregational Church in Danville, Vt. Sermon by Rev. Grant Powers, of Haverhill, N. H.

Jan. 3,—The Rev. JOHN TODD was ordained Pastor over the new Church in Groton, Mass. Sermon by Rev. Dr. Beecher.

Jan. 3,—The Rev. STEPHEN ALONZO LOPER was ordained Pastor of the Congregational Church in Hampden, Me. Sermon by Rev. Mr. Blood, of Bucksport.

Jan. 10,—Rev. NATHAN SHAW was installed Pastor of the North Church in Stockbridge, Ms. Sermon by Rev. Dr. Hyde, of Lee.

Jan. 17,—Rev. JACOB SCALES was installed Pastor of the Calvinistic Congregational Church in Henniker, N. H.

At Plastow, N. H. over the Congregational Church, which has been destitute twenty-five years, Rev. MOSES WELSH. Sermon by Rev. Mr. Gile, of Milton, Ms.

In Haverhill, Rev. MOSES C. GROSVENOR, as Pastor of the Congregational Church and Society in the West Parish. Sermon by Rev. Mr. Edwards, of Andover.

In New York, as Pastor of the Presbyterian Church and Congregation, Cedar street. Rev. CYRUS MASON. Sermon by the Rev. Dr. McAuley, from 2d Cor. 4, 5.

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SERMON.

TITUS, 1. 15.—*Unto the pure all things are pure ; but unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled.*

ALL who call themselves orthodox Christians agree in the opinion, that mankind are by nature, in some manner and in some measure morally depraved. But they differ in respect to the nature, degree, and influence of native depravity. These peculiar properties of it are plainly suggested in the text. "Unto the pure all things are pure;" that is, unto true penitents or sincere believers; "but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled;" that is, the mind and conscience of unrenewed, unbelieving sinners. These words, without any further comment, clearly contain this important truth:

That all the *natural* powers and faculties of sinners are defiled or morally depraved.

I shall first consider what it is that morally defiles or depraves the natural powers and faculties of sinners; and then illustrate the truth of the general observation, that they are morally defiled or depraved.

I. Let us consider what it is, that morally defiles or depraves the *natural* powers and faculties of sinners. "But even their mind and conscience is defiled," says the text. The mind and conscience are natural faculties, and comprise all the natural powers of the soul; and these are morally defiled by something distinct from themselves: which naturally leads us to inquire what that is, which defiles or spreads a morally corrupting influence over them. To this it is easy to answer in general. It is the *heart*. The heart is the seat of all moral evil or depravity. The heart is the moral principle in the human soul, and the only moral principle in it. Though it contains various natural faculties and animal instincts and passions, yet these have no moral qualities attached to them. They are neither good nor evil, praise or blame worthy in a moral view. The heart, which consists of free, voluntary affections, is the seat or source of all that is morally good or evil in any moral agent. There is nothing, therefore, that can morally defile or deprave the natural powers and faculties of sinners, but their *hearts*, which are full of evil. This will appear if we consider,

1. That we never blame ourselves, or others, for any desire,

design, or action, which we believe did not flow from the badness of the heart. We never blame a blind man for not seeing, nor a deaf man for not hearing, nor a dumb man for not speaking, nor a lame man for not walking, nor a deranged man for not reasoning correctly, because none of these things are supposed to proceed from any evil affection of the heart. For the same reason, we never blame a man for having a weak capacity, nor any other man for not knowing or doing what he had no capacity or power of doing or knowing. We all know that the heathens are not guilty of disbelieving the gospel, which they never read, nor heard, because their unbelief cannot arise from any depravity of heart. If a man be arraigned before any civil judicature, and can make it appear to the judges, that he had no ill design in what he said or did, they will acquit him as innocent. It is the common sense of all men, that moral depravity or sinfulness, lies entirely in the heart, and consequently, that nothing but a corrupt heart can morally defile or deprave any of the natural powers and faculties of the mind.

2. The divine law requires nothing but a good heart, and forbids nothing but a bad heart, which implies that moral goodness and badness lies wholly in the heart, and not in the natural powers and faculties of the mind. The law says to every man, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and thy neighbor as thyself: on these two commandments hang all the law and the prophets." And says the Apostle, "If there be any other commandment, it is briefly comprehended

in this, Thou shalt love thy neighbor as thyself." Love belongs to the heart, and not to the understanding, or any natural power or faculty. But if all holiness or moral virtue lies in the heart, then all sin or moral evil must lie in the heart. According to the divine law, all moral goodness consists in holy love, or true benevolence; and all moral evil consists in unholy love, or real selfishness. Nothing, therefore, but a selfish or corrupt heart can defile or morally deprave any of the intellectual powers of the mind. I may add,

3. The scripture represents the heart as the seat of all moral corruption and defilement. God declares the heart of sinners to be deceitful above all things, and desperately wicked. Solomon declares the hearts of the sons of men to be full of evil; and fully set in them to do evil. Every imagination of the thoughts in the heart of sinners is evil, only evil continually. In them, that is in their hearts there dwelleth no good thing. Accordingly, our Saviour declared; "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" and these are the things, he said, which defile a man, or corrupt all his natural powers and external actions. This truth, I now proceed,

II. To illustrate and establish.

It is generally allowed, that the natural powers and faculties of the soul have been, some how or other, disordered and weakened, in consequence of the apostacy of Adam. The point now to be illustrated and established is, that all the intellectual powers of sinners, are morally depraved by the total depravity of their hearts. And this will appear, if we con-

sider each *natural* power distinctly.

1. The first in order is the *understanding*.

This is the mental faculty by which we discern, perceive, and distinguish the various objects presented to the intellectual eye. The total depravity of the heart, never fails to deprave and darken the understanding in respect to moral and divine objects. Hence, says the Apostle to the Ephesians, "Walk not as other Gentiles walk, in the vanity of their minds; having the *understanding* darkened, being alienated from the life of God, through the ignorance that is in them, *because of the blindness of the heart*." Agreeably to this, he says again, "The *natural* man, or sinner, receiveth not the things of the spirit of God, for they are *foolishness* unto him, neither can he *know* them, because they are *spiritually discerned*." Though the understandings of sinners are good in respect to natural objects, yet they are entirely blinded, by the total depravity of their hearts, in respect to the moral beauty, glory, and excellence of God and divine things. Though Satan, since his apostacy, still retains his superior *intellect*, and is as capable as ever he was, of seeing natural objects and gaining natural knowledge; yet he is wholly blind to the moral beauty of holiness in God and divine objects, through the total depravity of his *heart*. As the blindness of the natural eye darkens the understanding in respect to the beauty of natural objects, so the blindness of the heart darkens the understanding in respect to moral and divine objects. This our Saviour has clearly illustrated. He says, "The light of the body is the eye, if, therefore, thine eye be

single, thy whole body shall be full of light, but if thine eye be *evil*, thy whole body shall be full of darkness." This was as much as to say, as it is by the eye a man sees the light of the sun, so it is by the heart, he sees the light of the knowledge of the glory of God; and as he cannot see the light of the sun, if his eye be blind; so he cannot see the beauty of holiness or the moral glory of God, if his heart be totally depraved. And here it may be further observed, as the ignorance of a blind man does not arise from any defect in his understanding, but entirely from the defect in his eyes; so the ignorance of sinners, in regard to God and divine things, does not arise from any defect in their understanding, but solely from the depravity of their hearts, which defiles, depraves, and darkens their understanding.

2. The total depravity of sinners defiles or depraves their natural faculty of *judgment*. This is their intellectual faculty, by which they compare various things together, and discover their likeness or unlikeness, their agreement or disagreement with each other. But their depravity of heart, defiles or corrupts this natural, mental faculty, and renders it partial and blind with respect to moral and religious objects. Solomon says, "A gift blindeth the wise;" so a depraved heart blinds the judgment, and makes it partial in its decisions and opinions in moral matters. Every one who is under the influence of a totally selfish heart, will be *partial* in judging of every subject and object respecting God and himself, and respecting himself and his fellow men. Selfishness will always dispose him to set his own interest too high, and

the interest of others too low. How often do we see selfishness warp the judgments of men, in regard to their worldly concerns? The law allows no man to sit in judgment in any case, in which his own interest is deeply implicated. Though a man has ever so clear and sound judgment, where his personal interest is not concerned, yet it is always to be suspected in judging of his own interest. And how much more does total depravity of heart, warp and blind the judgment of men, in respect to their spiritual and eternal interests? How often do sinners judge any unjust or injurious act done to themselves, as far more *criminal* than any unjust or injurious act done to God? How apt are they to think and say, that a *want* of a heart in others to love them, and to do them good, is no excuse; while they think and say, that a *want* of a heart to love and serve God, is a good excuse for their not loving and obeying him. Now what can be the cause of their judging so partially and unjustly in respect to their own moral characters and conduct? It cannot be owing to any weakness or deficiency in their *natural* faculty of judgment, but entirely owing to the total depravity of heart, which depraves and blinds their judgment. They have a clear and acute discernment of what is right and of what is wrong in themselves and others, where their own personal interest is not concerned. The total depravity of Saul's heart depraved and perverted his judgment, and made him think and say, that he had obeyed the voice of the Lord, when he had grossly disobeyed his express command. The depraved heart of every sinner leads him to judge amiss in res-

pect to all moral conduct. His judgment is so warped and blinded by his heart, that he thinks he has done right, when he has done wrong, in innumerable instances. And he forms this judgment of his views, and feelings, and conduct, in his most sober moments. He has a beam in his own eye, while he verily thinks that he has not so much as a mote in it. The men of Israel were capable of judging righteous judgment between God and his vineyard; but their depraved hearts led them to think and say, that their ways were equal, but the ways of the Lord were unequal. It has always been found to be true, that the depraved hearts of sinners, have darkened, defiled, and perverted their judgment in respect to moral, spiritual, and divine things.

3. The depravity of heart in sinners has the same depraving and blinding influence upon their natural faculty of *reason*, as upon their natural faculties of understanding and judgment. By reason is meant that natural power of the mind, by which we compare, compound, and arrange our ideas upon any subject, and draw inferences or conclusions from them. The men of corrupt hearts can reason correctly upon the common objects, with which they are conversant, and the common pursuits and employments of life; yea, in regard to these things, they are said to be wiser than the children of light; but they are always disposed to reason erroneously upon spiritual and divine things. Hence they are so often styled *fools* by the sacred writers, notwithstanding their strong reasoning powers. David says in the 94th Psalm, "They break in pieces thy people, O Lord; and afflict thine heritage. They slay

the widow and the stranger and murder the fatherless.—Yet they say, *The Lord shall not see*, neither shall the God of Jacob regard it. Understand, ye brutish among the people: and ye *fools*, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall he not know?" Isaiah says, "In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold, joy and gladness, slaying oxen and killing sheep, eating flesh, and drinking wine: *let us eat and drink; for to-morrow we shall die.*" Was this good reasoning? While God was calling them, by his judgments, to weeping and mourning; and threatening them with the marks of his severe and just displeasure, did they reason right, in saying, let us eat and drink, for to-morrow we shall die? Could any thing have been more absurd, foolish, and presumptuous, than to conclude it was best to spend their few last moments in aggravating their future and eternal destruction! Thousands of sinners have reasoned in this manner, and thousands are still reasoning in this manner. They say, since the period of childhood and youth is short, it is right and best to spend it in vanity. They say, since life is short, it is best to spend it in gaining the world. They say, since life is uncertain, it is best to seek present good, rather than future and eternal happiness. This is a very absurd inference from the *uncertainty* of life, and it appears so to sinners, in respect to their temporal concerns. They will not risk a very small proportion of their *property* upon the uncertainty of the lives of others.

Though the future and eternal happiness of their souls is infinitely more important than their happiness in this present momentary life, yet they will, in the full vigor of their reasoning power, risk their future and eternal happiness, for the sake of the momentary and uncertain happiness of this present life. Dives was guilty of this folly. The man who laid up goods for many years, but lost them in an unexpected moment, was guilty of this folly. All sinners are guilty of this folly. Hence says Solomon, "Madness is in their hearts while they live, and after that they go to the dead." No man whose mind is deranged, ever reasoned so absurdly, as the wise men of the world reason, in respect to their future and eternal interests. They deliberately neglect and forfeit their future and eternal happiness, for the sake of enjoying this world for a short and uncertain season. Could we believe, if we did not know it, that those who deem themselves the wisest men in the world, are guilty of this extreme folly! Of all calculators, the wisest men in the world make the grossest blunders. Can this be owing to any thing but depravity of heart, which can pervert and blind the strongest and brightest reasoning powers?

4. The depraved hearts of sinners, defile and deprave their *memory*, as well as their understanding, judgment, and reason. Memory is that intellectual faculty, which is the repository of all our ideas. Through the depravity of the heart, this natural power of receiving, retaining, and recollecting our ideas, is impaired, weakened, and defiled. The heart has great influence in awakening and fixing the *attention* to external objects and internal

exercises and impressions. When we wish to remember any thing we have seen, or heard, or felt, we find it necessary to fix our attention upon that object to the exclusion of all others, and that for some space of time. When we wish to commit any thing we have read to memory, we find it necessary to read it repeatedly, or to revolve it in our minds repeatedly. Now, it is easy to see how the *heart* can affect the *memory*, either by awakening attention, or fixing attention, or diverting attention. When a person hears that which is agreeable to his heart, he wishes to remember it, and of course fixes his attention upon it, in order to remember it. Or when a person hears something which is disagreeable to his heart, he wishes to forget it, and endeavours to turn his attention from it, in order to forget it. Children love trifles, and therefore fix their attention upon them, and easily remember them. The men of the world, love the world, and the things of the world, and therefore fix their attention upon them, and remember them. But the men of the world hate God and divine things, and therefore they turn their attention from these disagreeable objects, and strive to forget them. Hence, sinners are said to forget God, and that God is not in all their thoughts. This is not owing to any defect or weakness in their natural faculty of memory, but to the entire depravity of their hearts, which defile and deprave their memory, in regard to God and every thing of a divine or a religious nature. They remember what they should forget, and forget what they should remember. Their memory is defiled by their hearts.

5. The depravity of sinners

defiles and blinds their *conscience*. "Unto the pure, all things are pure; but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled." Conscience is that faculty of the mind, which approves what is right and condemns what is wrong; which approves of virtue, but condemns vice in every form, and which lays every man under moral obligation to pursue virtue, and avoid vice. This faculty always passes a true judgment upon every subject referred to it, according to the evidence exhibited. It is like a wise and just Judge, who will always determine impartially, according to the testimony of the witnesses. If they testify the truth, he will decide according to the truth. But as a just Judge may be misled by false testimony, so conscience may be misled by the depravity of the heart. The depraved hearts of sinners lead them sometimes to stifle the voice of conscience, and sometimes to misinform it, lest it should testify against them. Sometimes they refuse to consult conscience in respect to their sinful desires, designs, and pursuits, and so prevent its condemning them. And sometimes they endeavor to misinform conscience, by exhibiting false evidence, in respect to their sinful affections and actions. Paul misinformed conscience, when he thought he ought to do many things contrary to the name of Jesus. His heart defiled his conscience, and made it to pass a wrong judgment upon his conduct. He represented Christ as an impostor, and his conscience told him it was right to oppose an impostor. Thus the depravity of the heart corrupts, perverts, and defiles the under-

standing, the judgment, the memory, the reason, the conscience, the tongue, the lips, the mouth, the eye, or in a word, all the powers and faculties of both the body and mind. The corrupt hearts of sinners, defile them in every part.

IMPROVEMENT.

1. If what has been said be true; then blindness of mind is not the primary cause of moral depravity. The understanding cannot defile the heart, but the heart can defile the understanding. Many suppose, that blindness in the understanding is the primary cause of depravity in the heart. This is the opinion of all Arminians, and the first principle of their whole erroneous system. They say, that the understanding is the leading faculty in the human mind, and governs all their conduct. Dr. Price says, men always feel and act according to the dictates of their understanding, and never can act contrary to these dictates, or in other words, they always act as well as they know. He asserts, that no man can hate God, who has a true knowledge of his character; and that the only cause why mankind so generally hate him is their ignorance of his real character. But it appears from what has been said, that the heart is the primary source of all moral depravity, and the original cause of defiling and blinding the understanding, the judgment, the memory, reason, conscience, and every mental power and faculty. All men know by experience, that they are governed by their hearts, and not by their understandings, or any other natural faculty, in all their moral views, affections, and conduct; for they are conscious, that they too often

act contrary to the dictates of their understanding, judgment, reason, and conscience, for which they feel guilty and self-condemned; but they never blame themselves for acting agreeably to the dictates of their understanding, reason, and conscience. Men always justify themselves for whatever they do, under the influence of blindness or ignorance in their understanding or conscience. If sinners hated God merely because they are ignorant of his true character, then if this ignorance were removed, they would immediately know him, and consequently love him. But this is not true of sinners, that they would love God, if they only knew his true character. For our Saviour said of sinners in his day, "They have both *seen and hated* both me and my Father." Though sinners are really ignorant of God, yet their ignorance arises from the blindness of their *hearts*, and not from the blindness of their understanding. The Apostle says, "They are alienated from the life of God, through the ignorance that is in them, because of the blindness of their *heart*." It is depravity of heart that blinds their understanding, and prevents their knowing and loving the glory of God, as displayed in the face of Jesus Christ. It is their heart that defiles and darkens their understanding, and not their understanding that darkens and blinds their heart.

2. If the enmity and disaffection of sinners towards God, be owing to the total depravity of their *heart*; then they cannot be regenerated or converted by mere moral suasion, or letting light into their understanding. Arminians, who maintain that sinners hate and oppose God because they are *ignorant* of his true character,

suppose that they may be renewed, converted, or reconciled to him, by mere moral suasion, or enlightening their understandings, without any divine agency or influence to change their hearts. This would undoubtedly be true, if their ignorance of God were entirely owing to any defect or blindness in their natural faculty of understanding. In this case, moral suasion, or the exhibition of divine truth, would remove the blindness and ignorance in their understanding, and reconcile and convert them to God. But the truth is, the blindness and ignorance of sinners, in regard to God and divine objects, is owing to the total depravity of their hearts, which no light in the understanding has a tendency to remove. Regeneration or the renovation of the heart cannot be effected by moral suasion or the exhibition of divine truth before the eyes of the understanding. If the mere exhibition of divine truth, could slay the enmity of a totally depraved heart, it seems that Satan and all the spirits in prison, must have been renewed and converted before this time; for they have had a full blaze of light let into their understanding and conscience. If the mere light of divine truth would change the depraved hearts of sinners, it is strange that Christ did not convert all who heard him preach, and that the Apostles did not convert all who heard them preach. Christ and the Apostles exhibited the greatest and most important truths of the gospel in the fullest and clearest light; but how few comparatively did they convert? If sinners could have as clear, full, and impressive views of God, and of all divine objects, as the angels of light, it would not serve to re-

concile their hearts to God, but to increase their enmity and opposition to him. If this be true, it is certain to a demonstration, that Arminians do, to all intents and purposes, deny the true scriptural doctrine of Regeneration, by the direct agency and influence of the holy Spirit; and of course, that their whole scheme of doctrines is fundamentally and fatally false. The notion that moral depravity lies in the understanding, and not in the heart, is one of the most dangerous errors that has ever been imbibed and taught, for it opens the door to every false and fatal sentiment that has prevailed, and still prevails. Yet few seem to be alarmed at the spread of Arminianism, while they are deeply concerned about the spread of Unitarianism, and Universalism in every form. But I believe there are very few or any Unitarians or Universalists, but what are rank Arminians, and became Arminians before they became Unitarians or Universalists. Arminianism directly leads to Unitarianism and Universalism, and it must be owing either to indolence, incapacity, or fear, that every Arminian does not become a real Unitarian, and of course, a real Universalist. I am therefore greatly alarmed at the revival of old Arminianism. Some of the most distinguished ministers of the present day, who have been considered as highly orthodox, imbibe and teach the old Arminian doctrine, that sinners may be converted by mere moral suasion or exhibition of divine truth. They say if ministers would only preach the peculiar truths of the gospel plainly, powerfully, and constantly, they may and will convert those sinners who hear them. They say divine truth

alone will subdue and change the depraved hearts of sinners, without any special, direct, and efficient influence of the divine spirit, to turn them from sin to holiness, or from spiritual death to spiritual life. This is true, upon the first principle of Arminianism, but upon no other principle. If moral depravity lies in the understanding, and not in the heart, this is true; but if moral depravity lies entirely in the heart, it is false. And it appears from what has been said, that moral depravity lies wholly in the heart, that except a man be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, he cannot be saved.

3. If the depravity of sinners lies in their heart, and not in their understanding, then they never do any duty in the sight of God. Though they do such external acts of kindness and justice to their fellow-men, and though they do such external acts of obedience and devotion to God, as he has required, yet all their moral and religious acts flow from their depraved hearts, which defile their mind and conscience and affections and actions, and renders them displeasing to the holy eye and heart of God. Though they externally obey the dictates of their reason and conscience, and the precepts of the divine law, yet they perform no duty, because they do not act from true love to God or man. It is in vain for sinners to draw nigh unto God with their mouth, and honor him with their lips, while their heart is far from him. Solomon says, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Paul before his conversion was strictly moral and

devotional. He lived in all good conscience, and verily thought he did God service; yet all that while he performed not a single duty, which was acceptable to God, who looked on his totally depraved heart, and condemned every action which flowed from it. This he was fully convinced of afterwards, and condemned the best actions he had done under the influence of his totally depraved and selfish heart. He condemned all his selfish zeal and righteousness, as sinful, unprofitable, and odious. Sinners now are very apt to think with Paul, that they are doing God service, while they externally obey the precepts of his word, and the dictates of their conscience. How often do we hear them say, that they did such and such things because they thought it was their duty to do them? And how often do we hear them say, that they did not such and such things, because their duty would not allow them to do them? They often talk as freely and confidently of having done their duty, as good men do, by which they discover their ignorance of the truth contained in our text. "Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled." Good men do their duty by obeying the dictates of their conscience and the commands of God, from a pure, holy, obedient heart. To them all their holy affections and holy actions are pure. But the depraved hearts of impenitent and unbelieving sinners, defile all their affections and actions, and render them unholy, impure, and sinful. Let not sinners be deceived. God is not mocked. He has told them, that every imagination of the thoughts of their

heart, is evil, only evil continually.

4. It appears from what has been said, that the very persons of sinners are vile and odious in the sight of God. Though they may have distinguished intellectual powers, a refined education, and an amiable natural disposition, yet these are all depraved and defiled by the depravity of their hearts, and become offensive to the pure eyes of a holy, sin-hating God. Satan is possessed of all the intellectual powers and natural excellencies, with which he was endowed before he apostatised; but his depraved heart has defiled and depraved them, and rendered him the most vile and odious being in the universe. Total depravity of heart has the same demoralizing and debasing effect upon all sinners. The highest, richest, noblest sinner is more vile and odious than the meanest and vilest creature on earth. God employs some of the most striking images in nature, to represent their worthlessness, their vileness, and odiousness. He compares their worthlessness to the worthless *chaff* of the summer's threshing-floor. He compares their vileness to the animal that wallows in the mire. And he compares their odiousness to the stench and pollution of the graves of the dead. How vile was the beautiful Absalom! How vile was the knowing Balaam! How vile was the cruel Herod! How vile was the amiable young man, who chose to perish forever, rather than to give God and Christ the supreme affection of his heart! The heart of every sinner is totally depraved, and leads him to contend with his Maker forever, rather than to do the least duty he has enjoined upon him. It is true, sinners in

general, wear a mask and hide the enmity of their hearts towards God, but he looks through their hearts, and abhors them for all their hostile and rebellious feelings and conduct. Fallen angels are called not only evil, but *foul* spirits, and fallen men in their native and completely depraved state, are equally vile, and foul, and odious in the eyes of perfect purity. From whence come all the wars and bloodshed among the nations of the earth? Come they not from the depravity and malignity of the human heart, which defile and pervert the noblest talents of the greatest prodigies of wickedness, and greatest destroyers of the peace and happiness of mankind? Must not the God of order, of peace, and of purity, abhor the persons as well as actions of such monsters in iniquity? But how much better are sinners in general than they? Not at all. For says the Apostle, "both Jews and Gentiles are all under sin. As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." In such a vile and odious light, do the actions and persons of all sinners, without exception, appear in the sight of God. Hence,

5. It is the indispensable duty

of all sinners to view themselves as such vile and odious creatures; for it is true, that even their mind and conscience and all their intellectual faculties are defiled by the depravity of their hearts. They have abundant cause to loathe and abhor themselves, and to repent in dust and ashes. Their sins are immensely numerous and enormously great. They have acted as bad as they could, with their limited capacity and circumstances. They have injured God, and Christ, and the holy Spirit, and the great cause, which these divine persons have exerted their power, wisdom, grace, and justice in promoting. They are justly condemned already, and it becomes them to condemn themselves, and justify God in their condemnation, and accept the punishment of their iniquities, and cast themselves upon his sovereign mercy, through faith in the atoning blood of Christ. This duty has often been sounded in your ears, but has seldom reached your heart and conscience; but it must be understood, and felt, and performed, or you can never be saved. This duty must be inculcated upon you, for all your interests for time and eternity are suspended upon it. Be entreated not to neglect this duty any longer. Within a very short time, your doom may be irresistibly fixed, and you lost forever. To-day then review your hearts and your lives, become reconciled to God and secure the salvation of your souls.

Finally, this subject teaches the duty of saints. It becomes them to remember the distinguishing grace of God towards them, while they were sinning against him, and contending with him. It becomes them to walk softly and circumspectfully before him, lest

they should become stumbling-blocks to sinners, and prove the occasion of their falling and perishing. It becomes them to grow in grace, to shine as lights in the world, and lead others to glorify their Father who is in heaven. This will prepare them for a peaceful death, and a blessed immortality beyond the grave.

— For the Christian Magazine —

ETERNAL DEATH.

THE kinds of death spoken of in the scriptures are commonly reckoned to be three: death *temporal*, *death spiritual*, and *death eternal*. *viz.* Death temporal is the separation of soul and body. Death spiritual is a uniform and confirmed course of transgression; in other words, it is to be "dead in trespasses and sins." And death eternal is that future and everlasting punishment, which every sinner deserves. Under one or another of these three classes, it is believed every passage of scripture, *perhaps* in which the word death is used, may be fairly ranked; if we except indeed a very few, in which it is used in an obviously and highly figurative sense.

Some have considered this enumeration of the different kinds of death unsatisfactory; especially as it includes *eternal* death. They have denied that any such kind of death is spoken of in the scriptures, or will ever be realized by the abandoned of our race. The candid and dispassionate who entertain this view of the subject, (for others it is *hopeless* to attempt convincing) are invited to a consideration of the following classes of scriptures, in which the word death is used. And, *unless*

1. Those, in which a certain kind of death is contrasted with

ternal life.—“As sin hath reigned unto death, even so grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord.”—“The end of those things” (sinful practices) “is death; but now, being made free from sin, ye have your fruit unto holiness, and the end, everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.”—The death spoken of in these passages is set, in every instance, in close and immediate contrast with eternal life. Consequently it must be the *opposite* of eternal life; that is, it must be *eternal death*.

2. Eternal death is intended in those passages, in which the wicked are represented as *exposed* to a certain kind of death, to which the righteous are not exposed. As a specimen of the numerous passages in which this representation is made, I may refer the reader to the 18th and the 33d chapters of Ezekiel. God here urges, in every ~~needful~~ *repeatedly, &* form of expression, ~~again and again~~, that those who persevere in holiness shall *live*; while those who decline to the paths of sin, and persist in them, shall *die*. But what is the death here intended? What kind of death is it, to which the wicked are exposed; but from which the righteous are exempt? Not *temporal* death, surely: For to this, both the righteous and the wicked are exposed alike. Neither is it *spiritual* death: For to this the wicked are not *exposed*—they are already *involved* in it. They are already “dead in trespasses and sins.” What death then is it, so frequently mentioned, in the chapters to which I have referred? To this question, the ingenuity of man can furnish but one answer—it is *eternal death*—that

death, which is spoken of by the Apostle, as the proper wages and desert of sin.

3. Eternal death is intended in all those scriptures, in which sinners are exhorted to *rescue themselves* from their exposure to death.—“I have set before you, this day, life and death, blessing and cursing; therefore, *choose life*, that thou and thy seed may live.” “Make ye a new heart, and a new spirit; for *why will ye die*, O house of Israel?” “Turn ye, turn ye, from your evil ways, O house of Israel; for *why will ye die*?”—But what is the death here intended, to which sinners are exposed, and from which they are exhorted to save themselves, by repentance and reformation? Not *temporal* death: For from *this*, repentance will not save them. Neither is it *spiritual* death: For to this, the wicked are not *exposed*—they have *already fallen under its power*. In regard to this kind of death, there would be no propriety in saying to them, “*Why will ye die*?” for they are *already* “dead in trespasses and sins.” The inference therefore is *unavoidable*—the death here intended, which the wicked are exposed to suffer for their sins, and from which they can be saved, only by repentance and reformation, is *eternal death*.

4. Eternal death is intended in those passages, which speak of a sin as *unto death*—which is never to be forgiven—and for the forgiveness of which the people of God are not required to pray.—“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death*: I do not say that he shall pray for it. And there is a sin not unto death.” The distinguishing mark

of the sin here spoken of is, that it is "*unto death*;" or that it must inevitably terminate in a certain kind of death. But what kind of death is intended? What death is it, in which the dreadful sin here spoken of is sure to terminate, and which renders those who have committed it no longer the proper subjects of prayer? It cannot be *temporal* death: For this is a fruit of all sin; and it is no reason why persons should not be prayed for, that they are exposed, in *this* sense, to die. Neither can it be *spiritual* death: For this is the state of all persons, previous to repentance; and if none may be prayed for, who are in this state, then no impenitent sinner is entitled to the prayers and ~~supplications of the saints~~. The death intended must then be *eternal* death. In this, the sin spoken of is sure to terminate—it hath no forgiveness—and consequently prayer for those who have committed it, must be ~~improper and vain~~. I observe again,

5. Eternal death is intended in those passages of the Revelation which speak of the *second* death. "He that overcometh, shall not be hurt of the *second* death." "Blessed and holy is he that hath part in the first resurrection: on such the *second* death hath no power." It might be shown conclusively, from the passages themselves, that the death, here spoken of, is not temporal, or spiritual, but *eternal* death. But on this point, we are not left to mere inference. "I saw the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life, was cast into the lake of fire. This is

the second death."—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone—which is the *second* death." From these passages, we know, that the second death is *eternal* death. It is that fearful and eternal punishment, which is reserved for the finally impenitent, beyond the grave.

There are many other passages of scripture, besides those here referred to, in which mention is made of eternal death. But these are such as will not admit of any other interpretation. They speak, not only a language which can be understood, but which, by the candid, cannot be misunderstood. And they assure us, on the highest authority on earth, or in heaven, that impenitent, incorrigible sinners must suffer ~~hereafter~~ the pains and agonies of *eternal* death.

With a single inference, I dismiss the subject. *Universalism*, in all the variety of shapes it has ever assumed, or is capable of assuming, is *without foundation*. It may gratify, for a few days, a depraved heart; but it will inevitably ~~cheat and~~ destroy the soul.

W.

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THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XV.

Then Stephanus related his history, as follows:

I was born in this place, of parents who kept this house before me; and was early taught to read the King's statute book, and to listen to the instructions of the King's ambassadors. Nothing worthy of being mentioned oc-

of God's people.

curred in the early part of my life, till I was of age; only, that I was quite weary of this valley, and of such a retired life as my parents led, and longed to see more of the world. I had become also very neglectful of the King's book, which I avoided when I could, and was quite averse to religious instruction.

When I was of age, I went first to the town of Vanity, where I resided a few years. And here, though I was much engaged in the business of the fair, my religious education operated as a restraint upon me, so that I did not feel any inclination to join in many of the practices which are common there. Yet, by degrees, the restraints I had felt became less, and I began to associate with several young men of loose principles and vicious habits, and to spend my leisure hours in their company. Still, however, I was resolved to maintain a fair character among men, and to avoid any practice which was esteemed disreputable. And I also spent a considerable portion of my time in reading such books as fell in my way.

Being intent on rising in the world, and watching for an opportunity to advance myself, I readily embraced an occasion of going to the city of Destruction, and engaging in business there, which I flattered myself would be more profitable. I continued there also several years, without any material change in my circumstances. I tasted of the streams of sensual pleasure; but the waters made me sick and I refrained. I dug in the mines of worldly gain, but without much success. I was most desirous of climbing the hill of worldly honor. I looked at those who were as-

cending, and envied them the distinction they had attained. But the crowd of those who were pushing forward, and endeavoring to climb, was so great, that I could not make my way through them, even to the foot of the hill.

During my stay there, I had generally neglected to hear any of those who are called the ambassadors from the King, and spent my time in business or amusement. Yet I still intended to go on pilgrimage at some future day. One day Conscience came in, and told me plainly that I was exposed to the wrath of the King; and that there was no way to escape it, but by leaving that place. So I promised him that I would leave the place, and set out on pilgrimage, and with that he seemed pacified and left me. Then, after some time, he called again, and spoke in a more menacing manner, threatening me with speedy death, if I did not hasten out of the city. At this I was considerably alarmed, and packing up my effects, I removed to the town of Morality, and resided next door to Mr. Legality, with whom I was much pleased. Not seeing any thing of Conscience for some time, however, and still feeling an inclination to spend some longer time in the city, I returned thither, and resumed my old occupation. But, to keep up the appearance of some respect to religious things, I attached myself to the parish of Dr. Smoothman, on whose preaching I attended constantly, and was for some time well satisfied with it. He taught, that if we led a sober, regular life, went constantly to church, were honest in our dealings, kind to the poor, and did not fall into any disreputable practices, nor any violent

out-breaking sins, all would be well with us, though we never left the city.

But, although I was well pleased with such instructions, as being well suited to the inclinations of my heart, I could not entirely believe them.—For, I had been too well acquainted with the King's book in my youth, though I had neglected it now for some years, not to know that it was necessary to enter the wicket gate, and go on pilgrimage. So I began to fear, lest, if I continued to attend his preaching, I should be persuaded to give up all thoughts of going on pilgrimage, and ultimately perish with the city. I then left his parish, and joined that of Dr. Soothing, who was understood to be in favor of the pilgrim's life. Under his preaching I was better satisfied; for I did not know enough, then, to perceive that it was even more dangerous than that of Dr. Smoothman. For though it had more of the semblance of truth, by which it was more likely to gain confidence, it was still radically wrong.

He said very little in any of his discourses, that was calculated to disturb our peace, and make us sensible of our danger and guilt. When he introduced such subjects as depravity, atonement, regeneration, and the like, he did it in a manner so gentle, and kind, and tender, that no one could be offended; and treated them in such general terms, that no one could tell what were his precise views of them. But from his general manner of preaching, I soon got the idea that my depravity was inherited from my forefathers, and was rather to be looked upon as a calamity than a fault; that it was what I could not help; that none could set out on pilgrimage

till the King should please to send a messenger to carry him through the gate; and that it was my duty to wait patiently the King's time, and be in the use of certain means to obtain the King's favor, which, if persevered in, would certainly obtain it. So I began to use the means he pointed out, such as reading the King's book, attending constantly at church, and praying to the King after my manner. And I did all this the more readily, because I found it did not interfere with my love of the world, nor my supreme regard to my own happiness: but that the latter especially, was fostered and encouraged by it.

In this manner I went on for some time, and began to think I was in a very good way, and had become a much better man. But, at a certain time, I mingled with a crowd to hear Evangelist preach, being chiefly moved by curiosity to hear one that was so much spoken against. I do not recollect his text, nor the outlines of his sermon; but I well remember that his discourse contradicted nearly all the opinions I had embraced. He taught that we are both active and dependant in all that we do; that our depravity is voluntary, and consequently not our calamity, but our crime; that repentance is the immediate duty of sinners, and that they have no excuse for delaying it a moment; that all selfishness is sin, that love to God, to be genuine, must be for what he is in himself, and not for what we expect to gain by it; that we must cease to make our happiness our supreme object, and make the glory of the King our ultimate end in all that we do; that going through the gate must be our own act, and that none would

ever get through in any other way; that we must pray to the King with the prayer of love, and repentance, and faith; and that all prayer without love, repentance, and faith, is an abomination to the King; that sinners are condemned already, and the wrath of the King is abiding upon them; and that we must deny ourselves, submit to the King, accept the punishment of our iniquity, and put ourselves into his hands to be disposed of at his sovereign pleasure. These were some of the leading ideas of Evangelist's discourse; and I no longer wondered why he was every where spoken against. I could not bear it better than others, and resolved never to hear him again.

On returning home, however, I was so uneasy, that I thought I would take the King's book, and find passages to refute the hated doctrines. So I searched some time, but did not get any satisfaction, because I found more that seemed to favor what Evangelist had said, than I could against it. So I went to Dr. Soothing, and told him my difficulties. He told me that he rather thought Evangelist was a good man, but very imprudent, and always carrying things to extremes; that those things were points of a doubtful, metaphysical, or speculative nature, mere theories, difficult to be understood, and quite unnecessary; that he wondered Evangelist would be always feeding his hearers with strong meat, and have no more regard to their venial prejudices; that no other ambassador of the King in our whole city thought it necessary to preach so; that he had made himself unpopular through his own fault; and that he wondered any would continue to hear him.

He concluded by exhorting me to let these points alone, and go on in my old course of using means to induce the King to send his agent to carry me through the gate, and to wait patiently the King's time. I observed that he seemed unusually moved while saying these things, and to lose his wonted mildness, and gentleness, and tenderness, and to be almost as much displeased with Evangelist and his doctrines, as I was myself. I was gratified with this; but yet I was disappointed that I got no aid from him towards refuting those odious doctrines, and thought that in this instance he carried his prudence as much too far, as Evangelist did his doctrines.

After this, I continued to attend the same round of duties, as I then supposed them; but with less satisfaction. My peace had been disturbed, and I felt restless and uneasy. Sometimes I went to hear Mr. Save-all, who plainly told us there was no burning pit beneath our city, and that all would be received into favor at last. I should have been glad to embrace his doctrines, and tried for some time to do so; but I saw too much in the King's book against them. Sometimes I went to hear Mr. Lawless, who taught that the Prince Immanuel had obeyed the law of the King in our behalf, and suffered its penalty for us; and thus had wrought out a finished righteousness which was transferred to such as would only believe it to be theirs; that no acts of repentance, nor love, nor obedience, of ours, were of any use, nor furnished any evidence in favor of those who performed them. The only thing he exhorted us to do, was to believe that the Prince Immanuel had taken all our sins, and given

us all his righteousness ; but he admitted at the same time, that there was no evidence on which we were to believe this, either from the King's book, or from any other source. "You must work it out in yourselves," said he, "by the assistance of the agent of the King." And he said, "It is not true, before you believe it, but it becomes true when you do believe it." I tried for awhile, to work myself up into this belief; but I found I could not believe any thing, without some evidence, real or supposed, that the thing I believed was true before I believed it, and would remain true, whether I believed it or not : So I deserted him.

At length, Mr. Blind-guide came along ; and I went to hear him. The grèatest part of his discourse was directed against what he supposed Evangelist to teach, though he made but poor work in stating what it was, and poorer still in refuting it. But when he came towards the close, he undertook to tell us what was the way of escaping the destruction to which we were exposed in the city, and of reaching the celestial country. He said, there was *a way into the way*, to which he could direct inquirers, which was at once both safe and easy ; and exhorted all to prepare to leave the city immediately, and to take directions from him. I was pleased to hear him oppose Evangelist, and to hear of a safe and easy way into the way, which I might take when I should be disposed to set out ; which, however, I was not yet inclined to do.

Not long after, I heard that Evangelist was to preach again ; and though I hated the man, and hated his doctrines, yet I con-

cluded I would hear him once more, in the hope he would say something which would give me a better opportunity of refuting him, at least to my own satisfaction. So I heard him. And on this occasion he drew such a picture of the depravity of my heart, of its enmity to the King, its hatred of the truth, its opposition to the King's way of salvation, its love of error, and of the various ways I had taken to quiet my own mind, and fortify it against the truth, that I verily thought his whole discourse was aimed at me, and that some one had been telling him all about me. I was full of rage ; and determined, that, as soon as he dismissed the meeting, I would go up to him, and vent my displeasure at him, for thus exposing me before the whole assembly. I went up to him accordingly, and asked him, who had been giving him an account of me. With that he looked gravely at me, and said, "I know you not. No one has told me any thing about you. But, if the character which has been described is yours, take heed that the end which has been described be not yours also." I was so struck with this reply, that, ashamed and confounded, I slunk away, without saying any thing more to him.

As soon as I had returned home, Conscience came in, and reiterated what Evangelist had said, threatening me, at the same time, with the vengeance of the King, if I did not immediately set out on pilgrimage. So I resolved to go ; but went first to Dr. Soothing, my minister, for some directions. He repeated the directions I had received from him before. I told him I had been following them a long time, and yet my danger seemed to increase :

I now found myself more wicked than I had supposed I was, and was afraid I should yet perish. He asked me if I did not desire to escape from the wrath to come, I told him I did. Then, said he, if you have such a desire, it is the King who has given it to you, and his giving it to you is an indication that he intends to gratify it. I plainly perceive, that he has begun a good work in you; and I have no doubt but that he will carry it on, in his own due time. "He that desires to repent, does it already, in some measure." You have made a hopeful beginning. Only continue on in the use of means, and all will be well. I heard him respectfully, and took my leave, with a painful sense that his encouragements and directions did not suit my case, and that if I depended on them I should inevitably be lost.

My sense of danger being too great to permit me to rest, I went to Mr. Blind-guide, to inquire about the way into the way, of which he had spoken. Then he called for one to be my guide till I should get into it, whose name he said was Repentance, but I afterwards learned that his true name was False-repentance. This guide conducted me up the hill of Selfish-sorrow, near mount Sinai, whose thunders increased my terror, and made me hasten up the hill. Then he took me to a gate, which he said was the gate of Experience, but I afterwards found its true name to be the gate of Delusion. So I knocked, and the gate was opened by a man whose name is Self-confidence. Then my conductor left me, telling me I was now in the way into the way, and that I should have no further need of his services.

So the man who opened the

gate took me into his house, and lodged me all night, for it was now towards evening. I inquired of him the name of the village, and he said it was called Peace-in-believing; but I have since learned that its true name is False-peace. He told me, moreover, that now, since I was in the way into the way, there was no particular occasion for my going on; and as he was in want of one to assist him, in attending on his company, with which his house was thronged, he would gladly take me into his service for a season; and when I thought proper I could proceed on my journey; to which proposal I willingly agreed.

With this man I remained several months; and saw and conversed with his guests, among whom I found a great variety of characters and opinions. But in one thing they all agreed: Their religion was wholly selfish; their own happiness was their only motive in wishing to leave the city of Destruction, and go on pilgrimage. And in this respect they all agreed with me too, as my feelings then were.

While here I learned that this way into the way leads from the house of Mr. Self-confidence to a certain stile, which is there called Assurance-of-hope, by which it enters the King's high way, beyond the house of the Interpreter. It is the same stile by which your late companions entered, and to prevent mistakes has its true name marked on it, as you saw, on the high way side, by order of the King. This way is so contrived that those who travel it shall not have an opportunity to call at the house of the Interpreter, with whom those who made it do not wish travellers to become acquainted. And Mr. Self-confi-

dence boasts that his house contains more curiosities and affords better instruction than the house of the Interpreter, who, he says, is now in his dotage. And as the house of the Interpreter has its significant rooms, so has the house of Mr. Self-confidence. But with the latter, the significant rooms are the rooms in which his guests are lodged for the night.

These lodging rooms have different names, according to their different properties. One is named the chamber of *Vision*, another the chamber of *Impulse*, another the chamber of *Scripture* another the chamber of *Dreams*, and the like. And I remarked that those who lodged there chose the different rooms, according to their own taste. Those who lodged in the chamber of *Vision*, always saw some wonderful sights, of a significant kind. Sometimes they saw the Black Tyrant coming towards them, with his grim attendants ready to seize them; and just when they thought they were about falling into his hands, they saw a company of shining ones coming to their relief, at sight of whom the Black Tyrant and his troop would flee away. Sometimes they saw the fiery pit opening its jaws, and felt themselves sinking into it; and when it seemed just ready to close upon them, they saw the Prince Immanuel flying swiftly towards them, and taking them up in his arms, and carrying them upward into the bright regions of celestial day. Sometimes they saw themselves standing before an inexorable judge, who with frowning aspect, was pronouncing upon them the sentence of condemnation; and then they saw his Son standing by, with a benignant smile, interposing in their behalf, and pleading for their pardon,

pointing to his bleeding wounds. Sometimes they saw a vision of the Celestial City in all its brightness, and the Prince Immanuel sitting upon his throne of glory, looking at them with a smile, and beckoning them to come up thither.

Sometimes they saw the Prince Immanuel hanging upon the cross, with the blood streaming from his wounded hands and pierced side, and could discern their names written upon his heart. These and similar sights, in almost endless variety, were common to those who lodged in that chamber.

Those who lodged in the chamber of *Dreams*, usually had dreams of such like things as were seen by those who lodged in the chamber of *Vision*. Those who lodged in the chamber of *Impulse*, had certain mysterious impressions made upon their minds, which they could not describe to others, but which they themselves seemed perfectly to understand. Those who lodged in the chamber of *Scripture*, heard certain texts of scripture repeated to them; such as "Be of good cheer; thy sins are forgiven thee;"—"Why tarriest thou? arise and be baptized, and wash away thy sins;"—"Go thy way; for God now accepteth thy works;"—and the like.

And in the morning, when the guests came together, it was customary for each one to relate what vision, or dream, or impulse, each had had the preceding night, or what text of scripture he had heard pronounced; and to tell what the import of it was; for they always appeared to know, better than another person could tell them, what the meaning was. And after long acquaintance there, I found that each one had such a kind of vision, or dream, or im-

pulse, or heard such a kind of text of scripture, as he wished for, when he retired. And I have since found, that those who lodge there, always remember these visions, or dreams, &c. and frequently tell them on their journey, and rely upon them as their chief passport at the celestial gate.

So after I had remained some time at the house of Mr. Self-confidence, he was so well pleased with my services, that he began to tell me that I should make an excellent guide to pilgrims, if I only had a call to that work, and might be of great assistance to Mr. Blind-guide in persuading the inhabitants of the city of Destruction to set out on pilgrimage. And he advised me to take up my lodging one night in one of the significant chambers, that I might know whether I was called or not. Accordingly I resolved to comply with his advice, and selected the chamber of Scripture, inwardly wishing that I might have a call to the work. During the night, I heard a voice saying unto me, "Go thy way; for the Lord hath sent thee." Then, in the morning, I told what I had heard, and Mr. Self-confidence, and all that were there agreed with me, that this was a sufficient call. So I went immediately to Mr. Blind-guide, and told him what had happened, and he gave me the right hand of fellowship to take part with him in his work; and added many instructions and directions how I might proceed most successfully.

In connection with Mr. Blind-guide I continued some time, copying his manner, and following his directions, with no small degree of self-complacency, and being much puffed up with the commendations I received. At

length I found myself puzzled with several things which those with whom I conversed cited out of the King's book against what I taught. So I called on Mr. Blind-guide, and cited several of those passages, and got his explanations. But when I came to ask him what I should do with such passages as these, "As many as were *ordained* to eternal life believed," and the like, he had nothing to say, only that it was his advice that I should have nothing to do with them, but keep as far from them as possible. This startled me: for I believed that the King's book was the only rule of truth and duty; and I concluded, that if the system he and I were teaching made it necessary to keep as far as possible from any part of the King's book, we must be so far wrong.

I was thus led to examine that book more carefully than I had done; and the result was, a deep conviction, that as all my religion had been selfish, it had been all wrong; and that I hated the true character of the King with all my heart. This conviction filled me with deep distress, and led me again to hear and converse with Evangelist; soon after which I entered the wicket gate, with such feelings as you have described, and came on my way. At the Interpreter's house, I was further instructed in the King's book, and more accurately understood the delusion by which I had so long been blinded. At the village of Careless, I was persuaded to stop and hear Mr. Self-conceit; and was, for a time, imposed upon by his professions of unbounded charity. But I had become too much attached to the King's book, and read in it too constantly to be long deceived by

world, because they cannot be reclaimed here, and place them in the society, and under the instruction and example of devils and ~~damned~~ spirits—the oldest and most flagrant ~~sinners~~ transgressors—in order that they may be turned from their wicked ways, and brought to the exercise of holiness!—No, my dear reader, if you and I ever repent, we shall repent in this world. If we are ever brought to the knowledge of the truth, the work will be accomplished here. Hell is no place for the production of such a change; or indeed of any, that will at all better our condition. The progress of every thing in that world, is downward. Every inhabitant is sinking; and is doomed, from the necessity of his condition, to sink—in sin, in misery, and despair—forever. W.

For the Christian Magazine.

HOW TO OBTAIN A GOOD HOPE OF SALVATION.

THE question is often proposed, and more often felt, by the anxious sinner, ‘how shall I obtain the hope of salvation; even the good hope of the real christian?’ To this, he not only needs, but often desires, a faithful answer. And the present object is, to meet, and as far as I am able, to answer this question. The sum of the answer is contained in the following passage of scripture. “Be ye holy in all manner of conversation: Because it is written, Be ye holy for I am holy.” 1 Peter, i. 15, 16. Here, then, is the command of God, and the reason of the command. It applies to all men: it requires all men to be holy, in all manner of conversation. It thus meets the case of every anxious sinner; and

teaches him the way, and the only way, to obtain a good hope of salvation. It meets him *as a sinner*; and teaches his *duty* as a sinner. But does he ask, what is *implied* in being thus holy? And *how* this will give him a good hope of salvation? I will attempt to answer these questions.

1. What is *implied* in being thus holy? Here I need not inform such persons that they are sinners: they know it already. For I now speak of those, who are *convinced* of sin, and are asking the question, “What must I do to be saved?” In describing holiness, then, as it relates to them, and indeed to all men, I remark, that it implies,

1st. *Genuine repentance* for sin. This embraces, not only a conviction of the reality and guilt of sin, but *genuine sorrow* for it, as an evil in itself. It is something, essentially different from a mere conviction of the *danger* of sin; or of an exposure to *punishment* for it, though this may ~~attend it~~. Repentance leads the sinner to look, not directly at the *consequences* of sin, as they respect himself, but; at the *vileness* and *guilt* of it, as an offence against God. It leads him to *confess*, not merely his danger, but his *vileness* and guilt; to *condemn himself*; and thus to join with the *law of God*, in *condemning* him. It does all this, aside from the danger of punishment. It is not *intended*, to purchase his release from punishment. It aims at sin itself. The real penitent is *humble* for sin; he is deeply abased *before God*, filled with shame and sorrow, because he has dishonoured and offended *him*. This is *repentance*. And it is a *holy* exercise. It embraces love to God, and a resolution henceforth to forsake sin. It allows no re-

serve for the future commission of it, could this be done without danger; and thus, no justification of it. And so far as repentance is concerned, this *alone* is real holiness. The sinner can have no decisive *evidence* of holiness, until he has this repentance. For, until he has this, he is not *reconciled to God*, nor to the law of God; and, therefore, cannot be pardoned in view of the law. But this is not *all* that pertains to holiness. In connexion with this, it implies,

2dly. *Faith in Christ*. I am here describing the exercises and *evidences* of holiness, as these are required in the word of God. And of *sinners*, one of the first is faith in Christ; I mean "faith which worketh by love." For God has set Him forth, a propitiation, through faith in his blood, to declare his righteousness for the remission of sins; and has *commanded* them to believe in him, and submit to him, as their Saviour. Now, when they have this faith, they *do* believe in him, and submit to him. They renounce their own works, as the ground of their justification: they consent to the law, that it is just and good, though it condemns them: and then, receiving his atonement as the ground of their justification, they make him "the *end of the law for righteousness*." And so far as faith is concerned, until they do this, they cannot have decisive *evidence* of holiness, nor a good hope of salvation. A mere belief in his existence and attributes is no decisive evidence. Wicked men, *often* have, and the devils *always* have, this belief. This alone is not *submission* to him: it implies no *trust* in him, nor *acceptance* of him, as a Sa-

viour. It is not reconciliation to the law, nor to the gospel.

But the faith, here intended, implies *love*, and *works* by love. It thus leads men to comply with the self-abasing and humbling *terms*, on which salvation is offered: terms, which exalt and honor God, and lay men prostrate at his footstool. It is, therefore, a *holy* exercise. It unites the believer to Christ, and at the same time, evinces a readiness to serve and obey him. These, if I may so express it, are *first principles* of holiness. But they are not the whole. It extends to all manner of conversation. And therefore implies,

3dly. *Uniform obedience* to the *commandments* of God. In reference to this point, one of its most perfect definitions is, "This is the love of God, that we *keep his commandments*, and his commandments *are not grievous*." Holiness is a *living* principle. It is not a flush of mere animal passion, which lives and operates, while men feel their danger, and dies as soon as they obtain the hope of salvation. When men become holy, and feel the *influence* of it, they are uniformly obedient, not to the impulse of their own fancy, but to the commandments of God. They make Jehovah their *only* God: they reverence his name, his Sabbaths, and his sanctuary: they do justice and show benevolence to their fellow-men. They obey also the precepts of Christ: they make these the supreme law of their religion. Hence, when matured in the *knowledge* of Christ, they are decided and persevering, in the path of duty, *already revealed to them*: they are frequent and fervent in prayer, they are humble, patient, thankful, forgiving,

and benevolent, faithful in the family, and among their friends and neighbours: active and animated in revivals of religion; and daily devoted to the service of Christ. This is the reason, why they often appear so *singular*; so indifferent to mere human maxims; so regardless, as others imagine, of their reputation or popularity among wicked men; and yet so decided and at the same time consistent; though as some say, bigoted, in matters of religion. They are under the law to Christ. And to please him, and maintain a good name *before him*, they dare, in these things, to appear *singular*, in the view of men. This is holiness, in reference to obedience. And if men would obtain decisive *evidence* of it, and a good hope of salvation, they must yield this obedience to the commandments of God. I also remark,

4thly. That holiness implies submission to the *Providence* of God. His word and Providence are the great means of the *trial* of Christian character. All the events of time are his Providences; and are to be understood as such. For he "worketh all things after the counsel of his own will." Many of these events, at the time, are unwelcome, and even painful, to those affected by them: such as disappointments, losses, bereavements, and other evils. They are *trying* to the hearts, even of good men, and equally so to the hearts of others. But holiness implies *submission* to these trials, as the dispensations of a wise Providence. Though they are painful, and are *intended* to be painful at the time, yet holiness will lead men to say with Eli, "It is the Lord, let *him* do what seemeth him good." It will, in the issue, pro-

duce reconciliation, under the sharpest trials, and lead men to say with Job, "Though he slay me, yet will I trust in him." Hence, if they would maintain decisive *evidence* of holiness, and a good hope of salvation, under these trials, they must *submit* cheerfully to the Providence of God. The religion, which does not produce this, is not the religion of the Bible. It cannot impart the *hope* of salvation, which is sure and steadfast. For, until men submit to all these trials, as well as repent, and believe, and obey the gospel, they are not *holy* in *all* manner of conversation: they have not submitted in *all* things to the will of God.—These are some of the leading features of holiness: they are essential, to constitute the proper evidence of it, and to lay the foundation of a good hope of salvation. I proceed, then,

II. To show *how* this will give them a good hope of salvation. In the 1st place, it will prepare them for *acceptance* with God. His command is *just*. They are under *obligation* to be holy in all manner of conversation. For God is holy. His moral excellence consists in his holiness. And it is just and even *necessary*, that men should be holy, that they may be *like him*, and thus be prepared for acceptance with him. He cannot consistently *accept*, nor approve them, until they become holy. They are not fit to be pardoned nor accepted: they are enemies and rebels, until they become holy.

But this will *prepare* them for pardon and acceptance: and will thus enable them to *hope for salvation*. When they have repented of sin, they have condemned it, and themselves on account of it: they have thus submitted to

the law, and are reconciled to the authority of God. When they have believed in Christ, with all the heart, they have *submitted* to him, and to the terms of salvation, through his atonement. They are then united to him, and have embraced him, as their Saviour. Indeed, they are then reconciled to God, and are *interested* in the atonement of Christ. Their hearts are then right with God. And thus, they are *prepared to find acceptance* with Him. He can then, *consistently* pardon and accept them. He can then do this, on the very principles and terms, on which they are *willing* to be accepted, and on which, he has *offered* them pardon and acceptance. Hence, on this ground, they can entertain the solid *hope* of salvation. They may then embrace the *promises* of God, to pardon and save them that obey the gospel; and with humble confidence, apply these to themselves. For they are then the very persons, to whom these promises are made. They may, therefore hope that God will keep *them* by his power, through faith unto salvation. For in the

Second place, They are then prepared for the *happiness* of heaven. While impenitent, sinners, even under the most pungent conviction, are wholly unprepared for the happiness of heaven: indeed, wholly unprepared for happiness in any part of the universe, where God is sensibly present. They are utterly unholy; utterly opposed to God, to his law and gospel, and to every thing, which constitutes the happiness of heaven. Hence, it is indispensably *necessary*, in order to obtain happiness, or the solid *hope* of happiness, in heaven, that they should be *holy*, in all manner of conversation. But,

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when they have become holy, they are prepared for the happiness of heaven: that is, *so far* as they are holy. Then, they have not only repented of sin and believed in Christ, but are *obedient* to the law and the gospel. They then *delight* in the presence of God and the Saviour; in his service; in his cause and people; and in all that pertains to the kingdom of heaven. Their very *desire and object* then are, to be what he requires, and to do what he commands. They will desire and labor to be perfectly conformed to his image, and to promote his glory; to be free from sin, and to glorify him in all things. And thus, when they contemplate his promises, and are led to understand their stability, and application; when they see that these apply to *all* them that become holy, and engage to keep them through faith unto salvation, they will be able to apply them to themselves, and to embrace a hope of salvation *sure and steadfast*: a hope, which will give them joy and peace in believing; and make them happy in the sure and animating confidence of future blessedness. For here God himself assures them, that in due time he will give them all their heart's desire; even to make them perfect in his image, and to admit them to dwell in his presence for ever.—These are some of the reasons *why* holiness will give men a *good* hope of salvation. They are *sufficient* to impart a hope, which maketh not ashamed.

I come more directly to the question already proposed, and to illustrate several things connected with it. These will command attention, under the following *Remarks*.

1st. We learn how *anxious* sin-

ners, who yet have no religion, can obtain a good hope of salvation. They are deeply interested in this subject. In all their attention to religion, their great *object* is, to obtain this hope.

Now, the way and the only way to obtain it is, to become holy, in all manner of conversation. Hence, instead of attempting to make their hearts any better, or their characters any more acceptable to God, *before* they begin to repent, they must repent of sin *immediately*. This is the way for *them* to make a new heart. They will not succeed in any other way. They never will make their hearts any better, till they do repent. This is obeying the first command of God, which applies to them. And then, instead of going about to establish their own righteousness, they must immediately believe in Christ with all the heart. They must embrace his atonement, and thus make him the end of the law for righteousness. This alone will avail for them. Their own righteousness, (even should it be perfect,) is utterly insufficient, as the *ground* of their justification. It cannot atone for one sin. A new heart, in this respect, is to believe on the Lord Jesus Christ, whom God has revealed, and in whom he has *commanded* men to believe; and to trust in him alone for salvation. And having done this, instead of performing a round of external duties, merely to quiet a troubled conscience, or allay the fears of hell, they must cheerfully obey *all the commandments of God*, and submit to his holy Providence. They must, therefore, make it their great *object* to become holy; that is, to be and do in all things what God requires. They must do this *immediately*. There is no room for a moment's

delay. For, until they do this, they never will obtain a *good* hope of salvation; they never will be prepared nor qualified for the approbation of God, nor for the happiness of heaven. Until they become holy, there is no promise, no Saviour, and in fact, no heaven, for them. The promises are all made to those who become *holy*. Christ came to save them not *in*, but *from*, their sins. Instead of approving, he utterly abhors them, while they remain unholy. And heaven itself is a place of perfect holiness. No unholy nor unclean thing will ever be allowed to enter there. Or, if unholy beings were *admitted*, they could not be happy there: they could take no part in the enjoyments or employments of that blessed region.—Hence, anxious sinners, who have no religion, and indeed *all* impenitent sinners, if they would obtain a good hope of salvation, *must become holy*. And when they have become holy, according to the definition already given of holiness, they will be able to obtain a hope of salvation “sure and stedfast” even that, “which maketh not ashamed.” For then, they will be prepared for divine approbation; qualified for the happiness of heaven; and interested in those precious promises, which ensure salvation to all penitent believers. The subject will also enable us to illustrate several things, *connected* with the inquiry under consideration. For we learn,

2dly. That while anxious sinners are striving to obtain *merely* a hope of salvation, or of *escaping* future misery, they never will obtain a good hope.

The case is, they are striving to obtain happiness, or the hope of it, *without holiness*. They are

laboring to quiet a troubled conscience, and to obtain the hope of final acceptance, by their own works, and not through the atonement of Christ. And yet they seem to think they are striving to obtain true religion. Here lies their deception; a deception, which, if not detected and abandoned, will effect their ruin. For they are not even *seeking* to become holy: they are not *repenting* of sin itself: they are not *embracing* the Lord Jesus Christ, nor *submitting* to him as their Saviour: nor are they truly obedient to the commands of God, nor submissive to his holy Providence. To be free from sin; to be united to Christ, and subject to him, in his Mediatorial offices; and thus to glorify God in all things, is not their object. All they are seeking to obtain, while they continue unholy, is, the prospect, and, if possible, the assurance of *salvation*, or of escaping *future misery*. Their inquiry is, how shall I be *saved*? How shall I obtain *future happiness*? It is a question, relating solely to themselves: it is mere selfishness: having no regard to the glory of God: no intention to promote his glory: and thus no desire to be really holy.

But, the truth is, so long as this is their only object, they never will obtain a *good hope* of salvation. The thing is not possible. For they cannot enjoy the happiness of heaven, nor the sensible presence of God, while they remain unholy. And there is no holiness whatever, in seeking to obtain *merely* a hope of salvation, or of escaping future misery. Neither the motive nor the object is holy. The sole object is, to escape future misery. And all their exertions are made for this ultimate end. Make them believe, that they can obtain their object,

by pursuing a course utterly sinful; persuade them, that a course of open disobedience is the most direct and sure way to escape misery, or to quiet their consciences and their fears of hell, and they are prepared to follow it. The only reason why they attend to the duties of *religion* is, they feel the *necessity* of doing this: they are convinced that this is the only way to escape divine wrath, or obtain the *hope* of salvation. It is, therefore, *evident*, that there is no holiness in seeking to obtain *merely* a hope of salvation. And it is no less evident, that, while this is their object, they never can obtain a *good hope*. There is no foundation for it: they are not *qualified* for heaven: they cannot be *happy* there: indeed, by all this, they are made no better. Nothing but holiness will qualify them for heaven: and thus, nothing but this can give them a *good hope of obtaining its happiness*. Hence,

3dly. We learn why so many anxious sinners *fail* of obtaining a good hope; or why they seem to labor in vain, and after a few efforts, sink down again into their former stupidity. They seek what it is not possible for them to obtain: viz. happiness, or the sure hope of it, *without holiness*. They look entirely at the *fearful consequences* of sin. They manifest no fear of sin itself, as being odious in the sight of God. And hence, instead of genuine repentance, or of any thing that aims at the glory of God, and evinces *opposition* to sin, they exert themselves, merely to escape its punishment, or obtain the *prospect* of escaping it. Here they often appear in earnest. When they are very anxious, or under *deep* conviction, they seem ready to do almost any thing and every thing,

to escape divine wrath, or to obtain the hope of salvation; that is, almost any thing, but to become holy.

But God will not regard such exertions. He cannot regard them with approbation. He cannot impart a good hope of salvation to such persons. They are not prepared for it. They do not even seek that, in which a preparation for heaven actually consists. And because God does not regard these unholy exertions, and does not give them the hope they are seeking, and the relief they are expecting, though they remain utterly unholy, they soon give up their exertions: they say it does no good for them to seek any longer: they begin to say, they cannot be saved: there is no mercy for them: they have done all they can do: and it is useless to make any further exertions. This is the true reason, why anxious sinners so often fail of obtaining a good hope of salvation. Alas! they show the pride and obstinacy of their hearts. For they disregard the command of God before us, "Be ye holy, in all manner of conversation." And thus, they neglect to perform the things, implied in real holiness. The truth is, it is useless to strive in this manner: there is no mercy for them, they cannot be saved, in their utter unholiness. If they mean to escape the wrath of God, and the just punishment of their sins, they must take a new course, and seek a new object. They must obey the command of God, and thus do the things implied in it. Did they feel this, and had they a willing mind, they might obey his command as easily as they can now perform their unholy services. Let them once do this: let them strive to be holy in all

manner of conversation; let it be their object to repent, and believe, and obey God; let it be their heart's desire and prayer to be like God, to be reconciled to him, and to enjoy him, on earth and in heaven,—and these very persons will be able to obtain a good hope of salvation. Such a hope will in due time follow of course: it will then crown their efforts. For then, God and their consciences will approve them. With such hearts, and under the influence of such motives, they will be able to lay hold of the promises of God, and apply them to themselves. Their hope itself will then be, not only that they shall escape future misery, but also that they shall be free from sin; that they shall be like God, and be admitted to dwell for ever with him. This good hope will rest upon his promises, and thus be "sure and stedfast."

We learn, Finally, that God will be just, and appear just, in the damnation of impenitent sinners.—That they will be doomed to suffer eternal punishment, is as certain from his testimony, as that the righteous will inherit eternal life. And from what has been said, we learn the justice of it. For God has not only commanded them to seek salvation, and promised eternal life to all who obey him, but has taught them how they must seek, and what they must do, to obtain it. He has said, "Be ye holy in all manner of conversation." He has also taught what holiness is, or what sinners must do, to be holy in all manner of conversation. He has made all this so plain, that way-faring men, though fools, shall not err therein. Hence, he will be just, and will appear just, in the damnation of those who remain unholy. For it will

then appear, that where the gospel comes, they had an opportunity to *know* all these things. It is, therefore, of prime importance, that all impenitent sinners should *regard* this truth; that the thoughtless should regard it; that *anxious* sinners should regard it; yea, that hypocrites should regard it. For the eternal ruin of such sinners will be dreadful. It will appear just to *them*. They will be *without excuse*. And yet, if they do not become holy, this will be their dreadful portion. Wherefore, O sinner, as he who now calls you is holy, so be ye holy in all manner of conversation. This is the way, and the *only* way, to obtain a good hope of salvation. It is a safe and sure way. For it is written, "Godliness is profitable unto all things, having *promise* of the life that now is, and of that which is to come."

J. A. G.

TRUE COURAGE.

"FINALLY, be courageous. Dare to be honest, just, magnanimous, true to your God, to your country, to yourselves, and to the world. Dare to do to others as you would have them do to you. Most men are cowards. They are afraid to speak and to act, when duty calls, and as duty requires. I recommend courage as a great and a rare virtue.—Few men will suffer themselves to be called cowards; and yet they betray their cowardice by the very course they take to avenge the insult. A man may intrepidly face the cannon's mouth, and be an arrant coward after all. There is a higher, a nobler courage, than was ever displayed in the heat of battle, or on the field of carnage.

"There is a moral courage, which enables a man to triumph over foes more formidable than were ever marshalled by any Cæsar. A courage which impels him to do his duty—to hold fast his integrity—to maintain a conscience void of offence toward God and toward men, at every hazard and sacrifice—in defiance of the world, and of the prince of the world. Such was the courage of Moses, of Joseph, of Daniel, of Aristides, of Phocion, of Regulus, of Paul, of Luther, of Washington. Such is the courage which sustains every good man, amidst the temptations, allurements, honors, conflicts, opposition, ridicule, malice, cruelty, persecution, which beset and threaten him at every stage of his progress through life. It is not a noisy, obtrusive, blustering, boastful courage, which pushes itself into notice when there is no real danger, but which shrinks away when the enemy is at the door. It is calm, self possessed, meek, gentle, peaceful, unostentatious, modest, retiring; but when the fearful hour arrives, then you shall behold the majesty of genuine Christian courage, in all her native energy and grandeur, breathing the spirit of angelic purity, and grasping victory from the fiery furnace or the lion's den; when not one of all the millions of this world's heroes would have ventured to share her fortune."—*Lindsley's Address*.

EFFECT OF LOTTERIES.

THE 10th November, 1825, the Sieur Jean Baptiste Mayousse, 37 years of age, formerly a manufacturer of silk goods, at Lyons, (France,) hung himself in his chamber. A letter, found on his

bureau, announced that the misfortunes which overwhelmed him a long time since, forced him to this act of despair, and that he could not accuse any person with being the cause of his death. It has been discovered with certainty, that his misfortunes arose from an ungovernable passion for the lottery, where he sacrificed all his resources.

Let this late example of the consequences of a passion for play prevent those who read it from seeking their fortune by these base means! A rapid gain is seldom the product of honest industry, and those only who labor, deserve the bread which they have earned. Avoid play. Fly from the lottery!

Labor only is the honorable way of gaining riches, and it is incomparably the surest!

the Bible in his hand, are too loud and too pointed for a guilty conscience to endure.—*N. H. Repos. & Ob.*

SCOFFER CONFOUNDED.

A GENTLEMAN in a stage coach attempted to divert the company, and display his hostility to the Scriptures, by throwing them into ridicule: "As to the *prophecies*," said he, "in particular, they were all written after the events took place." A minister in the coach who had previously been silent, replied, "Sir, I must beg leave to mention one remarkable prophecy as an exception. 'Knowing this *first*; that there shall come in the latter days *scoffers*.' Now, sir, whether the event be long before the prediction, I leave the company to judge." The mouth of the scorner was stopped.

"THE BIBLE THERE."

THE Rev. Mr. W. now a missionary at the Sandwich Islands, a short time before he left this country, took passage from New-York to New-Haven in a packet. In the evening a company of fellow passengers, who were quite profane, gathered round a table, on which was the only light burning in the cabin, and soon became deeply engaged in gambling. Mr. W. after reflecting some time on the best means of reproving them, drew a bible from his trunk, and politely requested that he might have a seat at the same table for the purpose of reading. The sight of the Bible at once stopped their swearing; and after gambling in total silence about ten minutes, they all left the table and went upon deck: thus evincing that the *silent reproofs* of a good man, with

APHORISMS.

LYSIMACHUS, for extreme thirst, offered his kingdom to the Getæ, to quench it. His exclamation after drinking was, "Ah! wretched me, who, for such a momentary gratification, have lost so great a kingdom!" How applicable this to the case of him, who, for the momentary pleasure of sin, parts with the kingdom of heaven!

Heaven will pay for the loss of any thing that we can lose to get it, or for any labor we can bestow for it. But nothing can pay for the loss of heaven.

The promises of God, like a well drawn picture, look on all, who, with an eye of faith, look on them. They also, like the beams of the sun, enter the poor man's cottage as freely as they do the king's palace.

Religious Intelligence.

From the Missionary Herald.

THE annual Reports of the Protestant Bible Society of Paris, the Society for Evangelical Missions among nations not Christian, and the Religious Tract Society, have been received at the Missionary Rooms. These Reports were presented in April 1826, and give a detailed account of the state and proceedings of these Societies during the preceding year.

It cannot but cause great joy to those who feel the value of religion to themselves, and especially to those, who are engaged in advancing the Redeemer's kingdom, to see how the truths of the Bible operate on men of a different nation and language; producing the same mutual love among all those who bear the image of the Saviour, the same commiseration for the sufferings of men, the same desire for their salvation, and the same combined and strenuous efforts to promote it. It is interesting, too, to see that those in different parts of the world, who are aiming to promote the present and future welfare of man, resort to the same means,—the dissemination of Divine Truth; and that they are adopting the same methods, combining their efforts, giving all who are disposed opportunity to co-operate, and thus encouraging each other in their arduous, yet delightful labors.

The Bible Society.

The Protestant Bible Society of Paris, met in that city on the 12th of April. The Marquis of Jaucourt, a peer of France, presided, and previous to the reading of the Report, addressed the Society in a speech exhibiting great devotedness to the Society, and enlarged views of its object, and the tendency of its efforts. Some parts of this speech show, that the spirit of toleration, and a desire to diffuse knowledge, especially religious knowledge, through all classes of the community, is prevailing even among the nobility. The following paragraphs taken from this speech, exhibit the views of the President.

"Those only who are ignorant, forbid the study of the Bible, and those

only who have not learned to look at it in the proper light, can mistake its benefits.

"Those who oppose the distribution of the Bible, aim to render it useless to those numerous classes of men, who, ever since its translation into the language of the people, have derived from it the most precious treasures of light and truth. Their object in making this opposition is, to retain in their own hands the right of interpreting it,—a claim, against which, every real Christian ought most loudly to protest. Let us never fear, therefore, that in promoting the objects of this Society, we shall suffer ourselves to be carried away by a religious zeal, which my conduct us into a perilous path."

After remarking on the peculiar importance of putting the Bible into the hands of the young, of giving it circulation in all the elementary and Sunday Schools, and enforcing this by the example of Protestants of preceding generations, who labored to make the faith of their children the result of deep and firm conviction, he says,—

"When regarded in this light, the work of circulating the Bible, cannot but be ranked among the most important services, which we can render to our king and country."

The Report was read by Baron Pelet, one of the Secretaries. From the Report, it appears that 5,375 Bibles, and 6,106 New-Testaments, were issued from the Society's Depositories, during the preceding year. The whole number of Bibles and Testaments, which this Society has distributed, during the seven years of its existence, is 61,414. The receipts of the year were 63,301 francs, and the expenses of the same period 57,877 francs. The funds of the Society are increasing, as is the number of those who take an interest in its progress. It has about forty auxiliaries in the different departments of France; and small associations and committees in almost every Protestant parish. The Female Auxiliary of Paris, raised 6,959 francs; and the Auxiliary, composed of Protestant mechanics and laborers, raised 1,344 francs. It is stated, that, since

the Bible has been circulated in the capital, the number of scholars in the schools has greatly increased, that new schools have been formed, and that the assemblies for public worship on the Sabbath are vastly more numerous. The Protestant families in France, to which the Bible needs to be furnished, are estimated at 300,000.

The Tract Society.

The Religious Tract Society held its annual meeting on the 11th of April: 450,000 Tracts have been circulated by this Society, during the four years of its existence. During the last year, it put into circulation 127,386. Its receipts amounted to 5,259 francs, nearly double the amount of the preceding year. Its expenditures were 7,635 francs.

Its series embraces twenty-seven Tracts. It has also republished the *Memoir of Keopuolani*, written by the Missionaries at the Sandwich Islands, and first published in this country. The Society has also published a *Christian Almanac*, entitled "*Almanac of Good Counsels*," designed to be a vehicle of religious truth. To each day of the year, there is attached,

in the calendar, a reference to some appropriate passage of Scripture, which, it is designed, parents shall, on that day, teach to their children. Many, in various parts of France, are assiduous in forming Auxiliaries to this Society, and in distributing its publication.

"The pious youth of the town of Guillonville,—says the Report of the Society,—go out on the Sabbath to the neighboring villages, assemble the Protestant families which are scattered through them, and after having prayed and sung praises with them, they distribute Tracts.

"Rev. Mark Wilks, while addressing the Society, laid on the table five sous, the avails of a basket of fruit sold by some poor children, who had been so affected by reading one of the Society's Tracts, that they desired to offer these, as the only return which their poverty permitted them to make. A lady, he added, who listened to this story of the poor children, covered each of the five sous with a twenty franc piece. In these two facts he saw that the rich and the poor took equal interest in the labors of the Society."

Ordinations and Installations.

Ordained in Conway, Rev. DANIEL CROSBY, over the Congregational Society.

Dec. 20,—Rev. HUGH M. KOONTZ was ordained to the pastoral office and installed in the Presbyterian Congregation of "Hopewell," Orange county, N. Y. Sermon by Rev. R. W. Condit.

Jan. 10,—Rev. JEREMIAH GLINES, as Pastor of the Church in Lunenburg, Vt.

Jan. 10,—Rev. JARED B. WATERBURY was installed as colleague Pastor with Rev. Dr. Lyman, in the Church at Hatfield, Ms. Sermon by Rev. Mr. Sprague, of West Springfield.

Jan. 17,—Rev. JOSEPH HARVEY, was ordained as Pastor of the Congregational Church in Colchester, West Chester Society, Conn. Sermon by Rev. Joseph Vail, of Hadlyme.

Jan. 24,—Rev. CYRUS P. GROSVENOR was installed over the First Baptist Church in Boston. Sermon by Rev. Mr. Wayland, President elect of Brown University.

Jan. 24,—Rev. ELIAS W. KELLOGG, was ordained as Pastor of the Congregational Church and Society in Albany, Vt. Sermon by Rev. E. J. Boardman, of Danville.

By the Rutland, Vt. Association, Rev. EZRA D. KINNE, as an Evangelist. Sermon by Rev. B. Green, of Brandon.

Feb. 7,—Rev. SILAS HALL, was installed as Pastor of the Second Baptist Church, in Taunton, Mass. Sermon by the Rev. Stephen Gano, of Providence.

Feb. 14,—Rev. JOHN P. CLEVELAND, was ordained as Pastor of the Tabernacle Church and Society in Salem. Sermon by Rev. Mr. Sprague, of West Springfield.

TO CORRESPONDENTS.—FIDELIS and F. are received.

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VOL. IV.

APRIL, 1827.

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For the Christian Magazine.

THE FORBEARANCE OF GOD TOWARD
THE WICKED.

It is a truth, established both by Scripture and observation, that God often treats the wicked with kindness and forbearance in the present world. According to the Scriptures, he is good to all, and his tender mercies are over all his works. He causes his sun to shine upon the evil and the good, and sends his rain upon the just and upon the unjust. Sentence against an evil work is not speedily executed by him. He is often rich in goodness, forbearance, and long suffering toward sinners. Job, speaking concerning the wicked, says, they "become old, yea, are mighty in power. Their houses are safe from fear, neither is the rod of God upon them. They spend their days in wealth. The tabernacles of robbers prosper, and they that provoke God, are secure; into whose hand God bringeth abundantly. The earth is given into the hand of the wicked." And the Psalmist affirms respecting the wicked,— "They are not in trouble, as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish. Behold, these are the ungodly, who prosper in the world; they increase in riches." In accordance with these declarations of Scripture, are the re-

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sults of personal observation. How frequently have we seen wicked men,—those, perhaps, who denied the existence of God, and despised his word—who, at best appeared, neither to fear him nor keep his commandments,—treated by him with great kindness and forbearance. We have seen their store-houses and barns filled with the products of the earth,—their coffers replenished with silver and gold,—their brows encircled with the laurels of worldly honour,—and their lives prolonged to old age. The kindness and forbearance of God toward the wicked must appear to be, indeed great, if it is considered, that they deserve nothing but evil at his hand. Strict retributive justice would allow him to cut them immediately down, and banish them from his favourable presence into regions of endless darkness and despair. It is of his mercy, that they are not consumed; because his compassions fail not.

On account of God's kindness and forbearance toward the wicked, some have doubted, whether he hates sin and is determined to punish the transgressor.

This has been done by the wicked themselves. The ungodly in the time of the Psalmist, who increased in riches and prospered in the world, said,— "How doth God know? and is there knowledge in the Most High?" The royal preacher affirms, that

"because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil." The wicked, in the time of Isaiah, said by way of derision,—“Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!” In the time of Jeremiah, they belied the Lord, and said, “It is not he; neither shall evil come upon us; neither shall we see sword nor famine. Where is the word of the Lord? let it come now.” In the time of Ezekiel, they were accustomed to say,—“The days are prolonged, and every vision faileth.” In the time of Malachi, they said, “Every one that doeth evil, is good in the sight of the Lord, and he delighteth in them;” and inquired,—“Where is the God of judgment?” And Peter affirms that, “there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue, as they were from the beginning of the creation.” Nor is there any reason to doubt, that wicked men often reason in a similar manner at the present time. Because an almost uninterrupted tide of earthly prosperity has been hitherto flowing in upon them, they frequently imagine themselves peculiar favourites of heaven, and flatter themselves, that they shall never see evil, though they continue to walk in the sight of their own eyes, and after the imagination of their own hearts.

Nor has any thing, perhaps, more perplexed and disturbed good men, than the kindness and forbearance of God toward the

wicked,—the little apparent distinction, which he often makes between them who serve him, and them who serve him not. We have an example of this in the Scriptures. And, it is believed, that many good men at the present day occasionally find perplexities and temptations arising in their minds on the account of the lenity of God toward the wicked. The kindness and forbearance of God toward the wicked does not, however, furnish us with any just reason for doubting, whether he hates sin and is determined to punish the transgressor. This, it is believed, will be rendered fully evident by a careful attention to the following considerations.

1. The prosperously wicked are not in reality so happy, as their appearance often leads us to suppose. No truth is rendered more evident, either by the word of God or personal experience, than the truth, that real happiness depends incomparably less on external prosperity, than on the internal feelings of the soul. That a man may be truly happy, he must have a reconciled heart, a peaceful conscience, and a contented mind. Whatever else he may have, if he possesses not these, he cannot but be miserable. Here is a man, whose treasury, containing the precious coins, is inexhaustible. He is elevated to the chair of state, and his ears are daily saluted with the accents of worldly applause. How common it is for us to pronounce such a man pre-eminently happy. But, if we would know whether he is truly happy, or otherwise, we must know what is passing in his mind. We must become acquainted with the hidden affections of his heart. We must follow him to

his place of retirement, and behold what feelings are agitating his breast, when there secluded from the world. Could we thus enter into the secret chambers of his soul, we should, perhaps, find them the abode of envy, and resentment, and remorse, and discontent, and fear, and other passions, that are altogether at variance with true happiness. This is, either in a greater or less degree, most certainly true with respect to him, if he is what he is here supposed to be—a wicked man. Denying, as he perhaps does, the very existence of God, and daily transgressing his commands; gratifying his desires without regard to the feelings of others; corrupting those around him by his example; or, by his ambition, diffusing desolation and misery over the face of society; he must necessarily be a stranger to that peace, contentment and consolation of mind, which are essential ingredients in the article of human happiness. Consciousness of the sinfulness of his course; occasional remorse of conscience, howmuch soever he may endeavour to stifle its remonstrances; fear of that Being whose existence he affects to deny; dread of death, and of that future punishment, the idea of which he affects to despise; must all concur in embittering his earthly enjoyments, and rendering him wretched. These remarks are sanctioned by many examples and explicit declarations contained in the word of God.

To mention one example, that of Haman, after having told “his friends of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him,” and the queen had hon-

oured him, he added,—“All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king’s gate.” This example demonstrably proves, that a wicked man, though seated on the pinnacle of worldly prosperity, may, notwithstanding, be unspeakably wretched. Accordingly it is written,—“Then were they in great fear, where no fear was. The wicked flee, when no man pursueth. The wicked man travaileth with pain all his days. A dreadful sound is in his ears. Trouble and anguish shall come upon him. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” Thus it appears, that the prosperously wicked are not, in reality, so happy, as their appearance often leads us to suppose.

2. A delay on the part of God to inflict merited punishment upon the wicked, appears very different to him from what the same delay appears to men. Twenty, fifty, seventy, or a hundred years have often appeared to his imperfect friends a long period for him to exercise forbearance toward persons deserving his indignation and wrath. And, to his enemies, his delays to execute vengeance upon them have appeared to be of so long continuance, that they have been thereby encouraged, with atheistical boldness and impiety, to inquire, “Where is the promise of his coming?” But how differently do such delays appear to God! The Scriptures declare, that “one day is with the Lord as a thousand years, and a thousand years as one day;—that a thousand years in his sight are but as yesterday, when it is past,

and as a watch in the night." According to this representation of the subject, his forbearing, for a thousand years, to come out in judgment against his enemies, appears no more to him, than his forbearing to do this for a single day, appears to us. Surely, then, his forbearance toward them does not warrant us to doubt, whether he hates sin, and is determined to punish transgressors.

3. God sometimes delays to execute punishment upon his enemies, for the purpose of trying and proving the faith and patience of his friends. We have already seen, what an occasion of perplexity and temptation his kindness and forbearance toward the wicked were to Jeremiah. "Wherefore doth the way of the wicked prosper? Wherefore are all they happy, that deal very treacherously?" Yet his confidence in God was not destroyed; for he, notwithstanding, said,—*"Righteous art thou, O Lord,"*—and thus ascribed perfect moral rectitude to his Maker. We have also seen, what an occasion of perplexity and temptation God's kindness and forbearance to the wicked were to the Psalmist. On account of the prosperity of the wicked, he was tempted to say, he had cleansed his heart in vain, and had in vain washed his hands in innocence. Yet, his faith, though shaken for a season, did not entirely fail, but was, in the event, strengthened and confirmed.

4. God sometimes delays to execute punishment on the wicked, that he may use them as instruments in his hand of chastising sinful individuals, churches, and nations. Addressing an ancient, idolatrous king of Assyria, he said,—*"O Assyrian, the rod*

of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like mire in the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore, it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart, of the king of Assyria, and the glory of his high looks."

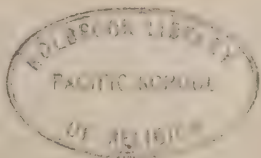
Addressing, as is supposed, a wicked king of Babylon, God denominated him his battle axe, and his weapons of war; and then proceeded to say, that, with him, he would break in pieces and destroy nations, and kingdoms, and horses, and riders, and chariots, and men, and women, and the young, and the old, and the shepherd and his flock, and the husbandman and his yoke of oxen, and captains, and rulers. From this remarkable language it clearly appears, that God sometimes forbears to execute punishment upon wicked men, that he may use them as instruments in his own hands in chastising sinful individuals, churches and nations. He delays, for a season, to execute merited punishment upon the Alexanders, the Cæsars, the Neros, the Herods, and the Bonapartes of the world, that he may use them as his battle axes, and as the rods of his anger,—though they mean not so, neither think so in their hearts, but have it in their hearts to destroy and cut off nations not a few.

5. God forbears to execute merited punishment upon the wicked, that he may set before us an example of moderation and forbearance. We are commanded to be slow to anger, to forbear threatening, to resist not evil, and to let our moderation be known to all men. And to influence us to exercise that temper of mind, which such precepts enjoin, the example of the merciful forbearance of God toward his enemies,—is distinctly held up to our view. “Love your enemies,—and your reward shall be great, and ye shall be called the children of the Highest, for he is kind unto the unthankful and the evil. *Be ye, therefore, merciful, as your Father also is merciful.*” What consideration could be better suited, than the one here stated, to engage us to be merciful to those, by whom we have been deeply injured? The design and tendency of the merciful forbearance of God toward the wicked, to lead us to the exercise of moderation and forbearance toward our fellow-creatures, were beautifully noticed by a celebrated heathen moralist and historian. “God,” says he, “is sometimes slow in punishing the wicked, in order to teach us mortals a lesson of moderation.”

6. God is sometimes influenced to delay the execution of merited punishment upon the wicked, by compassion to those with whom they may be intimately connected. This idea is evidently implied in the parable concerning the wheat and the tares. In explaining that parable to his disciples, our Saviour said,—“The good seed are the children of the kingdom, but the tares are the children of the wicked one.” And he represents the house-

holder as saying to his servants, who had inquired whether they should go and gather up the tares,—“Nay, lest, when ye gather up the tares ye root up the wheat also with them.” This language clearly implies, that the righteous and the wicked are frequently so connected and intermingled in this world, that it would be difficult, if not impossible, for God to inflict merited punishment upon the latter, without involving the former in the same sufferings; and, hence, that he sometimes delays to come out in judgment against his enemies, by compassion to his friends. In a community of people generally notorious for their atheism, infidelity, extortion, injustice, oppression, murder, and many other heaven-daring crimes, there may be a few real friends of God, who, if he were, by fire, or tempest, or pestilence, or earthquake, to come out in judgment against the multitudes of the wicked, with whom they are connected, would themselves be inevitably involved in the general ruin. In compassion to them he, therefore, forbears to execute his wrath upon the multitudes of his enemies, with whom they are connected. God, therefore, spares sinners, in compassion to them.

7. God exercises forbearance toward the wicked, that they may have an opportunity to repent and be saved. “The Lord,” says Peter, “is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance.” God has no pleasure in the death of the wicked; but rather desires that they may return and live. It appears to him desirable,



in itself considered, that none should perish, but that all should come to repentance and be saved. He has made abundant provision for the salvation of all; and, by many gracious invitations and promises, he is calling upon them to come to the fountain of living waters, and partake of them without money and without price. And, he is long suffering toward sinners, that they may have space for repentance and for coming to the knowledge of the truth. Had God never been accustomed to exercise forbearance toward distinguished transgressors, how many such persons, who eventually became eminent for piety and usefulness, would have been cut down in their sins, and have perished forever. Take, for example, the Apostle Paul. Before his conversion, he was a most violent persecutor of the church. He breathed out threatenings and slaughter against the followers of Christ. Giving an account of this matter before king Agrippa, he himself said,—“Many of the saints did I shut up in prison; and, when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme, and, being exceedingly mad against them, I persecuted them even unto strange cities.” How offensive must his conduct have been to God! What provocation did he give his Maker to cut him off in his sins! But, had this been then done, his own soul must have been lost, and all that good, which he afterwards did, would have been prevented. Estimate then, the worth of his own soul, and of all those souls, which he was instrumental in converting to the Christian faith, and then say, whether God

has not good reasons for his forbearance toward the wicked.

8. Though God often does, and for the reasons that have been stated, exercise forbearance toward the wicked; yet, he sometimes does, even in the present world, punish them for their transgressions. Examples of this, too numerous to be here particularly mentioned, must readily suggest themselves to the mind of the reader. On the murderous Cain, God fixed an indelible mark of disgrace, and caused him to wander a vagabond upon the face of the earth. For an hundred and twenty years, he exercised forbearance toward the inhabitants of the antediluvian world. But he at length, opened the windows of heaven,—broke up the fountains of the great deep, and swept them from time into eternity by an universal deluge. For their cruel treatment of his chosen people, he overwhelmed Pharaoh and his hosts, and destroyed them, in the Red Sea. He destroyed the inhabitants of Sodom and Gomorrah, for their enormous deeds, by fire and brimstone from heaven. For their unbelief, their rejection and crucifixion of the Messiah, he came out in judgment against the Jews, and dispersed them among all the nations of the earth. And, in every age of the world, he has, notwithstanding all his forbearance toward the wicked, most manifestly and repeatedly visited them with natural evil on account of their transgressions.

Numerous and important, however, as are the reasons of his forbearance toward sinners; and often as he does here punish them for their transgressions; we should be unable fully and satisfactorily to account for his kindness and forbearance toward

them, without directing forward our views to a state of future and eternal retribution. It may, therefore, be remarked,

9. That God will treat the wicked according to their character and desert at the day of judgment. Of such a day the Bible repeatedly and explicitly speaks. And to that day it directs us to look forward as the period, when all the apparent irregularities in the Divine administration, which are here witnessed, will be completely rectified, and all the concerns of the universe will, with the most consummate wisdom, be adjusted for eternity. It will be "a day of the revelation of the righteous judgment of God." The Lord will then execute judgment upon all, and convince all the ungodly of their ungodly deeds, which they will have ungodly committed, and ungodly sinners of all their hard speeches, which they will have spoken against him. The Judge, being seated on the throne of his glory, will assemble all nations before him, and will separate them one from another, as a shepherd divideth his sheep from the goats;—and, having placed the wicked on his left hand, he will banish them into everlasting fire prepared for the Devil and his angels. Look steadily forward to this "day of the revelation of the righteous judgment of God,"—this winding up of the grand and universal drama,—and from God's kindness and forbearance toward the wicked in the present world, you will never more be inclined to doubt, whether he hates sin and is disposed and determined to punish the impenitent transgressor. Understanding "their end," you will exclaim with the Psalmist,—“Surely, thou didst set them

in slippery places; thou castedst them down into destruction.”

F.

For the Christian Magazine.

MORE INQUIRIES RESPECTING SUBMISSION.

Messrs. Editors.—I have read, with some attention, the answer of *Alius Juvenis* to my inquiries respecting submission; and feel under obligation to him, for the pains he has taken to remove my difficulties, especially as his remarks appear to me, in general, candid and judicious. Not feeling, however, entirely satisfied, and believing that discussion is calculated to throw light on the subject, I beg permission to offer a few more inquiries.

I am not sure, that I might not, with some justice, complain a little of the answer, in one respect. It is asserted "that *Juvenis*, by the form and manner in which he has proposed his questions, has raised a great dust." Now however dangerous the tendency of those inquiries may be, one would suppose, that the man who should feel that he had *logic* enough to answer them fairly, would be slow to admit, that they were so powerful, as to require an appeal to popular prejudice to break their effect.

I regret to find, that the point of some of my first inquiries has been mistaken in the answer. The argument of *S.*, which *Senex* undertook to answer, seemed to me substantially this. "This submission, this willingness to be destroyed in a future state, must be the act either of an impenitent sinner, or of a Christian. If it is the act of an impenitent sinner, than it is worth nothing. In such

a man "there is no good thing." It must then, if God has required it, and it is essential to salvation, be the act of a new creature, a real Christian. But for a real Christian to be willing that God should destroy *him*, in a future state, would imply a willingness that God should violate his promise, "he that believeth shall be saved," and alter the actual constitution of his government.'

To avoid this argument, Senex replied, that the time *when* a Christian is bound to exercise this submission, is when "*he sees no evidence of being a subject of grace.*" That is, when he has no hope, when he is in a state of despair, ignorant of the fact that "old things have passed away and all things are become new." I could wish that Alius Juvenis had kept to this consistent statement of Senex, instead of substituting the phrase "doubting Christians," which, I think, is calculated to mislead your readers into the belief, that Senex would insist on it, that every one, who has not an absolute assurance of being a Christian, ought to be willing to be eternally miserable. This, I think, he has not said.

On reading the above sentiment, the thoughts which occurred to me were these.

Suppose some zealous Protestant should read this, who is in the habit of discarding with violence the old doctrine of the man of sin, that "ignorance is the mother of devotion." Would he not say, 'If ignorance is the mother of this submission, let us have nothing to do with it. God never required of us a blind duty, he never suspended our salvation on what we ought not to perform, and cannot, till we get into a dungeon, into despair. To

suppose that this submission is essential to salvation, and that ignorance of ourselves, on an important point, is essential to this submission, would be to make ignorance the mother of salvation. A doctrine, which implies, that we owe to God an essential and saving duty, which we never could perform consistently, if we knew ourselves, is absurd in itself, and contrary to the whole tenor of the Bible.'

It occurred to me, also, that some steadfast Arminian, who had labored long to find some interpretation of the 9th chapter of Romans, consistent with his scheme of doctrines, and which would quiet his conscience in rejecting Calvinism, would congratulate himself—Remembering that the 3d verse of this chapter is brought to prove the doctrine of submission, as held by Senex, he would exclaim—"If St. Paul felt what he wrote in that verse, *when* he "saw no evidence that he was a subject of saving grace," who knows but what the rest of the chapter was written in the same state of mind, and the whole is to be viewed as the mere ravings of despair.'

Now I confess, Messrs Editors, that I saw no way to meet these objections, unless I could say that this ignorance is necessary. I am aware that the limits of human knowledge are circumscribed within a narrow circle. "God's ways are past finding out." This imposes on us certain duties. We are, in effect, forbidden to search into "secret things which belong unto the Lord our God," and not to us. The fact, that "clouds and darkness are round about him," calls on us to trust, to exercise confidence, that where we cannot see, every thing is as perfect as where we can. The

point of my inquiries was, whether the ignorance of a good man, that he is a subject of saving grace, is of this kind necessary, and therefore the basis of an exercise essential to salvation, against which no objection could lie? You will therefore not be surprised at the remark, that I am not wholly satisfied with the answer which has been given. Be it so, that an unrequired and unnecessary sinfulness is the basis of the command to repent; be it so, that an uncommanded sickness, or death, and a hundred other things, with which the commands of God have nothing to do, are the basis of certain appropriate duties; does it therefore follow that an unnecessary ignorance can be the proper and necessary basis of a duty essential to salvation? This point your correspondent seems to have dodged by, with great ingenuity, and as it appears to me, rather slyly.

But it is time that I proceed to offer the proposed inquiries. It seems to be tacitly conceded, by *Alius Juvenis*, that a willingness to be destroyed in a future state, would not be the duty of Christians, who have not "felt themselves destitute of evidence that they were subjects of grace since they were renewed." But, he says, "It proves nothing against the reality and importance of unconditional submission, in all those cases, in which Christians are in doubt." That is, as I understand it, are ignorant of their conversion. On this I would inquire,

What is the first duty of a man who is needlessly ignorant? Is it not to obtain light? Should you meet a Hindoo, hurrying to the Ganges, really feeling that he must bathe in its sacred flood or be lost; or should you visit a

Roman Catholic on his dying bed, in great agony to obtain absolution from a Priest, and fully assured that he must obtain it or perish forever; would you not say to such a man, Sir, it is your ignorance that makes you feel as you do. Your first duty is to obtain light. Had you performed the first duty, you could not feel as you now do. And were I to meet a real Christian, who was ignorant of his conversion, and who should tell me, he is willing that God should destroy him in a future state; would it not be my duty, on the principle advocated by *Senex*, to say to him, Sir, it is your ignorance that makes you feel so. Your first duty is to obtain light. Had you performed your first duty, you could not feel, and ought not to feel, as you now do. Would not this be a more "skilful," and "faithful," as well as more kind-hearted and successful course for a minister to pursue with the feeble, and comfortless, and broken-hearted of Christ's flock, than to insist that they shall be willing that God should destroy them in a future state?

Alius Juvenis asks, "Can a person be reconciled to God without being reconciled to his law? And can a person be reconciled to the law of God without cordially approving of its penalty?" To this I would say with all my heart, *by no means*. But I would inquire, Are we bound to be any more willing to "accept the punishment of our iniquity," than God is to inflict it? And how far is God willing to inflict it? On any but the finally impenitent?

Your correspondent says, "It is believed that many have been willing to 'accept the punishment of their iniquity' without once considering that it is the

purpose of God, that all who are cast off shall remain impenitent." This may be true. Many men have had a great many feelings, and opinions, without considering but half the Bible. But I would inquire, Can God be pleased with an exercise which owes its existence to the want of consideration? Has he suspended our salvation on such an exercise?

He goes further, and allows that those who exercise the submission for which he contends, "do sometimes consider that all who are cast off will remain impenitent." And he endeavors to show that men ought to be *willing* to remain impenitent." His argument, in support of this strange sentiment, is briefly this; Sin, that is, impenitence until death, "may be viewed as the effect of a divine purpose—and a disposition to submit to the purposes of God is essential to salvation: therefore it is a duty to be willing to be impenitent. Now, Messrs. Editors, after premising that I fully believe, that "God has fore-ordained whatsoever comes to pass,"—I beg leave to inquire,

How any man that now lives, or ever will live, is to obtain this *view* of his own future impenitence as the effect of a divine purpose? How can he know that there is a purpose of God to this effect? Is it not manifestly impossible for him to know this, without a special revelation? And what right has he to suppose it? If this *view* is impossible, in the case of every individual, how can any man be accused of any want of "a disposition to submit to the purposes of God," by being totally unreconciled to impenitence, either present or future?

Once more. It is remarked, "The submission of which they (the advocates for unconditional

submission) speak, is to *future*, not to *present* impenitence." On this I would inquire,

Whether present impenitence is not as much the effect of a divine purpose, as future? And if submission to God is inconsistent with submission to present impenitence, why not to that which is future?

I would further inquire,

Is there not an essential difference between the decrees of God, and their effects? Especially those decrees which relate to the existence of moral evil, and render its existence morally certain? Are not God's decrees eternal?—their effects arising in time? Are not God's decrees the result of his own agency, alone; and their effects, in the case under consideration, the result of the agency of creatures, and of sinners? Are not God's decrees the holy and benevolent acts of an infinite mind—and their effects the wicked acts of polluted worms? Because I am found to have a disposition to submit to the former, am I therefore to the latter? If I submit to the decrees of God, *as decrees*—that is, as being what they are, holy, benevolent, and wise, is not this enough? Will it be said that they are indissolubly connected with moral evil? And are not day and night indissolubly connected by the twilight? But does this prove that midnight and noon are not opposites? Must not moral objects, of opposite characters, be contemplated with opposite feelings? And since moral evil is infinitely opposite in its character to the decrees of God, must not the heart which submits to the latter, be totally opposed to the former? Even considered as the effect of a divine purpose, is it not our duty to feel unreconciled to sin?

Will not this follow from the principles of *Alius Juvenis*? He contends that submission is inconsistent with present disobedience, but not with submission to future disobedience. Now this future disobedience must come. To submit to disobedience, *never to be*, is the same as submission to nothing. Roll on the wheels of time, and this once future disobedience will become present. Up to that moment, and at that moment, and after it, the man will be bound to submit to God with all his heart. And is not this the same thing, as opposing the effect of a divine purpose with all his heart? Does not God forbid the effects of his own decrees?

But further,

Does the purpose of God in regard to sin constitute any thing more than the moral certainty of its existence? Is it not a certainty of the same kind, as that which we feel, when we know that a habitual drunkard will become intoxicated, if a sufficient quantity of spirits is thrown in his way? And is there any thing, in what God owes in this case, which *should* reconcile my heart to this in my own case or in the case of my child, or that of any man? Would my reconciliation of heart to a moral certainty of this kind, that I should murder my neighbor's child, be a greater act of submission, a more splendid virtue, than a reconciliation to the same kind of certainty that I should wantonly destroy his lamb?

Alius Juvenis says,—“It is not sufficiently considered, that submission always implies an *evil*, to be submitted to,” and adds, this thought pursued will throw much light upon the subject now under consideration.” This thought I cannot pursue, I am stumbled at the threshold. —I

know we are to “submit ourselves to God.” But, with reverence, would inquire—

Is God an evil? Is his purpose an evil? Is his sovereignty? Is his Law? Is any thing an evil that is in God, or any thing he has ever done? When my heart submits to the justice of God in destroying all the finally impenitent, in a future state, must I say to God, I feel that this thy justice is an evil, but I submit to it? Or is it my duty, and my privilege, to feel that I submit to that which is holy, and righteous, and lovely—essential to the happiness of the universe, and the glory of its author? Is submission to God any thing more than one of the forms of love to God?

I shall *insist* on nothing, Messrs. Editors; but beg leave to inquire in conclusion,

Is not this notion of submission to *sin*, whether in ourselves, or our fellow creatures, whether in the form of impenitence, or imperfection, the grand consummation of all the Antinomianism of this world, from the beginning to the present time? JUVENIS.



From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XVI.

After Stephanus had finished his relation, the pilgrims retired to rest; and in the morning went on their way. Then I observed that their way was smooth and easy to their feet, and the air of the valley was refreshing and invigorating to their spirits. And as they went along, they sung:

“Father, I long, I faint to see
The place of thine abode:
I'd leave thine earthly courts, and flee
Up to thy seat, my God.

"There all the heavenly hosts are seen,
In shining ranks they move,
And drink immortal vigor in,
With wonder and with love.

"Then at thy feet with awful fear,
Th' adoring armies fall;
With joy they shrink to *nothing* there,
Before th' Eternal All.

"There I would vie with all the host
In duty and in bliss;
While *less than nothing* I would boast,
And vanity confess.

"The more thy glories strike mine eyes,
The humbler I shall lie:
Thus, while I sink, my joys shall rise
Unmeasurably high."

Then I observed that just as they had finished their song, a man came into the road, with a very pleasant countenance, and said,

Charming lines—charming lines those are, which you were singing; and well befitting this charming valley. It does my heart good to see pilgrims passing through this valley, and hear them singing the praises of their Lord and King.

Th. It becomes us, indeed, to praise our Lord and King, for he is a great and good being, and worthy to be loved and praised by all intelligent creatures.

Man. Yes; a great and good being, truly: And we can never love him enough. He is so kind to us, and is daily bestowing so many favors upon us, that we must be very ungrateful if we do not love and praise him.

Ard. He is, indeed, bestowing many and great blessings upon us, of which we are most undeserving; and a sense of his great goodness to us ought to humble us the more.

Man. True; we are very unworthy; and therefore we should love him the more for his great love to us, unworthy as we are.

Th. A deep sense of our unworthiness, and of the great mercies bestowed on us by our Lord

and King, will not fail to fill our hearts with gratitude to him, if we feel as we ought. But I apprehend there are other reasons why we should love him, besides his kindness to us.

Man. O yes. His kindness to us is the best evidence of his goodness; but his kindness to our friends ought not to be forgotten, nor his kindness to the whole human race. There are, as you say, other reasons why we should love him, besides his kindness to us.

Th. His kindness to others will not fail to affect our hearts, if we love our neighbor as ourselves; but I alluded to the excellence of his character. I think we ought to love him for what he is in himself.

Man. Certainly; so I think. We ought to love him for what he is in himself. But he has told us what he is in himself: he is Love. He revealed himself to Moses, as "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin." He is good, and his goodness renders him worthy to be loved and praised.

Th. That is true. It is his goodness that renders him worthy to be loved and praised. But his goodness is as really exercised in punishing some, as it is in bestowing mercy upon others. When he made the proclamation before Moses, of which you have recited a part, he did it in fulfilment of the promise, "I will make all my goodness pass before thee." And besides what you have quoted, he said also, "and that will by no means clear the guilty;" so that punishing the guilty is a manifestation of his goodness too;

and we ought to love him for his goodness in punishing sin, as really as we do for his goodness in pardoning it.

Man. I perceive we shall not disagree at all. It was indeed an expression of his kindness to the Israelites to destroy Pharaoh and his host in the Red Sea; and they could praise him for this as well as for opening the sea to let them pass through.

Th. I think that the greatest reason the Israelites had to praise God for destroying the Egyptians at the Red Sea, was, that it was a display of his glorious justice upon the Egyptians; and not merely because it was a deliverance to them.

Man. Yes, yes; you are right; I agree with you perfectly. It gives me great pleasure to meet and converse with pilgrims; and it would be gratifying to me, if you would call at my house and refresh yourselves. I reside a little further on, and keep a house for the entertainment of pilgrims.

Th. We have no occasion to stop, having lodged last night at the house of Stephanus, in this valley; and we wish to have the day before us, that we may get through the next valley before night.

Man. At the house of Stephanus? He is a very good man, and keeps an excellent house. I like him very much as a neighbor, and agree with him very well in my sentiments.

Th. I have heard of some who agree with every man they meet, and appear to have no opinion of their own on any subject.

Man. And you must allow that it is a very pleasant circumstance, when we can agree with those with whom we happen to be.

Union is certainly a very pleasant thing.

Th. Yes; but when union is procured at the expense of truth and a good conscience, it costs more than it is worth.

Man. O yes. I agree with you there too. A good conscience is to be maintained. But I am so happy as to be of that disposition, that I can accommodate myself to my company, without doing any violence to my conscience. I have learned of the great apostle, "to become all things to all men;" and by this exercise of Christian condescension, I secure the friendship of all.

Th. Yes; I have heard of you. Your name is *Any-thing*. You have no fixed principles at all, unless it is the supreme love of yourself. You wish to be esteemed and caressed by every body; and to gain that end, you accommodate yourself to every one's opinions, pretending to think just as those do with whom you happen to be. You call it Christian condescension; but it is gross hypocrisy. And you abuse the apostle when you quote his condescension in things which were in themselves indifferent, to justify you in regarding every thing as indifferent. You flatter yourself that by these means you secure the friendship of all; but indeed you do not secure the lasting friendship of any one. For when good or bad men find out your double dealing, they all despise you.

Man. Oh, you are quite uncharitable. But I am in haste; so, good bye.

Then he turned off, on the left hand, to his house, which stood a little out of the way. And Ardent said to his companion,

Were you not a little too hard

upon him, brother? He seemed to talk very well.

Th. He showed his selfishness plainly enough, while at the same time he discovered his strong desire to please us, by trying to make us think he agreed with us in every thing. And as fast as he discovered my sentiments, he altered his statements, so as to make them come nearer to mine. I abhor such double dealing.

Ard. Is it not generally thought a mark of politeness to seem to yield a little of our statements in order to accommodate them to the sentiments of those with whom we happen to be?

Th. It may, perhaps, be generally thought so; but the great question ought to be, whether it is honest. A Christian must be a man of integrity; and I do not see how it can be consistent with integrity, to talk one way at one time, and the contrary at another, just according to our company. I cannot think it is any thing else than the basest hypocrisy, to talk in favor of certain opinions with one man, and against them with another, merely to please them and gain their favor.

Ard. Is it not sometimes, practised, to some extent by good men, in order to increase their influence, and in that way their opportunity to do good?

Th. I have known some, that I could not but hope were, on the whole, good men, who appeared to me to commit a great deal of sin in this way. We are not to do evil that good may come. And besides, this policy must, sooner or later defeat its own end.—For, when men discover that this is the practice of any one, it destroys their confidence in every thing he says. They perceive that he is more desirous of gaining their favour, than he is of

maintaining truth; and they despise him for it. Honesty is always the best policy, in the end. When a man is known to speak nothing but what is strictly true, and to express no sentiments but what he honestly believes, his word will be depended on; and even those who do not like his sentiments will respect him for his integrity.

By this time I perceived that the pilgrims were about to enter the valley of the Shadow of Death; at the sight of which they felt their spirits sink, and a degree of gloom to come over their minds. Then Thoughtful plucked out his book, and read therein as follows: "The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust: my deliverer, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. The Lord is my light, and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? Yea, though I walk through the valley of the Shadow of Death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." Then I observed that they went on, with more courage, carefully taking heed to their feet, lest they should fall into the ditch, on the one hand, or into the quagmire on the other. And the better to keep up their spirits, they sung:

"Lord what a wretched land is this,
That yields us no supply,
No cheering fruits, no wholesome trees,
Nor streams of living joy!

"Yet the dear path to thine abode
Lies through this horrid land:
Lord, we would keep the heavenly road,
And run at thy command.

"A thousand savage beasts of prey
Around the forest roam ;
But Judah's Lion guards the way,
And guides the travellers home.

"Long nights and darkness dwell below,
With scarce a twinkling ray ;
But the bright world to which we go,
Is everlasting day.

"By glimmering hopes, and gloomy fears,
We trace the sacred road,
Through dismal deeps and dangerous
snares,
We make our way to God."

So Thoughtful went before, and Ardent being more afraid, followed close behind him. Then said Ardent, What a dismal place this is: I fear I shall never get through it. Then said Thoughtful, Let us remember the divine direction, "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait I say on the Lord." So they cried unto him that is able to help, and kept on their way, till they came towards the place near which was the mouth of the pit, and thought they heard most dismal groanings and wailings of those that were there tormented. And while Ardent was listening to these, his foot slipped, and he got into the quagmire, where he had probably sunk, had not his brother Thoughtful taken him by the hand, and helped him out. Oh, said Ardent, I shall perish here; I shall never get out of this dreadful place. I shall never see the celestial city.

Th. What makes you think so, brother? Others have been in this valley, as well as we, and got out safe. The pilgrim Christian passed through here in the night; and yet escaped without injury. Cheer up, brother. Only take heed to your steps, and trust in Him who is able to save.

Ard. Oh, my brother, if I could trust in him, I know he is able to save. But I fear I never had any true faith in him. Those

who got through in safety, of whom you speak, were true friends to the Lord of the way, and he delivered them by the strength of his arm. But I fear I never had any true regard for him, and that he will now cut me off, as I deserve, and cast me out of his sight, as an abominable branch. My sins stare me in the face. From yonder horrible pit, I hear the groanings of such as I, with whom I shall shortly have my portion.

Th. Well, brother, you must judge your own heart for yourself. I have taken you for a sincere friend to the Lord of the way; but I know that the judgment of man is a poor dependence. You may have deceived yourself, and I may have deceived myself also. But this we know, brother, that our Lord and King will do us no injustice, if he does cast us off, and make us the monuments of his displeasure forever.

Ard. Oh no; he will do us no injustice. I deserve to perish; and if I do perish, he will be glorious forever. I think I rejoice in that.

Th. We know that it is written, "The Lord hath made all things for himself; yea, even the wicked for the day of evil." He has made us for himself; and he will dispose of us as shall be most for his glory. And how suitable it is, that he should dispose of us as his glory requires. How unreasonable would it be for us, to set up our own happiness as an object of more importance than his glory?

Ard. Oh yes; infinitely unreasonable. His glory is of more importance than my eternal salvation; and if one must be given up, he knows which is best; and I have nothing to say, if he

thinks proper to reject me. I deserve to perish.

Th. We deserve to perish. But it is for his glory to save some, and to destroy others. He knows what is best, and will do what is best. He will save those whom it is for his glory to save; and he will destroy those whom it is for his glory to destroy. And ought we not to rejoice, that we, and all others, are in the hands of one, who knows how to dispose of us, for time and eternity, in the best possible manner.

Ard. We ought to rejoice to be in his hands, as the clay is in the hands of the potter. And I do rejoice that I am in his hands. And if he thus say, with respect to me, "I have no delight in thee; behold here am I, let him do to me as seemeth good unto him."

Then I perceived that Ardent was greatly relieved in his mind; and they went on cheerfully, till they got past the mouth of the pit. Then said Ardent,

It was near this place that Christian was so confounded that he did not know his own voice, and mistook the blasphemous suggestions of the evil ones for the workings of his own heart. And I think I have just had something of the same nature; for it seemed as if some one whispered in my ear, "There is no celestial city—all religion is a delusion—the King's book, as it is called, is a forgery—when we die, we shall perish like the brutes." Can you tell me, brother, what it means?

Th. I conclude they must be the suggestions of the evil one. But take care that you do not make them your own, by entertaining them, and consenting to them in your heart. It is writ-

ten, "Resist the devil, and he will flee from you."

Ard. I do not think they are mine, for I abhor them. I do believe the King's book is true, for I have felt its power upon my heart, in such a way as I think I never could have felt a mere forgery of men. But, since I have been troubled with such thoughts, I should like to converse with you a little upon the evidences we have that it is indeed the King's book.

Th. It is the word of the King, being written by his direction, or it is a forgery. If it is a forgery, it was made by good men, or by bad men. If it is a forgery, it could not have been the work of good men. Good men do not tell lies; but it is written in that book, "All scripture is given by inspiration of God—For the prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." If it is a forgery, then it was made by wicked men. Is not this plain?

Ard. Yes; but it is said, bad men might make such a book, to serve their own wicked purposes.

Th. Let those, who say that, look into the book itself, and tell how such a book can be adapted to serve the purposes of wicked men. A book which condemns all dishonesty, and fraud, and hypocrisy; and teaches men to be honest and upright, even though they suffer for it; a book which requires us to do to others as we would they should do to us, and forbids us to seek revenge of those that injure us; which requires us to bear patiently every injury and insult, and to return good for evil unto all men; such a book cannot be the work of wicked men, to serve

their own wicked purposes. Its enemies themselves must admit, and are constrained to admit, that a universal compliance with its precepts would put an end to all wickedness, and promote the best happiness of mankind. Of all the books which bad men have made, to serve their own wicked purposes, there is none like that, its enemies themselves being judges.

Ard. This argument seems to me conclusive. But there are many others, I suppose.

Th. Yes. The argument from prophecy is a good one, with those who have sufficient knowledge of history to feel its force. But some men are so ignorant that they are incapable of being benefited much by it.

Ard. How do you state the argument from prophecy?

Th. None but God can foretell future events. But the Old Testament does very particularly foretell many events which have taken place, exactly as they were foretold, long since the Old Testament was written. This proves that the Old Testament was from God. And the same is true of the New Testament. The argument from the miracles of Jesus Christ, and from his resurrection and ascension to heaven, is a conclusive one also.

Ard. How do you state that?

Th. It will not be denied by any man of the least acquaintance with the history of those times, that there were such men as the apostles; and that they steadfastly affirmed that they saw the miracles they record, and especially, that they saw and conversed with Jesus, after he had been crucified and buried; and that they saw him ascend towards heaven, till a cloud carried him out of their sight. Now, these

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men have told the truth, or they have not. If they have not told the truth, they were impostors who meant to deceive others, or they were themselves deceived. But they could not have been themselves deceived as to the miracles they affirm they saw, nor as to the fact of the resurrection and ascension of Jesus. The things they affirmed, then, were true, or they were deceivers. But if they were deceivers, they must have had some motive to act as they did. What motive could have induced them to sacrifice their goods, their liberty, and their lives, in affirming what they knew to be a falsehood, when they might have saved all by acknowledging the truth; and when, if they knew what they affirmed was false, they could have no hope of gaining any thing by such affirmation? No sufficient motive can be assigned. To suppose men to do as they did, in such circumstances, and to lay down their lives, not in support of a falsehood they believed to be true, but in support of what they knew to be false, would be more incredible than any of the miracles they record. No; they were not deceivers. They were honest men, and really saw what they say they did. And the facts respecting the life, and death, and resurrection, and ascension, of Jesus, are true; and the gospel is true.

By this time, I perceived that they had got into that part of the valley which was full of snares, and traps, and nets, and pit-falls. But taking heed to their steps, they got along very well, till, at length, a dark cloud came over the sun, and a thick mist arose, so that they could not see. Now they were hard put

to it, and knew not what to do. But standing still, they cried unto Him that is able to help, saying, "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." Then I perceived that the mist was soon dispersed, and the sun shone out again, so that they saw their way clearly. "Then they said, "Blessed be the Lord, because he hath heard the voice of my supplication. The Lord is my strength, and my shield; my heart trusteth in him, and I am helped: therefore my heart greatly rejoiceth, and with my tongue will I praise Him." So they went on singing,

"I'll bless the Lord from day to day;
How good are all his ways!
Ye humble souls that use to pray,
Come help my lips to praise.

"Sing to the honor of his name,
How a poor sufferer cried;
Nor was his hope exposed to shame,
Nor was his suit denied.

"When threatening snares around me
stood,
And endless fears arose,
Like the loud billows of a flood,
Redoubling all my woes:

"I told the Lord my sore distress,
With heavy groans and tears:
He gave my sharpest torment ease,
And silenced all my fears."

For the Christian Magazine,

YOUNG MEN IN PECULIAR DANGER OF
DISREGARDING THE GOSPEL.

THE sovereignty of God is displayed in all his works; but in none more conspicuously than in the different circumstances in which he has placed mankind, in regard to their acceptance or rejection of the Gospel. It cannot be denied that some are placed in circumstances in which they have a better opportunity, and greater inducements to embrace the Gospel than others. Equally

true is it; that some, either from the constitution of their nature, or the circumstances in which they are placed, are under stronger temptations than others to reject the Gospel. It has appeared to me, that *young men* are, in some respects, in greater danger of this sin, than any other class of people. Whether they are, *on the whole*, in greater danger of this than any others, I shall not attempt to decide; but I shall endeavour to show, that they are *in some respects*. They are, in some respects, in greater danger of disregarding the Gospel, than old people, or the middle-aged of either sex, or than females of their own age. But in what respects, my readers will inquire, are *young men* in peculiar danger of disregarding the Gospel? To this I answer,

1. From the *ardour of youth*.

There is in youth an ardour of feeling, and a consequent flow of the spirits, which, although it ought not and need not have this effect, actually does often prevent that serious reflection, which is essential to the exercise and practice of true religion. In consequence of this ardour of feeling, the minds of young men are often wholly captivated with the objects of time and sense. They give the solemnities of eternity no place in their minds. They allow themselves no time for serious meditation. They feel no interest, and take no pleasure in the things of religion. The world with its thousand delusive charms, has the entire possession of their hearts, and with little sense of their guilt, and little apprehension of their danger, they give their whole time and attention to its pursuits and enjoyments. I know not that there is any difference in this

respect between young men, and youth of the other sex, except that the enjoyments of the world are more within the reach of the former than the latter, and open before them in a richer and more variegated prospect. For this reason, young men, are more in danger of being led by the ardour of their feelings to neglect religion, than even females of their own age, who are not less influenced by the world than they, so far as their circumstances bring them in contact with it. But the ardour of youth, inflamed as it is by the circumstances in which young men are placed, has a most powerful influence in banishing serious reflection from their minds, and hurrying them forward in a course of sin. The ardour of youth is a source of danger, to which even men, advanced in years, are not exposed. With them the aberrations of fancy are corrected by experience, and the ardour of youth abated by the advancement of age. If they have been well educated, reason and judgment have now taken the place of imagination and feeling; and were it not for the inveteracy of their habits, the prospect of their truly embracing the Gospel would be more favourable. Confirmed habits of sin are the peculiar danger of the aged: the ardour of youth, that of the young. The alarming consequences of each may be prevented by the proper use of means, attended with the grace of God. But each of them is often instrumental of carrying their unhappy subjects to endless ruin.

2. Besides the ardour of youth, which is common almost in an equal degree in youth of both sexes, there is a constitutional *hardihood* in young men which is

peculiarly unfavourable to the influence of religious impressions. That there is a constitutional difference in the minds of males and females in this respect, will, it is believed, be doubted by none who have attentively observed the early indications of mental action. At a very early age, males exhibit a more bold, intrepid, daring and persevering spirit than females. They are less susceptible of impressions, less disposed to reflection, more regardless of danger, and less influenced by threats or entreaty, to alter the course which they are inclined to pursue. The truth of all this may appear very probable, even to those whose observation has given them no information upon the subject, from a remark almost universal among parents, that boys are harder to govern than girls. This original difference, in the structure of mind, in the two classes of which I am speaking, more easily conceived than described, lays the foundation for very important results in regard to religion. Although in itself, it is not of a moral nature, and exists in perfect consistency with the fact, that both males and females are alike naturally destitute of holiness, and wholly inclined to sin; yet it becomes the occasion of an ultimate and very important difference in their moral, and religious characters. That more resolute, bold, intrepid and daring spirit, by which males in childhood are distinguished from the other sex, and which renders them less affected by the instruction of their parents and others, and more disposed to resist any efforts which may be made to alter the course which they wish to pursue, renders them in youth less affected

with the view which the Gospel presents of their character and condition, and more disposed to turn a deaf ear to its offers and its threatenings. It is not a better established fact, that children of the male sex are more heedless than females in regard to the instruction of their parents, and less frequently brought into subjection to their authority, than it is, that young men are more heedless than those of the other sex in regard to the calls, and invitations, and threatenings of the Gospel, and less frequently made the partakers of its saving benefits. But there is another source of danger, to which they are exposed, equal if not greater, than either the ardour of their youth, or the constitutional hardness and intrepidity of their spirits, and that is,

3. The influence of the *circumstances* in which they perform their several parts in life. These, it is well known, are essentially different from those of females. While the employment of females confines them for the most part at home, that of young men carries them abroad. The one enjoy all the advantages of retirement, where they in general have favorable opportunities for serious reflection, and where the scenes with which they are most conversant often invite them to this. (The mind in solitude, and even in that degree of retirement which is enjoyed in the domestic state, is often prone to reflection.) The other are frequently abroad, amidst the noise and confusion of business, where innumerable foreign objects attract their attention, and where perhaps they are perplexed with concerns so numerous and important, as to allow but little time, and still less inclination for

serious thought. This distraction of business and weight of care, to which men are often exposed, is a dangerous thing to their souls. It is so represented in scripture. And facts demonstrate that in these circumstances very few truly embrace the Gospel. They often indeed hear the Gospel preached; but "the cares of the world, the deceitfulness of riches, and the lust of other things choke the word, and it becometh unfruitful."

4. The avocations of young men expose them to peculiar *temptations*. Their intercourse with the world is so much more frequent and extensive than that of females, that it often presents itself to them in more attractive forms. They more frequently hear the vain and sinful conversation of the wicked, and more frequently feel the influence of their destructive example. In that retirement which the greater part of females enjoy, the world is but imperfectly seen. But to young men, whose business requires them to be conversant with its various transactions, it presents itself in all its fair, delusive charms. This is a temptation which they, in the ardour of youth, borne on by the bold, daring spirit of their sex, and with hearts naturally inclined to evil, seldom resist. The numerous schemes for the acquisition of wealth, the offices of distinction which are to be filled, and the various ways in which the world may be enjoyed, so attract their attention, and captivate their hearts, that the things of religion all become tasteless and insipid. Besides, amidst these temptations, what multitudes not only remain irreligious, but become notoriously immoral. Consider one moment the temptations

to which a mere man of business is exposed, and reflect upon the multitudes within your own knowledge, who have not only continued to live without hope and without God in the world, but lost their characters by some species of fraud or dishonesty, of which they have been guilty. Consider the temptations to art and intrigue, to bribery and corruption, to which the civilian is exposed, and the numerous instances in which these have not only kept men from truly embracing the Gospel of Jesus Christ, but led them to the commission of crimes, the foul stain of which can never be taken from their characters. Consider the vain glory of a military life, the various vices and crimes to which men engaged in its duties are exposed, and the numerous instances in which they have fallen before the temptations which beset them. When we consider how numerous are the avocations of men, how frequently and closely these bring them in contact with the vices of the world, and how powerful are the temptations which they have to encounter, compared with those presented before females in their retirement, we have some faint conception of the peculiar danger which they are in, of disregarding the Gospel. Now just what might be expected from the influence of these circumstances, in connexion with that constitutional hardihood by which young men are distinguished from the other sex, is found to be true in fact. There are comparatively few males that are truly religious. Much the greater part of those who profess the religion of Jesus, and much the greater part of those who appear by their conduct and con-

versation to possess it, are females. This, from all the knowledge, which I can gather upon the subject, appears always to have been the case. Although a great number of both sexes have, from the earliest ages of Christianity, espoused the cause of Christ; yet females have been the most numerous among his followers, and, in proportion to their circumstances and means, his warmest and most efficient friends. It was at the house of Martha and Mary, that Christ, when on earth, was the most frequently and hospitably entertained. It was a woman, that washed his feet with her tears, and wiped them with the hair of her head. It was a woman, that procured a box of very precious ointment, and poured it on his head, and thus beforehand anointed his body to the burial. It was females that followed him weeping to the cross, even while his disciples of the other sex forsook him and fled. It was by females that sweet spices were prepared to embalm his body for the tomb. And females too were the first to be at his sepulchre after the Sabbath was past. Even while it was yet dark, they hastened to behold the place where their Lord was laid, and were the first to discover that he had risen from the dead.

In nearly all of our churches there is a majority of females. In most instances, the proportion is as great as three to one. And what is worthy of our particular notice in this place is, there are not more instances of apparent self-deception, or of apostacy from their profession among females, in proportion to their number, than there are among males. From the deep interest which they as a body, are known

to take in the cause of Christ, and from their numerous exertions to promote its prosperity in the world, they give at least their full proportion of evidence, that their profession is the result of sound principle. As to the cause of so many more females than males being truly pious, I know it must be traced ultimately to the sovereign grace of God. We must say in view of this, as we are obliged to say in regard to the reasons of other distinctions which he makes among his creatures, "even so, Father, for so it seemed good in thy sight." But we know that in all his operations for the accomplishment of his purposes, he makes use of means, and the means he uses are often distinctly to be seen, when the design of his conduct is beyond our comprehension. So it is in this case, the means, or that which seems to be the occasion of the piety of so many more females, than males, is perfectly obvious. That tenderness and sensibility of nature, which disposes them to hear and attend more seriously to the calls of the Gospel, and prepares them to receive more deep and lasting impressions from the word of God, in connexion with the retired circumstances in which they are placed, where they are in a great measure free from the temptations, to which the other sex are exposed, and in which there are so many occurrences, naturally tending to lead them to serious thought and reflection, are among the means which God employs in bringing them to Christ. They are by nature no better than the other sex. Nor is their conversion to God any less the effect of his special grace, than the conversion of others, as the numerous instances in which

they, in all these circumstances so favourable to piety, remain "dead in trespasses and sins," and "treasure up to themselves wrath against the day of wrath, and the revelation of the righteous judgment of God." But the fact, that their constitution and circumstances are, in themselves, more favourable as means of piety, than those of the other sex, it was important to mention in order not only to explain another fact which has been thought difficult to account for, but to show young men the peculiar danger of their condition. And surely if it be a fact that they are naturally less given to serious reflection, than the other sex, and placed in circumstances in which more numerous and powerful temptations to sin, beset them, they are in greater danger of neglecting the Gospel. And how can they avoid perceiving, that they are in these dangerous circumstances, when they consider the well-known and striking fact, that few comparatively of their sex do truly embrace the Saviour?

I know very well, that infidelity has often suggested, and will doubtless continue to suggest, that religion is all a delusion, the effect of a disordered imagination; and has brought in proof of its assertion, the fact that a much larger proportion of females are the subjects of it than males. But to say nothing of the gross and unfounded reflection which this suggestion casts upon the understanding of females, and the equal incivility with which it treats a respectable portion of the other sex, it will be sufficient to observe that it involves its own refutation. If religion is the effect of a disordered imagination, because a larger proportion of its

subjects are females, then morality is nothing but a name; for it is an unquestionable fact, that females as a body, are as much more moral than males, as they are religious. The proportion of females that are temperate, that are free from profaneness, that are not chargeable with dishonest and fraudulent practices, that do not openly profane the Sabbath, and in short that are habitually upright in their external deportment, is as much greater than that of males as is the number of those who profess religion. All the reproach which infidelity has cast upon religion as the result of female weakness, falls with all its weight upon every species of morality. Unless a person is prepared to attribute the whole round of social virtues, and all that is moral and praiseworthy in external deportment, to a deficiency of intellect, let him, as he regards his own reputation for sense, be cautious how he stigmatizes religion as the effect of weakness, on the ground, that females are the most numerous among its friends.

Young men are liable to disregard the Gospel of Jesus Christ, from another cause, which has not yet been distinctly considered, and that is,

5. The example of superior numbers. There is now, and there always has been, a vast majority of young men, which disregard the Gospel of Christ. There is a greater proportion of *young men*, that neglect the salvation of the Gospel, than of any other class whatever. There is a greater proportion of young, than of *old men*. There is a greater proportion of *young men*, than of the youth of the other sex. Now it is well known that the influence of numbers is pecu-

liarily great. There is nothing more natural for young men, than to follow the multitude, even to do evil. While, therefore, they see that the great body of their companions are living securely in sin, that true religion is unfashionable, and that to possess and practise it, they must come out from among the world and be, in a measure, separate, how powerful is their temptation to disregard the Gospel. Let all of this description, who may cast their eyes upon these pages, consider their danger, and escape for their lives. D.

From Zion's Herald.

AN IMAGINARY DIALOGUE BETWEEN
ST. PAUL AND ST. LUKE.

Luke. Did you see that prophet?

Paul. I did.

L. What do you think of him?

P. I believe him to be a servant of the Most High God.

L. Did you hear what he said?

P. I heard him praise the Lord and magnify the name of Jesus.

L. But did you hear what he said when he took up your girdle?

P. I did not: what was it?

L. He bound his own hands and feet with it, and predicted that in the same manner the Jews at Jerusalem should bind the man that owned that girdle. —Now I hope you will not go up to Jerusalem, and expose yourself to imprisonment.

P. Would you have me grieve and disobey the Spirit of God?

L. We feel very sorry to be deprived of your company, advice, and prayers. The people of God in this place are weeping and groaning on account of your

expected absence. Should you be imprisoned, they would feel like orphan children.

P. God is their Father: He can comfort them: His presence can make them happy without me, but mine cannot give them comfort unless the Lord is with them.

L. But think how gloomy it must be to be bound by your enemies, torn from the society of friends, deprived of all religious privileges, and shut up in a dreary dungeon.

P. Ah! I have not forgotten the dungeon of Phillippi. That was dark and dreary: our feet were made fast in the stocks; but Jesus was there: and we were happy; so happy, that we could not refrain from singing praises to God at midnight. And cannot the same Saviour, who blessed my soul in a Phillippian jail, give me comfort in a Jewish dungeon?

L. I know He *can*.

P. And I believe He *will*.

L. But you know that God has made you the apostle to the Gentiles; and who will bear the standard of Christ, among the heathen, when you are shut up in prison?

P. Though Agabus has foretold imprisonment, yet he has not predicted how long it will continue. Perhaps the same angel who was sent to lead Peter out of prison, when he was guarded by a number of soldiers, may be sent to rescue unworthy me, who am less than the least of all saints.

L. Have you any assurance that you will be miraculously delivered?

P. Not in particular: but I believe if it is for the glory of God, that it will be so. And if not, who knows how much good I

may do while in chains.—“And shall deliver him to the Gentiles,” said the prophet.—Perhaps some lordly heathen magistrate may thus receive the word of truth from my lips. Or should I never have another opportunity to preach the Gospel, God may raise up hundreds, in my place, wiser and better than I am, who may blow the Gospel trumpet.—While my rattling chains may speak intelligibly and powerfully to Christians and ministers of this age and succeeding ages, “Be not afraid to suffer for Christ.”

L. But are you certain that it is your duty to go?

P. Yes, God has revealed it to me by his Spirit.

L. O forgive us; we can but weep when we think of your imprisonment and approaching sufferings. We cannot bear to think that —

P. Forbear, forbear, I entreat you. Bonds! prisons! scourges! death! none of these things move me. But these flowing tears—these groans—Lord help me.—Brethren, why will you rend my heart by your pity? I am willing to submit, not only to bonds, but to death itself for my Lord and Master. At Jerusalem, too, where I was brought up at the feet of Gamaliel; where I persecuted the Christians so furiously; where my Saviour suffered for me; there let me suffer for Him. O Jesus, my life is but a poor return for all thy goodness to me.

L. Brethren, we must submit; God has called him and he must go. Let us say, “The will of the Lord be done.”

P. O praise the Lord for giving you grace to feel resigned. Brethren, see the glory, see the crown.—“If we suffer, we shall also reign with Him.” Think

of heaven—there we hope to meet you—and meet our Jesus too. Farewell, the Lord bless you. X. O.

APHORISM.

Never do misanthropy and selfishness present a more distinct and hateful appearance,

than when they are seen impelling a person to heighten the defects and depreciate the merits of others. It is then they impart to their subject the characteristics of a demon, who, though unseen, mingles with the unsuspecting victims marked out for his fury, spreading destruction on all sides by his pestilential breath.

Review.

For the Christian Magazine.

Two Discourses on the Nature of Sin, delivered before the Students of Yale College, July 30, 1826, by Eleazer T. Fitch. New-Haven, Treadway & Adams, pp. 46.

THESE Discourses are founded on Rom. v. 14; "*Sin is not imputed, when there is no law.*" The design of them is, to illustrate, establish, and apply, the following proposition; "*Sin, in every form and instance, is reducible to the act of a moral agent, in which he violates a known rule of duty.*" In this definition of sin, the author includes those of heart and life, of omission and commission, of knowledge and ignorance. "Sins of the heart, are those acts of will, which lie concealed in the breast of the moral agent,—*immanent* acts, which consist in the preference of good forbidden, to the good required to be sought; while sins of the life are those exercises of the will, which are expressed in external and visible conduct among men,—*imperative* acts, which command to the pursuit of chosen

good the actions of the body. Sins of omission are those acts of the moral agent, which employ him in ways that differ from the positive requirements of duty; while those of commission are such as are directly prohibited by duty. Sins of ignorance are those acts, in which the moral agent transgresses the known obligation to acquaint himself with laws that were applicable, or some known general obligation of morality, from which he might have inferred the given law; while those of knowledge are the acts, in which he violates the obligation, which arises from a knowledge of the given published law itself."

With this explanation of his proposition, the author proceeds to establish it, by "proofs gathered from the operations of our consciences; the universal convictions of mankind; the views of God, as revealed in his law, judgment, and testimony; and from the propriety, in the nature of things, of charging sin and blameworthiness, on moral agents, for

their *actions* only." In application of his subject, the author introduces the following remarks: "1. The fact, that all sin consists in the transgression of law, teaches us not to confound with *sin itself*, the *ground of its certainty*. 2. There is not a *sinful heart*, in any moral agent, *distinct from his own sinful choices, determinations, or preferences*. 3. In the connexion of Adam with his posterity, *no sin of his* is reckoned *theirs*. 4. The subject may assist us in making a right explanation of *original sin*. And 5. We learn why all sinners should be convicted of their sinfulness, blame only themselves for it, and be required to break off from it immediately by righteousness."

Having thus given the plan of Professor Fitch's Discourses, we shall extract several passages, for the purpose of exhibiting more fully his sentiments and manner. The following is from his fourth and last argument in support of his proposition, in which he insists upon the *reasonableness* of supposing that sin must lie exclusively in the wrong choices or actions of moral agents.

"Sin must lie, either in the *consequences* of wrong choices of the agent, or in the *causes* of them, or else in the *wrong choices themselves*. But sin cannot lie simply in the *consequences* of wrong choices, that they occasion evil to others. For although it may be true that sin does in most cases occasion evil to others, yet the sin itself is distinct from the evil flowing from it, nor does it essentially consist in its actually occasioning evil to others. For, ravenous beasts may occasion evil to others by their conduct, as well as men; and among men, it may be that the worst sins in them may be prevented from actually bringing evil on others, and their best conduct, on the other hand, (as in the administration of salutary correction,) may occasion it in a high degree.

"Nor can sin lie in the *causes* that

influence an agent to sinful choices. I mean any cause which precedes in the order of nature, and renders certain the sinful determinations and choices of the agent. For although a previous choice, which was wrong, may influence an agent in making a present wrong choice, yet to make a present sin consist in its being occasioned by a previous choice which was wrong, would equally require us to make the sin of that previous choice itself, to lie, not in itself, but in some previous sinful choice of the agent which influenced him to it; and so on, till we come to the first choice or act of will in the series, which could have no act of will preceding it to constitute it sin,—so that on this position there could be no such thing as sin in the whole series of acts from first to last. Besides: many things influence an agent to a present determination of will, aside from previous determinations: things which are wholly out of his own being, and pertain wholly to the agency of others: and to make his sin lie in such a cause of his determinations, and not in his determinations themselves, would be to make that pertain to his being which did not pertain to his being.

"If then it be absurd to suppose that sin should be referred to the consequences of sinful determinations of the will, or to the influential causes, it is obvious that the sin of the agent can lie in nothing else but the wrong choices themselves, of which he is the immediate author," pp. 12, 13.

Our next extract is from the second general remark in the application, the design of which is to show that "there is *not* a sinful heart, in any moral agent, *distinct from his own sinful choices, determinations, or preferences*."

"Many entertain confused notions respecting the real nature of a sinful heart; as though it were some physical, uncontrollable, source of sin, existing apart from the active agency of the being or his determinations; and to be blamed, or he to be blamed for it, as being sinful because it is so very unlovely in its nature and consequences; and because the existence of a reservoir of a different kind, that should flow out in good volitions, would be in its nature so very lovely

and excellent; and as though the being who has such a physical, uncontrollable reservoir of sin placed within him, separate, in its origin and continuance, from his own agency, had nothing to do about removing it and putting a better in its stead; but must live on, only as a passive spectator of its irresistible overflowings, and see it flow on and flow out forever.

"I do not indeed deny the propriety of using such language as a sinful heart, or sinful affections, or a sinful disposition, but of connecting with such terms the idea that the heart, to which the epithets sinful, depraved, wicked, are applied, exists in any thing apart from the active preferences of the agent himself. They are but immanent acts of the soul in man, as distinguished from those which are imperative or executive, which command the actions of the body, and are accomplished in the outward life; and they are sinful, on the same ground that outward or visible acts of the agent are, and on no other, because they are choices, or acts of the agent, in which he violates known obligation.

"Nor is there any thing in the scriptural account of the heart which should lead us to take any other view of the subject, than that which is presented to us by the subject of these discourses. The Hebrews spake of the literal heart, as the bodily organ in which the operations of the understanding and will, and the passive emotions of joy and sorrow, centred. Hence, with reference to the understanding, such expressions occur so frequently in the Old Testament as, a wise heart—wisdom of heart—an understanding heart—wise in heart—a heart to devise, on the one hand; and on the other, the foolish heart—the heart of fools—and foolishness in the heart: and with reference to the will, such expressions as the following: a good heart—an obedient heart—a heart to do good; and an evil heart—a rebellious heart—a heart to do evil: and also with reference to the emotions of joy and sorrow, such expressions as, a sad and merry heart—a heavy and light heart—a heart of anguish and a heart of rejoicing." pp. 19, 20.

In the following passage, the author expresses his views still

more clearly on the same subject.

"The restriction of the sinful heart to actual preferences of the agent is not only inferred from the subject of these Discourses, but is the view which is best conformed to the representations of the scriptures. For on the view that the sinful heart is but the sinful determinations of the moral agent, not only can all the expressions which speak of a heart or refer to the relation of cause and effect in the conduct of moral agents be consistently understood, but also all the requirements which they make of sinners are manifested to be just, as on no other view they could be. For the requisition laid upon the sinner to avoid sin, is but requiring him, in a present or future act of will, under his known obligations, to make such a choice as corresponds with his obligations; and the requisition laid upon him to change his heart, is, in amount, no more; but requiring the moral agent who has hitherto preferred one ultimate object of choice, now, at the present time, to prefer, instead of it, another ultimate object of choice, which is the demand of that which he has power to do, and obviously just; while an avoidance of particular sins, or a change of heart on any other view, however worthy other objects of choice might be in themselves, would be that which the sinner himself had no natural power to perform; and the demand of it be unjust." p. 22.

The following is from the closing remark of the Discourses, in which the author insists, that the view he has taken of sin brings *all the blame of it upon the sinner.*

"There is reason why all sinners should take wholly to themselves all the blame of their sin. They stand accused in their own consciences, and in the judgment of God, of choosing their good in the world, and the selfish gratification of their own appetites, and for such ends, neglecting or opposing all their high and solemn obligations to God and others. And where now shall they throw the blame? Shall they, like Adam, throw it on beings around, because they used so much influence, or permitted it to be

used over them in regard to sin? Ah, it is true that others may have sinned, and may have sinned too with respect to them; but then, their sin is all summed up in their *own doings*! Shall they throw the blame on God, that he permits so much influence to be exerted over them in favour of sin, and uses no more himself to recall them to the way of life? Ah, it is God who follows them with entreaties and remonstrances; who removes every unfavourable influence and brings in every favourable one, that he consistently can do, to turn their feet into the way of life—but they will walk in the road to death. Whom then shall they blame for their sin but themselves; when it is summed up, simply, in their *own doings*? Every sinner, then, ought immediately and willingly to throw on himself alone, to the exclusion of every other being, all the blame of the impiety, and the rebellion, and the ingratitude, and the hardness, and the malice, involved in his many violated obligations. Let the law he has violated come home to his conscience in all its extent, in all its purity, in all its excellence; and let him, in all the revelation it makes of his guilt, throw on himself, alone, the blame." p. 33.

The leading sentiment of these Discourses is one to which we yield our most cordial assent. And although it "appears so very plain, and so very like an axiom in morals," still, as "it is denied by some, and deviated from by still more, in their explanations of kindred subjects," it was well worthy the labor of Professor Fitch to establish it, as he has here done, by plain and substantial proof. And we congratulate the lovers of what we conceive to be truth in regard to the disputed subject of *taste and exercises*, on their being able, henceforward, to enrol the learned Professor among their number. The exposition which he has given of sin, as being a property exclusively of moral *exercises or actions*; and the point, which he so satisfactorily estab-

lishes, that "there is not a sinful heart, in any moral agent, distinct from his own sinful choices, determinations, or preferences"—these are sufficient pledges of the correctness of his views, on the important subject to which we have here referred.

But there is another point incidentally touched in these Discourses, on which, if we understand the writer, we shall not be able so readily to agree with him. Indeed, we do not see at present how he can be made consistent with himself. On one page,* he seems "to deny that *self-determining power*" of the will, which is "the foundation of the Arminian and Pelagian errors, and the subversion of the doctrines of grace;" and yet, in several places, he represents man as "*originating*," or as being "*the efficient*" and "*immediate author*" of his actions. Now we may be charged with a want of metaphysical acuteness, but we do and must say, that if the will of man has the power of "*originating action*"—if it is "*the efficient and immediate author*" of its own volitions; we cannot see, why it does not *determine itself*—why it is not *self-moved*—or, in other words, why it does not possess a *self-determining power*. We shall not here go into any argument with Professor Fitch, on the subject of man's originating his own actions; but would merely say, that what we humbly conceive to be his error on this subject, we also think was a great embarrassment to him, in the composition of some parts of these Discourses. Had he carried the agency of God as far as we believe the scriptures carry it, regarding him as "*working in us to will and to do*," and as being

* See page 14.

the grand *efficient*, not only in the natural, but in the *moral* world; he would have found less difficulty in connecting the sinful characters of men with the first sin of their first father, or in accounting for the admitted moral certainty, that all human agents will begin to act wrong.

The style of Professor Fitch, if these Discourses may be regarded as a specimen, is variable. In some parts, it is strong, expressive, and elegant; while in others, the sentences seem to us to be rather stiffly and even carelessly constructed. The Discourses bear marks of having been "written in the haste of a weekly preparation for the Sabbath," and lack, in some places, that neatness of execution, which a thorough revision would doubtless have given them. Their characteristic defect, so far as style is concerned, is—not ambi-

guity—but *obscurity*. The sense is given, with sufficient preciseness; but it sometimes requires close attention, not to say *study*, in order to perceive it. And the punctuation is often so irregular, as to increase the obscurity, if not, in fact, to create it.

But notwithstanding the imperfections, at which we have hinted, we regard these Discourses, on the whole, with much satisfaction. They are obviously the production of no common mind. They give a strong and generally correct view of a most important subject. Unlike the senseless and vapid productions, which are often palmed upon the world (and by popular preachers too) under the name of sermons, they are rich in thought—full of important meaning and instruction—and will well repay an attentive and repeated perusal.

Religious Intelligence.

FOREIGN.

PROTESTANT EVANGELICAL MISSIONARY SOCIETY.—FRANCE.

THE "Society for Evangelical Missions among nations not Christian," held its third annual meeting at Paris, on the 14th of April.

After concluding his long and animating address at the opening of the meeting, the President was informed that the hall, where they were assembled, was entirely full, and great numbers were unable to enter. The Society on hearing this, removed to the Reformed Church.

From the Annual Report, it appears, that the Committee are signally devoted to the interests of the Society, and assiduous in their efforts to increase its strength and usefulness: nor are their efforts without success.

Eleven new Auxiliaries were added during the year, to the thirteen previously existing. The receipts into the treasury, amounted to 34,369 francs. The Protestant clergy are greatly interested in this Society, and support it with their influence.

"Let us rejoice," say the Committee, "at seeing the pastors of our churches, every where, almost without exception, taking the lead in these religious operations, which give so much cause to bless God."

This Society has under its patronage, a Seminary for the education of missionaries, which contains six pupils, represented to be ardently devoted to the cause of missions, and assiduous in qualifying themselves to engage in it. Other young men are preparing to enter this school.

President Edwards' Tract on Union

in Prayer for the spread of the Gospel, has been republished and circulated. The Monthly Concert for prayer is extensively regarded by the Protestant churches, and collections in aid of missions, are taken, as in this country; the poor, and children in the Sunday Schools, bring in their mites; female auxiliaries, and associations of various classes of people, are formed; and in all the movements of the Protestant churches, relative to missions, we may trace the operation of real piety; and encouraged by the rapid progress made during the last three or four years, we may hope, that the time is drawing nigh, when France will not only be evangelized itself, but when it will become a powerful ally to those nations which are engaged in sending the Gospel to the heathen.

All this feeling and these active increasing efforts are among the Protestants of France—a body of Christians, which has been struggling for existence these three centuries, and which is now depressed and overborne by the Catholics.—*Miss. Her.*

DOMESTIC.

STATE OF RELIGION.

THE prospects of the church in our land are peculiarly favorable at the present time. No year, perhaps, since the settlement of our country, has commenced with so many revivals of religion. These are not confined to one state or district. In almost every part of our land, God is raising up pious men on the spot, to elevate the standard of morals, and Christian activity; and thus is kindling lights here and there, over our extended territory, which we trust he will cause to burn brighter, and to increase until our whole land, and the hearts of all its inhabitants, are enlightened and purified by the holy influences of his Spirit.

It would occupy too much room, to give any details, or even to give a general statement of all the revivals, of which accounts are received in our weekly religious papers. While it would be delightful to rehearse the accounts of them all, it is still more delightful to know that they are too numerous to be rehearsed. A few

only of great extent, or otherwise of peculiar interest, will be mentioned.

It is interesting to know that one of our southern colleges has been visited with the influences of the Holy Spirit. This has been the case with Athens College, in Georgia. This revival has extended to the inhabitants of the town, and 50 have, as is hoped, been born again. About 30 of these are students in the college. Many besides have been added to the Baptist and Methodist churches.

Washington, in that state, has also been blessed in a similar way, and about 100, besides many among the colored population, have been hopefully converted. There was much serious inquiry existing at Milledgeville while the Legislature of the state was in session at that place, and several of the members of that body were anxiously attending to the subject of religion.

At Fayetteville, N. C. 35 were added to the church within seven months. Between 50 and 100 have been added to the church in Spottsylvania, Va.

In Danville and Harrodsburgh, Ky. 100 each;—in Stanford, 20.

At Easton, Pa. there is a revival, in which it is supposed that 30 or 40 have been made new creatures in Christ. There is also a revival in Carlisle, and several of the students of Dickinson college, situated in that town, have been the subjects of it.

In Cayuga Presbytery, N. Y., nine out of the 42 churches connected with it, have been favored with the peculiar influences of the Holy Spirit; 900 have been hopefully converted, and 607 have been added to the churches.

In Oneida County, there have recently been revivals in 30 towns, and more than three thousand are indulging the hope that they have been reconciled to God. In Ogden more than 100 are indulging a similar hope: 55 of them are heads of families. In Ogdenburgh Presbytery, the number of converts amounts to about 500. Various other towns in the central and western part of the state, have enjoyed similar seasons of gracious visitation. In the eastern parts of the State also, there is an increased attention to the subject of religion. In Troy, Canaan, Brunswick, and New-Lebanon, there are powerful revivals of religion.

In the vicinity of Hartford, Conn. there are also revivals. Within 26 miles of Hartford, including Springfield, Mass., 700 were added to the churches on the first Sabbath in January. There are revivals also in the vicinity of New London, and the most animating prospect in many other parts of the state.

In Providence, R. I. a revival has very recently begun;—and another in Plymouth, Mass. In Boston, and a considerable number of towns in its vicinity, the Holy Spirit is leading numbers to inquire anxiously what they shall do to be saved, and causing many to rejoice in hope. In addition to these, there are many towns in the counties of Worcester, Hampshire, and Berkshire, where men are pressing into the kingdom of heaven. The same is true of many towns in the state of Vermont:—in Barre, it is hoped that 200 have very recently been born again.

About thirty towns in New Hampshire are now enjoying a season of refreshing from the presence of the Lord. Most of these are in the south-eastern part of the state.

It must be obvious to all, that the Head of the church is greatly strengthening the cause of religion by these revivals. He is strengthening it in the heart of our country, and at the extremities. The number of those who pray and set a pious example, and by their daily conduct elevate the standard of morals, is greatly increased. The number of those who will contribute of their property to disseminate Bibles, and Religious Tracts, and to send preachers of the Gospel to the destitute parts of our land, and to heathen lands, and to aid every other benevolent institution, is greatly increased. Many of the subjects of these revivals are young, and not a few of them, having experienced the power and excellency of the Gospel themselves, will undoubtedly endeavor to become preachers of it to others; and to them we may look for a supply for those churches, which the death of their fathers will soon leave vacant, and to them we may look too, for heralds to carry the Gospel to the destitute parts of our country, and to all the dark places of the earth.

Miss. Herald.

Obituary Notice.

MRS. LUCINDA WRIGHT.

DIED, at *Ai-ik-hun-nuh*, in the Choctaw nation, Mrs. LUCINDA WRIGHT, the wife of Mr. David Wright, Assistant Missionary at that station. The following brief notice of her, is from the pen of Mr. Byington, whose principal residence is at *Ai-ik-hun-nuh*. The letter was addressed to the Corresponding Secretary.

After stating, that, early in October, he accompanied her to Mayhew, where, as her health did not improve, she remained but a short time, he proceeds:

"She came home, hoping to do something, and performed a few days' labor. But on Saturday, the 5th of November, she was severely attacked with a bilious disease. Her husband was then alone. He did that for her, which he thought most judicious; but with little, if any, effect. He sent to Mayhew for assistance, and Mr. Cushman, Dr. Hand, and Miss Burnham came. But they could not stay

the arm of the Almighty. On the morning of the 13th, our dear sister died. Her remains were removed to Mayhew, where our widowed brother also went, with his two little children. Soon after the burial had taken place, the little son, who had been sick, became more unwell, with the same disease that was sent upon his mother, and on Friday, the 17th, he slept the sleep of death, and now lies near his mother's side, in the grave yard, and we hope that his spirit is with her in glory.

"You may wish to know all the particulars respecting her illness, and of her conversation as she drew near the grave. These, I trust, you will learn fully and accurately from Mr. Wright. I rejoice to say to you, however, that our sister, as we hope, was prepared, by the grace of God, to meet death. The subject of death had, for some time previous to her sickness, been a subject of familiar conversation between her and her husband.

I remember, also, that while riding with her for the last time, we spoke of it, and I was pleased with the solemn manner in which she conversed about it. When first informed, that it was probable she could not live long, she was not much agitated. She said, it was sweet resting in the arms of everlasting love. Her mind was clear, calm, and much absorbed with the thoughts of eternity.

"I mention these things to you, that you, as well as we, may have a view of the grace of God toward her, while going down to the grave, and may be comforted, from good reasons, with the hope that she is in heaven.

"Although the church of God, looking at it as militant and triumphant, has lost nothing by this and by a thousand other deaths; although the church is safe, and can lose nothing; yet, we poor, feeble worms, feel that we have sustained a great loss. You know our situation; and you are far from being a stranger to the good character, to the many valuable qualifications, with which it pleased the Head of the church to endow our departed sister. My feelings lead me to dwell upon the memory of the dead. A grateful sense of her kind-

ness urges me to bear testimony respecting her many labors and cares, not only for me, and the family, and the various friends who called on us; but also for the heathen; much did she do for the sick and wounded in this village; and much did she do to teach the young women around us to read, and write, &c. I think, sir, I can say, that, during all the summer past, she had a growing love for her work, and for her Saviour; and felt, that this land was her home,—at least, more so than any other place."

Mr. Byington adds concerning her, in the conclusion of his letter, as follows:

"Our departed friend had, in early life, been favored with a good education. Her mind was well stored with information, which she had gained from books and observation. She possessed, in no common degree—what some are denied—good common sense, and sound judgment. Her constitution, moreover, was excellent.—While we thought that *others* might soon die, we did not feel, as we ought, the sovereign right of God to take whom he would."

Miss. Herald.

Ordinations and Installations.

Ordained at Brookline, N. H. as Pastor of the Congregational Church, Rev. JACOB HOLT. Sermon by Rev. H. Moore, of Milford.

In Amsterdam, N. Y. Mr. SETH SMALLEY; and at Madrid, N. Y. Mr. SILAS PRATT; both to the work of the gospel ministry in the Baptist Connexion.

Installed, at Peterborough, N. H. Rev. PETER HOLT, over the Presbyterian Church and Society in Peterborough and Greenfield. Sermon by Rev. Mr. Bradford, of New Boston.

Feb. 4,—Rev. RUSSELL JENNINGS was ordained as Pastor of the Baptist Church in Vernon, Conn. Sermon by Rev. F. Wightman of Middletown.

Feb. 7,—Mr. LEMUEL HALL and Mr. JOSEPH FIELD were ordained Evangelists, at Parishville, St. Lawrence county, N. Y. Sermon by Rev. Mr. Hoyt, of Potsdam.

Feb. 21,—Rev. CHARLES L. COOK was ordained Pastor of the Baptist Church in Hanson, Ms. Sermon by Rev. B. C. Grafton, of Plymouth.

Feb. 21,—Rev. GEORGE R. RUDD, was ordained and installed Pastor over the Presbyterian Church in Scipio, N. Y. Sermon by Rev. Dr. Perrin, Professor in the Theological Seminary, Auburn.

Feb. 21,—Rev. WILLIAM PHILLIPS was ordained over the Baptist Church in Attleborough, Ms. Sermon by Rev. David Benedict, of Pawtucket.

Feb. 22,—Rev. JOHN BARRETT was ordained to the work of the ministry, in Mesopotamia, Trumbull Co. Ohio. Sermon by Rev. Luther Humphrey.

Feb. 23,—Rev. President HUMPHREY was installed Pastor of the College Church at Amherst, Mass.

Feb. 28,—Mr. CALEB STETSON was ordained Pastor of the Unitarian Church in Medford, Ms.

Feb. 23,—Rev. WILLIAM R. GOLD was installed as Pastor of the Congregational Church in Torrington, Conn. Sermon by Rev. Mr. Hart, of Plymouth.

March 7,—Rev. WILLIAM W. HUNT was ordained Pastor of the Union Congregational Church and Society in Amherst, Ms. Sermon by Rev. Alfred Ely, of Monson.

March 7,—Rev. ORA PEARSON was ordained over the Congregational Church and Society in Kingston, N. H. Sermon by Rev. Mr. Ingraham, of Bradford, Ms.

March 21,—Rev. SAMUEL SPRING was installed Pastor of the North Ecclesiastical Church and Society in Hartford, Conn. Sermon by Rev. Dr. Spring, of New-York.

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For the Christian Magazine.

SELF-EXAMINATION.

THAT Christians know themselves, is a duty plainly taught in the Holy Scriptures. On a proper discharge of that duty they are dependent, in no small degree, for that consistency of character with which their happiness, respectability and usefulness are intimately connected. It is impossible for them to know themselves without self-examination. Hence they are frequently directed to examine themselves. To assist them in the important exercise, the following remarks are offered to their serious consideration.

Christians should appoint certain times for examining themselves. Every person who pursues his employment in a profitable manner, pursues it systematically. Men of the world, who are successful in their respective occupations, are careful to plan their work. To different kinds of business they assign different portions of time. By making and observing proper appointments, their business proceeds in a regular train—one kind does not interfere with another. If the farmer, the mechanic, the merchant, or the student, enters on business without making previous arrangements and appointing different portions of time to different objects of attention, he is always hurried and always complaining of the want of time. At no time is he prepared to do

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what ought then to be done. And what he is actually engaged in performing, is attended to with much regret, because it ought to have been attended to at a former period. Those who conduct in such a manner are always behind, instead of being before, their work. They labor hard, and have but little satisfaction in their labor. The Christian has his duties to perform, and has time sufficient for performing them. But unless he makes his arrangements, and by previous appointments sets apart certain portions of time for certain duties, one duty will clash with another, and no one will be discharged either faithfully or profitably. As Christians have their time appointed for attending public worship and the ordinance of the Lord's Supper, so they should appoint certain times for reading the Scriptures, for family prayer, for secret prayer, and for self-examination. All these exercises are duties;—all require time; and it is exceedingly desirable that they all be performed at the time previously appointed and set apart for the purpose. Christians should be economical of their time, and by a due economy of it, every duty may be performed seasonably and profitably.

Christians should firmly resolve to examine themselves at the time previously appointed. Self-examination is a work very difficult, demanding the utmost de-

cision and perseverance. A mere wish, a vague determination to perform it is not sufficient. From a work so difficult, requiring such abstraction from the world and such intense thoughts, Christians are ready to excuse themselves, and consequently to attend to every plea that may be suggested for omitting it. But if self-examination is really a duty at the time previously designated for performing it, all reasons, and pleas, and excuses for omitting or deferring it, should then be treated as mere idle suggestions—they should be immediately repelled. Christians should view the work in its true light, regard it in all its weight and importance, and summon up all the energies of their minds to aid them in accomplishing it. Their determination to enter upon it, and to complete it, at the proper time, must be deliberate, fixed and unyielding.

In examining themselves, Christians should confine their attention wholly to themselves. And in order to this, they must entirely withdraw their minds from all external objects. It is their duty, sometimes, to attend to external objects. It is right then to withdraw their attention from themselves and fix it exclusively on objects of external sense. But it is not their duty to attend to such objects when it is their duty to attend to themselves. Therefore they must withdraw their attention completely from all such objects, when duty calls them to engage in the important work of self-examination. As the duty of examining themselves demands their undivided attention, they must, while engaged in performing it, be blind to every object of the eye, deaf to every object of the ear, and perfectly

insensible to objects of every other sense. Sometimes it is their duty to attend to literary, scientific, and other interesting subjects. But when it is their duty to examine themselves, it is not their duty to attend to any such subjects. An attention to them is wholly incompatible with present duty. It requires great vigor of mind to repel every intruding thought which may be suggested by the habits of association, by our wicked hearts, and by the great adversity of souls, while we are engaged in examining ourselves. But this must be done; or, in consequence of a divided attention, the work of self-examination will be superficial and unprofitable.

Christians should proceed in examining themselves, critically and impartially. The object of the exercise is to know themselves. It is desirable that they form a correct idea, not merely of their talents and improvements, but of their hearts and lives. They should ascertain the nature of the designs which they form, the affections which they habitually cherish, and the motives from which they habitually act. They must, therefore, discriminate between holy and unholy designs, between holy and unholy affections, and between holy and unholy motives. All this is necessary in order to be critical in the examination. And unless the examination is critical, it can secure no valuable object. But what requires the greatest effort is to perform the work with impartiality. Christians while in this life are very imperfect. Partiality for self, or a desponding disposition, may warp their judgment, and lead them into error. But it is their duty and interest, when examining themselves, not

only to perceive but to acknowledge things to be just as they are. They should discern the sinful affections of their hearts, acknowledge them to be sinful, and feel towards them just as they ought to feel towards such affections in others. They should discern the benevolent affections of their hearts and acknowledge them to be benevolent and feel all that complacency in them which they ought to feel in the holy and benevolent affections of others. Let them never put light for darkness nor darkness for light, sweet for bitter nor bitter for sweet. While they discern and approve whatever is good in their hearts, let them as readily discern and condemn whatever is wrong.

Christians should examine themselves prayerfully. While employed in the exercise, they ought always to feel that they are immediately under the eye of God, and that he has a clear and perfect view of all the affections and exercises of their hearts. And though they may design to be critical and impartial in examining themselves; yet knowing the deceitfulness of their own hearts, they have no reason to be satisfied with what they do themselves in the very trying and difficult work. Hence they have always reason for adopting the prayer of the Psalmist, "Examine me, O Lord, and prove me; try my reins and my heart. Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." As Christians, in the serious work of examination, desire to know what they are, it is very natural for them to feel their dependance on God for such important knowledge, and as pro-

per to implore with holy importunity, his assistance in obtaining it. While examining themselves, they are performing a very solemn office—they are alone with God and their own hearts, sitting in judgment upon themselves for eternity. Let them fervently pray for the aid of that Being who will review all their decisions in the presence of the whole universe. SOLUS.

From the Evangelist.

WRONG VIEWS OF THE GLORY OF GOD.

It is a common art of the advocates of error, and perhaps the one of all others which they most successfully practice, to pervert the language of scripture, and then appropriate it to their own use. Having taken a scripture phrase, and attached to it such a meaning as suits their purposes, they pass it off upon the credulous as Bible truth; and then bring to its support abundance of scripture testimony, wrested in the same way, which has the appearance, and nothing but the appearance, of giving countenance to their scheme. In this way it happens, that the advocates of error use much of the same language which is used by the friends of truth, and lead many to think that they do believe and teach a great deal of truth; so that some well meaning people, who intend to take the Bible for their guide, are led to think favorably of their sentiments in general, and to suppose that the difference between them and the friends of truth is not very essential, and it may be, to conclude, that one believes only a little more than the other. Now, this is often the very thing the advocates of error wish peo-

ple to believe, at first, in order to gain their confidence, and prepare the way for their real sentiments to be insinuated into the mind, without creating an alarm, which might defeat their designs. And such is the view which the scripture gives us of the arts of deceivers and seducers. They are represented as *creeping* into houses, *privily* bringing in damnable heresies, using *feigned* words, *creeping* in *unawares*, sowing tares while men *sleep*, and practising *cunning craftiness* whereby they lie in wait to *deceive*. And Christians are warned to beware of these arts of deceivers, that they be not led away with the error of the wicked, and fall from their own steadfastness.

Such terms as *total depravity*, *regeneration*, *divine sovereignty*, *election*, and *reprobation*, commonly convey to the minds of those who have been accustomed to their use among Calvinists, an idea that the person who uses them must be, nearly, if not quite, Calvinistic in sentiment. But it is a fact, which ought to be more extensively understood than it is, that these terms are used occasionally, and some of them frequently, by men who reject, and labor unceasingly to destroy, every doctrine which Calvinists use them to express. This fact can be easily ascertained by asking any such man to explain what he means by these terms, if he will but be frank in his explanation. The term *regeneration*, for instance, is used by all who profess to believe the Bible, because it is a scripture term. One means by it a physical change, wrought in the soul by divine power, in which the creature is wholly passive, and which *enables* him to love God. Another means by it a moral change, in the affections only,

wrought by divine power, but one in which the creature is active, and begins to love God. Another means, the removal of the burden of guilt, by an assurance of pardon. Another means, the removal of the fear of punishment, by embracing the doctrine that all will be saved. Another means, water baptism, by which the relations of the individual are changed, and he is brought into connexion with the visible church. Another means, that change which a heathen experiences in becoming convinced of the truth of the Christian religion. In all these senses, and perhaps more, the term *regeneration* is explained, and used, by different classes of people who call themselves Christians. It is, therefore, ascertaining nothing, as to a man's views of scripture truth, to hear him say, he believes the doctrine of regeneration. He may say this, and speak largely of the importance of this great Bible doctrine, and urge it upon his hearers, and insist upon the necessity of being born again, in order to enter the kingdom of God, and quote a multitude of passages of scripture in support of it; and after all, not let us know, unless he gives us some explanation, whether he is a Calvinist, an Arminian, an Antinomian, an Arian, a Socinian, a Swedenborgian, or a Universalist. And probably, if he has a design to deceive us, he will use such terms as we do, without a particular explanation of them; and represent the difference between him and us, as not very essential, till he gains our confidence, and prepares the way to instil his poison by degrees, in a covert manner, till the whole mass is corrupted.

The great point of distinction between the true and the false in

experimental religion, is, that true religion consists in disinterested affection, and all false religion consists in selfishness. Many of the advocates of error, however, have thought it expedient to assent to this statement, and by attaching such a sense to the terms *disinterested* and *selfish* as to accommodate them to their own views, pretend to make disinterested, universal, and impartial benevolence, the ground on which they build their whole system. With them, happiness is the only thing worthy of regard, for its own sake, and actions are esteemed good or bad, only as they tend to promote or hinder the greatest degree of happiness. And their idea of the goodness of God, is, that he places his happiness in promoting, as far as in his power, the highest happiness of his creatures. They reject the idea that holiness and sin are good and evil, in their own nature, aside from their tendency, and that holiness is more desirable than happiness, and sin more hateful than misery. And in this way, they give such a sense to the terms *disinterested* and *selfish*, as takes away the offence of the cross, and renders them agreeable to the feelings of the natural heart.

The advocates of truth have been in the habit of endeavoring to guard their hearers against trusting in any selfish experience, and of trying to teach them how to distinguish between true and false religion, whether in themselves or others. And it has, perhaps, been generally thought a sufficient guard against selfishness, to enjoin it upon their hearers to make the *glory of God* their supreme object. They have repeated the injunction of the apostle, "whether therefore ye eat or

drink, or whatsoever ye do, do all to the glory of God." They have taught, that we must, in our prayers, ask God to do that which is most for his glory; that we must, in seeking our own salvation, have an ultimate and supreme regard to the glory of God in it; and that, in praying for, and seeking to promote, the salvation of others, we must have our views directed to the glory of God, as the principal thing. And they have, perhaps, generally thought, that such injunctions were a sufficient guard against that selfishness which is so natural to man.

But the great adversary is fruitful in expedients. He can transform himself into an angel of light; and it is no great thing if his ministers also can transform themselves after the same example. It is too plainly taught in the scriptures, that we must make the glory of God our supreme object, to render it prudent for the advocates of error to deny it. The great thing to be accomplished by them, in order to favour their cause, is, to find out some way of evading it, and of turning this scripture language to the advancement of their own schemes. If they can find out any method of giving a selfish turn to this phrase, and of attaching some meaning to it that is agreeable to the natural heart, they can then make as free a use of it as the friends of truth do, and gain an important advantage by it.

And this way, I think has been found out. The glory of God consists in his goodness. His natural perfections, his infinite knowledge, almighty power, and universal presence, would be objects of terror, if not under the direction of infinite goodness. The goodness of God comprehends all his moral perfections. His mer-

cy, his truth, his justice, his faithfulness, &c. are only different modifications of his goodness. Goodness is disinterested, universal, and impartial benevolence; or, in other words, it is regarding every being and every object according to its real worth.

Now, let it be taken for granted, that happiness is the greatest good; that God finds his happiness only in communicating happiness to others; that the only object he could have in making creatures, was, to exercise his goodness in communicating happiness to them; and it is easy to come to the conclusion, that, since the glory of God consists in his goodness, the highest glory of God is promoted by securing the highest happiness of his creatures, and by nothing else. This view of the glory of God is entirely agreeable to the natural temper of mankind. That temper is to seek their own happiness; and it leads them to love all those who appear to them to be desirous of securing it, and ready to do all they can to accomplish that end. And they are highly pleased, to have a being of infinite knowledge and almighty power, engaged, with all his heart, in endeavoring to secure that which they most of all desire. And if they can thus identify the glory of God with their own happiness, they are quite willing to adopt the language of scripture, and profess to do all to the glory of God, understanding it, as they do, to mean that which is inseparable from their own highest happiness. This, if I understand them, and I believe I do, is the view which Universalists take of the glory of God, and the view which Arminians take of it, and the view which many among Calvinists take of it, who, perhaps without being conscious of it, are

inclined to mingle a great deal of Arminianism with what Calvinistic sentiments they embrace. The difference between Arminians and Universalists on the question whether all men will be saved, grows out of a different view of man's free agency, and the consistency of it with God's inclining the heart; and not out of any difference in their views of the glory of God. And the difference between those Universalists who hold to a limited punishment after death, and those who deny any, does not arise from any difference in their views of the glory of God. And perhaps the difference between both of these, and some professed Calvinists, arises from something else too, and not from any difference in this respect. It being taken for granted that the glory of God requires him to make all his creatures as happy as he can, some conclude that he can and will make them all happy immediately after death; others conclude that he must punish some for a season, before he can make them happy; others conclude that he does all he consistently can to make all happy, but that, through their own perverseness, their happiness is lost, contrary to his wish, and contrary to what his highest glory requires, so that there is a loss of glory to him by that means.

I spoke of this selfish view of the glory of God as having been found out, by the advocates of error. But it is not a recent discovery. I remember reading, many years ago, in a book which was thought to be Calvinistic, an account of the process of regeneration, which made the great work of the Holy Spirit to be performed upon the understanding, enlightening it to see the true character of God, upon which the

heart was represented as coming right of course. I suppose this view of the glory of God was the foundation of it. As soon as any selfish creature views God as seeking his happiness, in a way that is agreeable to him, and doing all he can to promote it, he will love him of course. The same view of it, in substance, I once obtained from a Swedenborgian book, where the atonement was represented as the same with reconciliation, and the design of Christ's coming into the world was represented to be to reconcile men to God, by bringing God so near that they could see him in his true light, when they would love him of course. An Arminian preacher told me, fourteen years ago, that he thought God was more glorified in the salvation of a sinner than he was in his destruction, because both mercy and justice appeared in his salvation, while justice alone appeared in his destruction. And I understood it to be grounded on the same view of the glory of God. He thought the justice of God sufficiently manifested in the atonement, and that if all men would consent to be saved, God would be much more glorified than he is now, while many, by withholding their consent, disappoint his wishes. It is a maxim with both classes of Universalists, that the only design of God's punishing sin, is, to do good to creatures; and hence, some of them think that all are sufficiently punished in this life to answer that end; and others think that some of the worst need a limited punishment hereafter, in order to secure the good of creatures most effectually.

That which makes all these schemes acceptable to the natural heart, is, that they all identify the

glory of God with the happiness of the creature; and thus make it coincide with perfect selfishness. And the radical error in them all, is, that happiness is considered the only thing desirable for its own sake, and holiness is only considered desirable because of its tendency to happiness; whereas the truth is, that holiness is a good in itself, and a greater good than happiness, and sin is an evil in itself, and a greater evil than misery; and the highest glory of God consists in the most perfect exercise and display of all his perfections. It is plain, that his grace and mercy could have had no opportunity to be exercised and displayed, if there had not been guilty and miserable creatures, on whom to bestow favors. And it is equally plain, that his vindictive justice could have had no opportunity to be exercised or displayed, if there had been no guilty creatures to punish, according to their deserts. If the highest glory of God consists in the most perfect exercise and display of all his perfections, it is plain, then, that the highest glory of God required the existence of a world of sinners, of whom some shall be saved, and some lost; and his wisdom and sovereignty are exercised in determining how many of each, and who shall compose each class. If all should be lost, mercy would not have its perfect exercise; and if all were saved, justice would not have its perfect exercise. By the most perfect exercise of the divine perfections, is meant, such a harmonious exercise of the whole, as furnishes the most perfect gratification of the whole, and shows the beauty of the whole to the best advantage. If mercy were to be exercised in saving all, it may be that more

mercy would be exercised than is in saving a part, though I am not certain of that; but it is plain, that in that case, justice could not be exercised towards any, except for a limited time. If justice were exercised in punishing all for ever, it may be that more justice would be exercised than is in punishing a part; but, in that case, mercy could not be exercised towards any, except for a limited time. The most perfect exercise of each, is that exercise of one in harmony with another, which affords the most perfect gratification, and the most beautiful display of the whole.

I know it is said, that justice had its perfect exercise and display in the sufferings of Christ; and that it is not necessary that any should be lost, in order to the glory of that attribute. If this is true, then it follows inevitably that all must be saved; for if the glory of the divine justice does not require their destruction, the glory of the divine mercy does require their salvation; and the highest glory of God will be sacrificed, if they are not saved. Will it be said, that some must be for ever punished, in order to keep holy beings from falling? I have no doubt that is one purpose it answers; but, if that were all, and the sufferings of Christ furnished the most perfect display of vindictive justice, I should think it quite unnecessary that any should be punished for ever merely to keep others from falling. God could incline their hearts to obedience; and if they wanted motives, they might find them, in that case, in the sufferings of Christ. It is not true, however, that the sufferings of Christ did furnish any exercise of vindictive justice. Vindictive justice is exercised only in

punishing the guilty. Christ was not guilty. He suffered the just for the unjust. His sufferings, voluntarily endured for sinful men, furnished a sufficient ground for the offer of mercy to them, and a sufficient security that when pardon should be bestowed upon the penitent for the sake of his atonement, none should take encouragement from that to commit sin in the hope of pardon without an atonement. But his sufferings were not the evil threatened in the law to those who transgressed. That evil was eternal death; and he did not suffer eternal death. He did not suffer the punishment which was due to sinful men; that punishment is *remitted* to such as believe in Christ. His sufferings furnished no exercise of vindictive justice, but only of public justice. By them God secured the honor of his government, and showed how he could be just to himself, while forgiving sin. Vindictive justice will have no exercise, except in the sufferings of this life, if all men are saved. Or, it will have but a temporary exercise, if some endure a limited punishment after death, and then go to heaven.

And I would ask any who adopt the opinion that the justice of God had its perfect exercise and display in the sufferings of Christ, so that it is not necessary that any should be lost in order to the glory of that attribute, why, on the same principles, it may not be concluded, that the mercy of God had its most perfect exercise and display in the sufferings of Christ, so that it is not necessary that any should be saved in order to the glory of that attribute? If, according to Arminians, God cannot incline the hearts of men, consistently with their free agency, and many by withholding

their consent to the offers of the gospel, disappoint God's wishes, what security is there, that it shall not be so with all? And if it should chance to be so with all, would it not still be true that there was mercy in the gift of Christ, and in the offer of pardon? And if it was mercy to provide a Saviour and offer pardon, why ought not that mercy to be estimated by the disposition God manifests in the offer, and the greatness of the good offered, though it be rejected? And as that mercy is infinite, why is not infinite mercy exercised and displayed in these provisions, although, after all, men should universally reject the offer, and none should ever be saved? It appears to me that this reasoning has a much better foundation than that which relates to the display of the divine justice in the sufferings of Christ; for here the same attribute is really exercised, that is, in the salvation of a sinner; while in the other case, it is not the same, it being public justice, and not vindictive justice. Mercy is also exercised in sparing sinners from day to day, and in bestowing favors upon them while here; and it would have a temporary exercise after death, if some men were taken to heaven for a time, long enough to reward them for all their acts of obedience, and should then be sent to hell, to suffer the punishment they deserve.

If we look at the sufferings of Christ, then, and the consequent offer of pardon, there is, at least, as much ground to say, that they furnished the most perfect exercise and display of mercy, as of justice; and I think much more ground to say it. And if we look at them merely, we

have as much reason to believe that all will be lost, as that all will be saved. And if we look at the mercy and the justice displayed in the enjoyments and sufferings of guilty men in this life, there is, at least, as much mercy exercised as there is justice; and from them alone we have as much reason to infer universal damnation as universal salvation. And if we look at the exercise of mercy and justice beyond the grave, we have as much reason to expect that some will go to heaven for a limited time, and then be sent to hell, as we have to expect that some will be sent to hell for a limited time, and then be taken to heaven. And if we look at the mercy displayed in the atonement, and offer of pardon, and consider how great a portion of the punishment which the sinner will endure will be for rejecting that mercy, and how the value of that mercy will be shown by the punishment which will be inflicted for rejecting it, there will appear to be, at least, as much ground for saying, that both mercy and justice are glorified in the destruction of a sinner, as there is for saying, that both mercy and justice are glorified in his salvation.

But, it may still be asked, whether God is not more glorified in the salvation of a sinner, than he is in his destruction? If the meaning of this question is, whether God is not more glorified in the salvation of Paul, than he would have been in his destruction; I answer, yes: and the only reason I have to think so, is, that God has actually saved him; and I believe he always does that which is most for his glory. And, on the same ground, I should affirm, that God is more glorified

in the destruction of Judas, than he would have been in his salvation, because he has actually destroyed him. If the meaning is, whether God is not more glorified in the salvation of Paul, than he is in the destruction of Judas, I answer, I cannot tell; I have no means of knowing. It depends upon the degree of mercy exercised in saving the one, and the degree of justice exercised in punishing the other. And that depends on the degree of guilt which is pardoned in the one case, and punished in the other; and that depends on the relative capacities and opportunities and advantages of the two men, concerning which my information is too defective to warrant an opinion. If the meaning is, whether God is not more glorified in the salvation of one, than he is in the destruction of another, whose degree of guilt is the same, and whose capacities for enjoyment and suffering are the same; I cannot tell; and I can think of no use it would be to me to know, if I could. Were I disposed to form an opinion from the scanty view I can obtain of the subject, I should be inclined to think he must be more glorified in the one he destroys, in order to have a sufficient motive for destroying him. For, if the degrees of glory to God were equal, and the effect upon other creatures were equal, the good of the individual would turn the scale in favor of his salvation. But, I cannot tell whether any such case ever occurs. If the meaning is, whether, if we take an individual sinner who is now alive, and unconverted, we have not reason to believe that God would be more glorified in saving, than he would be in destroying him; I answer, no; we have no reason

to believe so. For, if we had, we should have the same reason to believe that God will save him; since he will certainly do that which is most for his glory: and we have no information beforehand, with respect to the sinners around us, which it is most for his glory to save, and which it is most for his glory to destroy.

It may still be asked, how God can be glorified in the destruction of a sinner? The answer has been substantially given already. The highest glory of God requires the most perfect exercise of his justice, as well as of his mercy? Justice is as essential an attribute of God, as mercy is; and it is too much for sinful creatures to say, that it is not in itself as glorious an attribute, and that it is not as desirable that it should have its perfect exercise. Indeed, I can see no reason why any should think it less glorious than mercy, unless it is because they are selfish creatures, and regard their own happiness more than the glory of God. It is perfectly natural, that such should be particularly displeased with that part of the divine character, which they fear will require the sacrifice of all that they value. But holy beings *must* love the vindictive justice of God. None can be holy, who do not. It must appear an amiable attribute in their eyes. For it is the very nature of holiness to hate sin. And the punishments which God inflicts upon the wicked, in the exercise of his vindictive justice, are nothing but the proper tokens of his disapprobation of them for their wicked conduct. If there were but one creature in the universe, and he a sinner, it would be inseparable from the holy nature of God to disapprove of that sin-

ful creature; and the honor of God would require, that he should let that creature know his disapprobation, by proper tokens, that he might not vainly think God was altogether such an one as himself. If holiness is beautiful, then hatred of sin is equally beautiful; and it is beautiful to have it manifested by proper tokens; and all who love holiness must desire to see it done. And as long as holiness shall appear beautiful, in the eyes of the holy inhabitants of heaven, it will appear desirable to them to have God continue the tokens of his disapprobation of sin, by the everlasting exercise of his vindictive justice upon the workers of iniquity. And it ought not to be forgotten, that the value which God puts upon the mercy of the gospel, which sinners reject, will be clearly seen in the punishment which they endure for that rejection. Nor ought it to be overlooked that there is another good end which will be answered by the everlasting punishment of the wicked. It is difficult to conceive how the greatness of the grace and mercy of God towards them that are saved should be seen, in the clearest light, without a living example before the eyes of all intelligent beings of what they deserved, and from what divine grace and mercy have delivered them. The endless punishment of the wicked will furnish such an example. And while all holy beings shall go forth, and look upon the carcasses of the men that have transgressed against the Lord, while their worm dieth not, and their fire is not quenched, and they are an abhorring unto all good beings, they will return with higher views of the grace of God towards the re-

deemed, and be prepared to sing with higher notes the wonders of redeeming love.

If these observations should help any to see, that the glory of God requires the destruction of some, as really as it does the salvation of others, and guard them against that representation of the glory of God which is the high road to Universalism, and which has been evidently contrived to suit the selfish feelings of the wicked, the object of my labor will be attained.

CALVIN.

For the Christian Magazine.

REMARKS UPON "INDISCRETION IN THE PULPIT," AND "DANGEROUS CONSEQUENCES OF OVER-STATEMENTS."

Messrs. Editors,—Will you allow me to make a few remarks upon two pieces in your Magazine for February, with the titles given above. The general remark, which I have to make respecting the piece entitled "*Indiscretion in the Pulpit*," is, that it is very indiscreetly written. I cannot say, that it does not contain many very timely and important truths, nor that there is much in it, which is absolutely false. But this I do say, and I shall attempt to make it appear, that many of the observations of the writer, if not themselves false, are so illustrated as to make a decidedly false and dangerous impression. I shall confine my remarks to three of his general observations.

1. "*Preachers are indiscreet who practise upon theories adopted without sufficient examination.*" This is a declaration which, I presume, no sober man ever doubted; and which might have been illustra-

ted, so as to have made a deep and salutary impression upon your readers, without the trouble of "transferring any of them across the Atlantic, to North Britain, or to past ages;" or, without using one half of the blazing figures, and extravagant expressions with which his communication abounds. But I have nothing to do with the *style* of this writer. My objection is to the representation of the principles and conduct of those who are supposed "to practise upon theories adopted without sufficient examination." After having introduced to our notice a celebrated character, whose novel principles "are adopted by many imitators," he says, "One of them, for instance is, that '*all sinners are alike, and must therefore be treated alike.*'" As a consequence, no regard is paid to age, circumstances, or education. All sinners alike! True, there are points, in which, the simpleton resembles the philosopher; the speechless infant, the man of grey hairs. But suppose it, therefore, to be adopted as a principle, that the same language must be spoken, to the young, and the old, the beggar, and the noble. The theory cannot sustain a moment's scrutiny. It has appendages however. It is found, in one case, that conviction is produced by exciting the angry passions; that depravity is disclosed, by calling it forth, in the most violent indignation; and what follows? This mode of convicting sinners is adopted as a universal principle."

Now, Messrs. Editors, this appears to me like an "*overstatement,*" which betrays great "*indiscretion.*" For in the *first* place, some of the principles which the writer condemns are

not such as are adopted without sufficient examination. The principle for instance, "*that all sinners are alike,*" understood as it is by those who use this phraseology, and, indeed, by those generally who *hear* it used, is not a false principle, but a fundamental doctrine of the Gospel. They are all alike "dead in trespasses and sins." "As face answereth to face in water, so the heart of man to man." Nor is it a false principle that all sinners are to be, in *some* respects, treated alike, and no body ever yet supposed, that they were to be treated alike in *all* respects. They are to be treated alike, in those respects, in which they *are* alike. As they are all alike "dead in trespasses and sins," they are all to be plainly told that this is their state, and all exhorted to repent and believe the Gospel, and all assured that unless they do these things, they cannot be saved. If the writer does not mean, by those who teach that all sinners are alike, those who hold that they are alike, and are to be treated alike, in the particular respects above-mentioned, he is very unfortunate, not to say "*indiscreet,*" in the use of his language; for as this is the only class that think or say, that all sinners are alike, his readers must of course understand him to mean these. And if he does mean these, he reproaches those with adopting theories without sufficient examination, who are preaching the plain truths of the Gospel.

In the *second* place, the *consequences* which he names, do not follow from the principles adopted. After having named the principle adopted by some, that "*all sinners are alike,*" and must, therefore, be treated alike, he

adds, "As a consequence no regard is paid to age, circumstances, or education." All sinners are alike! True, there are points in which the simpleton resembles the philosopher; the speechless infant, the man of grey hairs. But suppose it, therefore, to be adopted as a principle, that the same language must be spoken to the young, and to the old, the beggar, and the noble. The theory cannot sustain a moment's scrutiny." But I ask, is it true that those who believe that all sinners are alike "dead in trespasses and sins," and are all to be told that this is their condition, and all exhorted to repent and believe the Gospel, and all assured that unless they do these things, they cannot be saved, pay "no regard to age, circumstances, or education?" Do they use the same language in addressing "the young, and the old, the beggar, and the noble?" I need only ask these questions. Every well informed reader knows that they must be answered in the negative. If among this class, there have been instances in which due respect has not been paid to age and rank, it is nothing more than is true of every other class of men. And for an individual to cast the reproach of an indiscretion, committed by a few, upon the whole class to which they belong, is not merely an "indiscretion,"—"it is an overstatement," or in plainer language still, it is a slander.

In the above quotation, the writer says, "It is found, in one case, that conviction is produced by exciting the angry passions; that depravity is disclosed by calling it forth, in the most violent indignation; and what follows? *This mode of convicting sinners, is adopted as an* UNIVERSAL

PRINCIPLE!!" If this writer has known an *individual* who has attempted "to produce conviction by exciting the angry passions," he cannot have known many who have done it. But whether he have known many or few, to say that this is adopted as a universal principle by those who believe, that all sinners are alike, is an "indiscretion" fully equal to any which he condemns. Had he been declaiming in a fourth of July oration, or writing a warm political essay, such exaggeration might have admitted of an apology; but in a religious communication, designed as a caution against indiscretions in the pulpit, it is intolerable.

2. *It is indiscreet to adopt the controversial method of preaching.*" Here the reader will notice that the controversial method of preaching is condemned without qualification. But it seems that the writer was aware that he could not easily sustain so broad an assertion against the known precepts and practise of the Apostles; and in his illustration condemns only the practise of preaching so as to evince "a *delight* in the spirit of controversy." The first sentence after the assertion above stated is the following. "It is *always* important to contend earnestly for the faith, and *sometimes* to declare open war with its opposers; but even this may be accomplished, without evincing a *delight* in the spirit of controversy." And all which he afterwards says, under this head, appears designed to show, that ministers ought not to contend for "the sake of contending, or with a spirit which *delights* in controversy. Now all this is readily admitted to be true, and important; but the writer ought to have known, that it does

nothing toward sustaining his general proposition. This is, "It is indiscreet to adopt the controversial method of preaching." But cannot the controversial method of preaching be adopted, when occasion requires, without evincing a "*delight*" in controversy? Cannot a preacher of the Gospel, in imitation of Paul, state the errors which are prevailing, and refute them, and appear not to delight "in prostrating an adversary," but in vindicating the cause of truth? Can he not state and refute *real* errors, without creating imaginary differences by means "of paradoxical expressions," and misrepresentation? And in this way, may not the minds of his hearers be fixed in truth, instead of error, "as lasting as their earthly existence, and which shall be perpetuated by future generations?" If the controversial method of preaching, is not to be adopted, how, I ask, can a minister of the Gospel "*contend earnestly for the faith once delivered to the saints*?" There is no contention in merely preaching the truth, without opposing error; and there is no contention in reasoning in support of truth, if it be so managed as not to have any designed or perceptible bearing upon the errors of an opponent. To pretend to preach the Gospel faithfully, at all times and places, without controversy, is to pretend "to be wise above what is written," and actually to attempt what has been a thousand times proved to be an impossibility. I do not wish to see a minister of the Gospel always aiming directly at his opponents in his sermons. Much less do I wish ever to see him actuated, by the love of controversy. But I do love to see him always *ready*, as well as

able, to maintain the truth against the objections of its adversaries, and, if possible, "to stop the mouths of gainsayers." Such a practise is authorized, not only by the precepts of Scripture, but by the example of all the prophets, and apostles, and I may add, of all the ministers of the Gospel in every age, who have been distinguished for their success in propagating truth, and arresting the progress of error.

The assertion of your correspondent that "it is indiscreet to adopt the controversial method of preaching," is very *untimely*. If there are times when "it is indiscreet to adopt the controversial method of preaching," it certainly is not wise to say much about this in public, at a time when ministers are generally erring on the other hand. Now "the controversial method of preaching," is not the fault of the present day. On the contrary, where there is one that errs in this respect, there are five that preach in so loose, and general a manner, as to leave multitudes in doubt, whether they agree with, or differ from, their opponents. The times now require, that the war should be carried to the enemy's camp. The advocates of error have taken refuge in lies, and entrenched themselves in strong holds. It is necessary for the friends of truth now to act on the offensive as well as defensive, and with a boldness and determination which is seen to be resistless, to attack their refuges of lies, and drive them from their strong holds. If they would arise as one man, and gird on the sword of the spirit, and wield it dexterously, and with a becoming valour, the enemies of the truth would be driven from the field. It is not

because the enemies of the truth, have more talents, or learning, or a better cause, than its friends, that they have, in many instances, met with greater success. One important reason is, they have made more direct, and courageous attacks. And I verily believe, that one of the greatest obstacles which now lies in the way of the progress and complete triumph of truth is, the loose and indefinite manner in which it is frequently preached, and the timid, indirect, and consequently inefficient method of opposing error. I do not wish to intimate that it is best for ministers *always*, or even *generally*, to adopt the "controversial method of preaching." But there are occasions when this method is clearly the *best* method, when no other is so scriptural, so judicious, or so effectual to the accomplishment of the grand purposes of preaching. For my own part, I would have ministers of the Gospel always on the watch, wise to discern the signs of the times, and ready not only to state and inculcate the doctrines of the Gospel upon those who believe them, but to meet the objections, and to expose the sophistry of those who are attempting to subvert the Gospel of Christ. With that mouth and wisdom, which Christ has, in many instances, actually given, there might be a defence of the Gospel made, which "no adversary could gainsay or resist." The mouths of many proud and vain talkers, which are now perpetually open to the subversion of whole houses, and to the great detriment of the cause of truth, might be stopped, if the ministers of the Gospel would, as occasion requires, "rebuke them sharply," and make "their folly manifest unto all men." In too many in-

stances, they begin and persevere in their attempts to cast the reproach of falsehood and absurdity on the doctrines of the cross, because they fear no detection, or rebuke.

3. "*It is equally indiscreet to adopt the denouncing method.*" True, if this were to be adopted as an invariable method; and the same might be said respecting any other method. But there are unquestionably principles and characters, which are to be denounced, and there are times when the ministers of the Gospel are called upon to discharge this unpleasant, though important duty. Your correspondent seems to proceed in the illustration of the above general observation, upon the supposition that ministers, when they denounce a sentiment or character, must do it "without evincing their guilt," and even "*seem* to breathe malignity." But this is an error exactly similar to the one he run into in his attempts to illustrate the last observation on which I have remarked. There he seems to consider all who adopt the "controversial method," as *delighting* in controversy; but as the controversial method may be adopted without delighting in controversy, so the denouncing method, if by this be meant the actual denunciators of a principle or character, may be adopted without either "breathing malignity," or seeming "to breathe malignity." It does not necessarily follow from the fact, that a minister of the Gospel denounces certain characters, that he does this "without evincing their guilt," or uses "mere epithets of terror," without "disclosing the decisions of the divine law." Bringing clearly to view the threatenings of the divine law

and those of the Gospel, and specifying the characters to whom they apply, is what the world generally mean by denunciation in the pulpit. Now your correspondent admits that this is a duty, while he says in general terms that "it is indiscreet to adopt the denouncing method." He says one thing in his general propositions, and proves another in his illustration of them. He says, in general terms, that "it is indiscreet to adopt the controversial method of preaching," and proves that it is a great evil "to evince a *delight* in controversy." He says, "it is indiscreet to adopt the denouncing method," and proves that "to breathe malignity," and to use "mere epithets of terror," without "disclosing the decision of the divine law," is calculated to dishonour the ministerial office. Now this I call "*indiscretion*," because it is calculated to make an impression upon his readers, that all controversy and denunciation in the pulpit, is the same essentially with the evils here associated with them. Had he said simply, what, perhaps, was all he meant, that it is indiscreet to manifest a contentious spirit, or the love of controversy in the pulpit, and that it is indiscreet to "breathe malignity," when called to denounce false principles, and sinful characters, his readers would doubtless have readily assented to the truth of his assertions, and been much instructed by his communication.

"*Dangerous consequences of over-statements.*"

My first remark upon this communication of Itinerator is, it has the *appearance* of being itself an "*overstatement*." I know not, indeed, but every word of it is

true. But I must say that I could not read it without thinking that a little *coloring* was used. And I now appeal to your readers, whether there is not internal marks of exaggeration, too plain to be overlooked. The narration given is the following. "I was lately conversing with an aged man, who had been many years a professor of religion, respecting the evidence he enjoyed of his piety. His remarks were nearly to the following purport. I know that the natural heart is opposed to all the happiness of creatures, that it delights in their misery, and had it the power, would make every one of them to suffer eternally, and to the utmost of its power. I know too, that the carnal mind is at such enmity against God, that had it an arm long enough, and strong enough, it would sweep him from his throne, and make the created and uncreated beings around it, to constitute a universe of utmost agony. Now I know that I have enemies, and they are powerful. And I have been much employed in examining my own heart, to ascertain what I would do with them, were it consistent that God should commit the disposal of them entirely to my hands. And I really feel that were it consistent for them to be happy, I could not find it in my heart to consign one of them to eternal misery; and were it consistent, I would even make the Prince of darkness as happy as an arch-angel. I trust therefore that I have something of the spirit of benevolence, or true holiness in my heart."

I mean not to charge Itinerator with any intentional misrepresentation in this narrative. But I do believe that he has, under the influence of strong feelings, fallen into precisely the same error

which it is the object of his communication to condemn. At any rate, there is so much *appearance* of this, that I cannot hesitate to say, that sound "*discretion*" would have kept him from offering it to the public. No individual would attempt to caricature his own sentiments. But the statement made by your correspondent is a perfect caricature of the Orthodox doctrine of total depravity. I can, therefore, more easily believe that the coloring was given by him, than the aged man whom he represents. But be the fault of this coloring where it may, the communication is "*indiscreet*," because

2. It is exactly suited to bring the doctrine of total depravity into contempt. It is well known that those who hold to the doctrine of total depravity, believe that there is no evil deed which sinners under its influence will not perform, and if they are left entirely without restraint, and exposed to the requisite temptation: that is, if they are in circumstances which place the performance of the contemplated action in their power, and make it appear the necessary means of promoting their individual good. It is the acknowledged nature of selfishness to hate, and destroy every object which is seen to be in the way of its gratification. "Sin rejects God as an object of affection and sets up a separate, and opposite, and unworthy interest. The temper of sin, and the temper of God are opposite. The plans of sin, and the plans of God are opposite. If the purposes of sin go into operation, the purposes of God are defeated. If sin succeeds, the kingdom of God fails. And that sin does not succeed is owing to nothing but want of power and skill. If its

malignant nature, as it exists in men and devils, could be fully expressed in action, it would dethrone the God of heaven, abolish his law, overturn his government, extinguish the joy of God and of the universe, and fill the mighty void with everlasting woe. Such is the selfish, malignant enmity to God, which reigns in the hearts of the children of disobedience. Such by nature is that carnal mind which is not subject to the law of God, neither indeed can be. Nothing but its own imbecility prevents it from being an evil as great, in fact as it is in nature and tendency."* Now your readers cannot but perceive, that the view here given of human depravity, which I believe accords with the views of all who hold that mankind are by nature *totally* selfish, is the same which the aged man, mentioned by your correspondent, *believed*, and *intended* to express. His *language*, as represented by your correspondent, is indeed unguarded, needs qualification, and is on the whole very exceptionable. But it is no uncommon thing for persons, especially those who are illiterate, to use exceptionable language, when their views are essentially correct. Now your correspondent has treated the subject in such a way, as to condemn the *views* of depravity, entertained by the subject of his narration, as well as the *language* in which it is expressed. The impression which this communication is calculated to make upon your readers is, that this man's *sentiments* upon the subject of depravity were essentially wrong; for he immediately connects with the above narration *consequences* which he could

* Dr. Beecher's Sermon. Government of God Desirable.

not himself suppose would result merely from a faulty manner of expression, but, if from any thing which he had stated, from false *sentiments*. These consequences are indifference to the subject of Christian example, and coldness in regard to the importance of prayer, consequences which, as every one will readily perceive, are never the effects of a merely faulty manner of expression when the sentiments are correct, but which if they result from any thing here stated, must be from false *sentiments*. "I tried," says your correspondent, "to urge upon him the importance of such a Christian example as would evince that there is something in religion above the attainment of mere human nature; such an exhibition of a heavenly spirit, in his daily intercourse with the world, as would take away, and destroy, the plea of infidelity, that there can be no reality in religion, because 'there is no difference' between professors and others. But when this was urged as the necessary fruit of true benevolence, a sincere desire for the happiness of sinners, no impression could be made. This was turned off very lightly—and an effort to urge the importance of a spirit of prayer was attended with no better success."

Now as many of the public will perceive no essential difference between the views of depravity which this old man *attempted* to express, and those which are known to be entertained by the Orthodox generally, what is here said as the consequences of such views will of course be considered as their legitimate effects. But a more false and dangerous impression could scarcely be made. If your correspondent had intended, to

reproach the doctrine of total depravity, he could scarcely have done it more effectually, than to make such a statement as he has to the public. There is no more effectual method of reproaching a doctrine than by giving to the public the partial and unqualified statements of it, which are often made by ignorant men, who are known to believe it, and leaving them unaccompanied with any remarks to show the difference between the simple truth and these unqualified statements. All this your correspondent has done, even upon the supposition, that the caricature drawn is not his own. Another method of bringing a doctrine into contempt is, to represent certain evil consequences as following the belief of it, when in reality, they have no necessary connexion with it. This your correspondent has done. He has connected the religious indifference, and apparent self-deception of this aged man with his views of depravity, so as to make an impression that the former are the consequences of the latter. He has not only presented the doctrine of total depravity before the public in caricature, but he has attached to it consequences suited to reproach it, which have no necessary connexion with it. Be it so, that this aged man was indifferent to all practical religion: be it so, that he was self-deceived; all this might have happened, if his views of depravity had been totally different. There are many of this description who deny the doctrine of total depravity in every shape.

A CONSTANT READER.

APHORISMS.

Merit is often an obstacle to promotion, both in church and

state. And the reason is, because it always produces bad effects—envy and fear; envy in those who cannot rise to the same degree of perfection, and fear in those who are established, and who dread, that by advancing a man of more

ability and merit than themselves, they may be supplanted.

Outward comforts are like the rotten twigs of a tree—they may be touched, but if they are trusted to, or rested upon, they will certainly deceive and fail us.

Review.

For the Christian Magazine.

REVIEW OF TRACTS published by the American Unitarian Association.

IN the former part of Exodus, we have an account of the *miracles*, which Moses and Aaron were commissioned to perform in the presence of Pharaoh, and in several instances, immediately following the record of the miracle, it is added, that the magicians of Egypt did the same things, or attempted to do them, “with their enchantments.” We have often thought of this part of the sacred history, in connexion with the manner in which Unitarians are imitating, or are endeavoring to imitate, the various religious operations of the Orthodox. Time was, when they were the avowed enemies of *Foreign Missions*. They pitied; they derided; they disbelieved, and opposed. But now, they have become the advocates of Foreign Missions, and are endeavoring to establish a mission of their own. Once, they were opposed to *Sabbath Schools*—so much so, indeed, that (unless we are greatly misinformed) an attempt was made by leading Unitarians in Boston, to prevent the Schools from as-

sembling in the public school-rooms of the city. But now, their views, or their plans, are so much altered, that they not only have Sabbath schools among themselves, but are forming *societies* for their encouragement and benefit.* In years past, they have uniformly set themselves in opposition to *creeds*. “The Bible, the Bible, is the only rule of faith. No creed but the Bible was ever needed, or ought ever to be tolerated.” But strange to tell, we have, within these few months, read several distinct *Unitarian Creeds*—each differing as much from the other, as we think they all do from the views of the inspired writers.† Remarks of this nature might be extended to *revivals of religion* (for some Unitarians begin to think very favorably even of revivals)—to special religious meetings during the week—and to evening lectures on the Sabbath. But we hasten to those particular points which are more nearly connected with our present object. Among the very persons, who have been distres-

* See Chris. Reg. for March 3, 1827.

† Ibid.

sed and alarmed that other denominations of Christians should associate, in large bodies, for the purpose of supporting and spreading what they conceived to be truth, we now witness an AMERICAN UNITARIAN ASSOCIATION. And the same class of men who, in other circumstances, have had so many doubts and apprehensions, as to the propriety or expediency of publishing religious books, for cheap or gratuitous circulation, are now engaged in circulating what they call "*doctrinal Tracts*,"—"such as contain an exposition or defence of Unitarian Christianity."

Perhaps it may be thought, from the changes which have taken place in the views or plans of Unitarians, that they are becoming very much better, and may be verging towards the principles, as well as the religious operations of the Orthodox. But this conclusion is refuted by two considerations. First, in the changes that have taken place, Unitarians are but accommodating the once proscribed plans of the Orthodox, to the purpose of advancing their own views. The Foreign Missions which they advocate and support must be Unitarian missions; the Sabbath Schools must be Unitarian schools; the revivals of religion must be Unitarian revivals—events, by the way, which nobody, we believe, has ever yet had the privilege of witnessing; and all their various operations must be of a high Unitarian character. And in the second place, there is too much reason to fear, that some of their plans of operation were commenced, with a view, chiefly, to *counteract* the plans of the Orthodox. In seasons of revival, in certain places, we have heard of meetings, which their promo-

ters were not ashamed to call "*counteracting meetings*;" and it is not improbable that, with equal appropriateness, particular societies might be denominated counteracting societies; and particular Sabbath schools counteracting schools. Unitarians see the Christian world in motion, and they feel the necessity of doing something themselves. "While other denominations are so much engaged, what will be thought of us, if we remain inactive? And besides, if we do not constitute societies and funds, to retain the resources of our friends among ourselves, they will be given away to others. And not improbably our friends themselves may, in some instances, be induced to leave us."—That we do no injustice to Unitarians, in imputing to them feelings and motives such as these, will appear from the following public statement of reasons, which led to the formation of the American Unitarian Association. "Living," say they, "in an age of *unusual religious excitement*, surrounded by *numerous sects*, all of which are *zealously employed in disseminating their peculiar tenets*, we should be wanting in duty to ourselves, and be doing injustice to the doctrines we profess, if we should allow them to fail, in exercising their due influence, for the want of a corresponding zeal and interest. Our exertions," hitherto, "have not been apparent, because insulated; and the *contributions of many of our friends have been thrown into the treasuries of other denominations*, from the want of some proper objects among ourselves, upon which they could be bestowed." (See first Annual Report, &c. p. 15.)

The American Unitarian Association was formed in the spring

or summer of 1825; and on the 30th of June, 1826, its first anniversary was celebrated in Boston. Among other means of promoting its object, the Association has commenced the publication of a series of Tracts. Ten have been already issued, with the following titles, ranged, we believe, in the order intended by the publishers. "*The faith once delivered to the Saints*;" "*One Hundred Scriptural Arguments for the Unitarian Faith*;" "*On Human Depravity*, by Edmund Q. Sewall;" "*Omniscience the Attribute of the Father only*, by Rev. Joseph Hutton;" "*On the Religious Phraseology of the New Testament, and of the present Day*;" "*A Letter on the Principles of the Missionary Enterprise*;" "*The Unitarian's Answer*, by Rev. Orville Dewey;" "*A Discourse on the Evidences of Revealed Religion*, by William E. Channing, D. D.;" "*Causes of the Progress of Liberal Christianity in New England*;" and "*Remarks on a Popular Error respecting the Lord's Supper*, by F. W. P. Greenwood." In addition to these, "*the First Annual Report of the Executive Committee of the Association*," is published and circulated as a Tract; and to this we shall here, for a moment, direct the attention of our readers.

The object of the American Unitarian Association, as expressed in the constitution, is, "to diffuse the knowledge, and promote the interests of pure," (that is, Unitarian) "Christianity, throughout our country." Accordingly, "Unitarian Christians throughout the United States are invited to unite and co-operate with it." With the exception of this exclusive, or sectarian feature, the constitution is not materially unlike those of religious

associations among the Orthodox. The amount contributed in the first year,* although "*larger*," as the Committee inform us, "than has ever before been collected, in the same space of time, by any Unitarian Society," is not, we should think, so great, as to be very encouraging to the friends of the Association, or appalling to others—not so great, as is yearly contributed in some single parishes among the Orthodox, for the promotion of a single object of religious charity.

The most remarkable assertion in this Report of the Committee is, that the object of the American Unitarian Association is not "*to build up a party*;" and that its promoters "*care not for adding to the number of those who merely call themselves Unitarians*; but their wish is to increase the number of those who are Christians from examination and conviction." (p 24.) If this is true, is it not very strange, that none but "Unitarian Christians are invited to unite and co-operate with the Association—that none but Unitarian societies and ministers, have been assisted from its funds—and that the Tracts, which the Committee are desirous to publish, and which (with perhaps a single exception) they have published, are such as "contain an exposition or defence of Unitarian Christianity? Is it not strange, that a correspondence has been opened in Europe with Unitarians merely; and that agents have been employed to explore our own country, not to seek out the spiritual wastes, but to find and encourage Unitarians? In short, there never was an institution more openly sectarian, in all its movements and operations,

* \$1272,72.

than this American Unitarian Association. Its object plainly is, not so much to make Christians, as to make Unitarians—not so much to disseminate and establish the Christian faith, as to promote private sectarian views. And it is ridiculous for its Committee to say, in face of all their doings, that their design is not “to build up a party;” and that they “care not for adding to the number of those who call themselves Unitarians,” so much as “to increase the number of those who are Christians, from examination and conviction.”

It is evident from this Report, as well as from various other sources, that a connexion is sought by the Unitarians of Massachusetts, with the Christians of the Southern and Western States.* We know not but this connexion will actually take place, and, so far as we are personally concerned, we care not. We have as little sympathy with one of these denominations, as we have with the other. But sure we are, that before the union is consummated, there must be great alterations in one or the other of the parties; or the mixture must be of a very singular character. At present, we could as well conceive of fire and water harmoniously commingling; or of the torrid and frigid zones’ sharing common climate, and yielding common productions, as of an agreeable and harmonious union between the bawling, illiterate, self-de-

nominated Christians, and the cool and speculating Unitarian gentry of Boston and Cambridge.

The first Tract in the series under consideration is entitled, “*The Faith once delivered to the Saints.*” It is written sermon-wise, and doubtless was originally a sermon from the third verse of the Epistle of Jude. It is a genuine specimen of attempting by enchantment what Moses accomplished with his rod; or, in other words, it is a Unitarian imitation of the celebrated sermon of Dr. Beecher from the same text, and was published, we have no doubt, with a view to detract from the influence of that sermon. The author first gives us his own views of “the faith once delivered to the saints;” and then offers reasons derived, not from a direct recurrence to the Scriptures themselves, but from collateral considerations, to show that his system is indeed that of the inspired writers. In the view which he gives us of “the faith once delivered to the saints,” we have one of those singular productions, a Unitarian creed. To this creed, the more importance is to be attached, as it comes, not from an individual merely, but in a sense from the whole Unitarian body, and may be regarded as a concise expression of their sentiments. In its “more naked and compact form,” it is as follows:

* “The Committee have watched, with peculiar interest, the growth of the Christian connexion, which is daily becoming more numerous and respectable. From members of that body, they have received expressions of fraternal regard; and although there should not be a more intimate union between these disciples and ourselves, than now exists, yet we rejoice that they have the same great work at heart.” Report, p. 10.

We believe “that there is one God over all—that Jesus is the Son of God, the predicted Messiah—that man is placed here in a state of probation—that the Gospel is the final dispensation of religion—originating in the compassion of God for his sinful offspring, and founded in the placability of his nature—having for its object to make men holy, that they may be happy—establishing, as the terms of pardon and acceptance, faith, repentance of sin, and obedience of life—using for its means the labors, instructions, and institutions of Jesus Christ—and asserting

the sanctions of a future state of retribution." p. 6.

In remarking upon this creed, we should object, not so much to what it contains, especially if we might be allowed to put our own construction upon the words, as to what it does not contain. We are under as much obligation to receive *all* divine truth, as we are any; and (if called to be teachers) to declare the *whole* counsel of God, as we are to publish any part of it. "*All* Scripture is given by inspiration of God, and is" *all* "profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and to take detached portions of the system of revealed truth, and endeavor to pass them off as comprising the whole, is scarcely less treason to our Lord and Master, than to publish those things as truth, which are manifestly false. Suppose a person comes forward with these two articles—"There is one God over all, and Jesus Christ is the predicted Messiah;" would it be sufficient to entitle him to Christian confidence, that a sense could be put upon his words, in which they were acknowledged on all hands to be true? Should we not wish to know farther, whether these articles comprised *all* the truth which he gathered from his Bible? Suppose, then, that he should add to them the two following articles—"Man is placed here in a state of probation, but will enter at death on a state of retribution;" would not the same inquiry still remain? Undoubtedly what you have said is true; but is this *all* the truth? Is this *all* that your Bible teaches you, and *all* that your Lord commissions you to teach?"

We would not be understood

as expressing our full assent to every thing *contained* in the above Unitarian creed, taking the words in their most obvious sense; but we do protest against passing off such a kind of detachment from the articles of religious truth—so expressed too as to mean almost any thing, or nothing—as the grand system which Christ came from heaven to reveal. Here, it will be seen, is nothing explicit concerning the moral perfections of God—nothing of his purposes—nothing of the revealed mode of his existence, as Father, Son, and Holy Ghost—nothing of the inspiration of the sacred Scriptures—nothing of the natively sinful and lost state of man—nothing of the atonement—nothing of the necessity of regeneration by the influence of the Holy Spirit—nothing of justification by faith alone—nothing of the perseverance of the saints—nothing of the eternal punishment of those who persist in sin—and, in short, little or nothing of any of those great truths, which constitute the distinguishing glory of the Gospel. And yet we are told that the creed above given comprises "*the substance of the faith once delivered to the saints*"—"those general and *fundamental traits*, which constitute it what it is, and which cannot be removed or denied, without affecting its essential character."

We proceed now to examine the *arguments* adduced by the writer of the Tract, to show that his system of faith is indeed that of the inspired writers. The *first* is derived from "*the plainness and intelligibleness of this system*." It is characterized by greater *simplicity* than that of the Orthodox.—Admitting the truth of what is here stated, the two

following questions will arise: first, is the simplicity of any religious system sufficient evidence of its truth? And second, do the Scriptures represent the Christian system as one of pre-eminent simplicity? But neither of these questions, we are confident, can be answered in the affirmative. Of all systems claiming to be called religious, that of pure *Deism* is perhaps the most simple. But is this a sufficient reason for regarding it as true? Or if we could suppose a Christian, whose creed should contain but the two following articles—"There is one God, and Jesus Christ is the promised Messiah;" his system would be sufficiently simple; but would this prove that it contained all necessary truth?—And, if we are not greatly deceived, the inspired writers do not represent the Christian system, as one of pre-eminent simplicity. The apostle indeed expressed a fear to his Corinthian brethren, lest the false and judaizing teachers should corrupt them "from the simplicity that is in Christ." In other words, he feared, lest these false teachers would draw them away from their *simple dependance* upon Christ for pardon and salvation, and lead them to trust in the abolished ceremonies of the Jewish law. But this passage (so often in the mouths of Unitarians) goes not a step towards proving that the Christian system, taken as a whole, is one of great simplicity. And there are many passages, we think, which represent the contrary. "Great is the *mystery* of godliness." "*Which things* the angels desire to look into." "God hath concluded them all in unbelief, that he *might have mercy upon all*. O the depth of the riches both of the wisdom and knowledge of God! How

unsearchable are his judgments, and his ways *past finding out!*"* In these, and the parallel passages, which are numerous, the scheme of Divine mercy revealed in the Gospel is represented as involving considerations incomprehensible and inscrutable to human capacities—with which the minds of angels are engaged, and into which they "desire to look." And were there no other argument against the Unitarian hypothesis, the consideration of its boasted simplicity—that it is such a scheme as man might have contrived, and as man can fathom; and that there is nothing pertaining to it to denominate it a great mystery; to demand the attention and scrutiny of angels; and to call forth those expressions of wonder and astonishment which often dropped from the lips of the admiring apostle—this single consideration, were there no other, so far from indicating its truth, might be sufficient to overthrow it.

The second argument in favor of the Unitarian creed is, "that it is constituted of articles, in which all believers of every name are agreed; it occupies the *common ground* of Christians."—If the consideration here suggested proves any thing to the purpose, it must be on the following assumed principle; that *whatever is undisputed in religion is true*; or that *doctrines are to be regarded as truth, so far only as they are matter of universal acquiescence*. And the standard of truth on this ground will be, not the Scriptures, but the *universal agreement of men*. But who does not see that this is a false standard; or rather that it is no standard at all? Mankind agree to-day, and disagree to-morrow. What one

* 1 Tim. iii. 16. 1 Pet. i. 12. Rom. xi. 33.

generation approves, another rejects. And if we have no standard of truth, but the universal agreement of men, clearly we have none at all. We do not admit indeed that the Unitarian creed "is constituted of articles, in which all believers of every name are agreed." With all its generality and ambiguity of expression, it contains several things, from which many, who claim to be regarded as Christians, would dissent. But suppose this were not the case—suppose it did "occupy the common ground of Christians;" this would be no evidence of its truth, unless it could be shown that the common ground of Christians in different ages, has been the same—that it is, *ipso facto*, the right ground—and that the agreement of men, rather than the word of God, is the ultimate standard in matters of faith.

It is urged, in the third place, in favor of the Unitarian creed, that this "is most agreeable to the obvious meaning and general tenor of the New Testament." As this proposition is supported by the mere assertion of the writer, it might be sufficient to reply to it by a contrary assertion. But we cannot, without doing violence to our own feelings, as well as injustice to the cause of truth, dismiss the subject with such a reply. It is our most sober conviction, that "the obvious meaning and general tenor of the New Testament," is decidedly *unfavorable* to the Unitarian system; and we hope to show, in few words, that this conviction is not entertained without sufficient reason. And if this is not the case—if the obvious meaning of the New Testament, as presented to the common reader, is not unfavorable to the

Unitarian system; then why so much pains-taking among Unitarians to circulate what is falsely denominated an "Improved Version?" Why so much labor, by means of "various readings," and "conjectural emendations," to get rid of certain obnoxious portions and passages of the written word? And why such various and fruitless efforts to explain away a large class of passages, which can be disposed of by no other means?—But what is the language of the New Testament on several of the points at issue between Unitarians and ourselves;—and, first, on the *Divinity* of the Saviour? "In the beginning was the Word, and the Word was with God, and the Word was God." "Christ, who is over all, God blessed forever." "We are in him that is true, even in his Son, Jesus Christ; *this is the true God*, and eternal life." "Who thought it not robbery to be *equal with God*." "Thy throne," saith the Father to the Son—"thy throne, O God, is forever and ever." "All men should honor the Son, even as they honor the Father." "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the *Almighty*." "I am he who searcheth the reins and the heart." "Jesus Christ the

* Those who wish to see several noticeable exemplifications of the Unitarian mode of explaining away the Scriptures, may find them by recurring to articles headed "Biblical Criticism," in Nos. 30, 31, and 32 of the Christian Register for 1826. In the last of these articles, the writer, remarking upon the declaration of the apostle, (Col. i. 16, 17.) that by Christ "were all things created," &c. says, "No RESEMBLANCE OF WORDS is alone adequate to support the opinion that what is here said of Christ, is precisely that which is affirmed of *Jehovah*, in the Old Testament." But what is this but saying, "Words cannot teach the doctrine, that Christ is the creator of the world. Language cannot express the proper Divinity of the Saviour."—With writers such as this, to urge proof-texts surely must be of little consequence.

same, yesterday, to-day, and forever." "All things were made by him, and without him was not any thing made, that was made." "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things; and by him all things consist." "At the name of Jesus, every knee shall bow, of things in heaven, and things on earth." "And when he had taken the book, the four beasts, and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, *Worthy is the Lamb that was slain*, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and to the LAMB FOREVER AND EVER.*"*—Our readers have

here a specimen of the plain language of the New Testament in regard to the *Divinity of the Saviour*. And without a single note or comment, we may safely leave it for them to decide, as to "the obvious meaning" of the inspired writers.

And when their decision on this point is formed, we will ask them to consider farther the language of the New Testament relative to the subject and object of the *Saviour's death*. "This is my blood of the New Testament, which is shed for many for the remission of sins." "Feed the church of God, which he hath purchased with his own blood." Believers are said to be "justified by his blood;" and to "have redemption through his blood, even the forgiveness of sins." "Whom God hath set forth, to be a PROPITIATION, through faith in his blood, to declare his righteousness, for the remission of sins that are past; that he might be just, and the justifier of him which believeth in Jesus." Christ is said to have "given himself for our sins;" to have "suffered for our sins;" to be the "propitiation for our sins;" to have "purged our sins;" to have "died for our sins;" to have "put away sin by the sacrifice of himself;" and to have "borne our sins in his own body on the tree." His "blood cleanseth us from all sin." "Thou wast slain, and hast redeemed us to God by thy blood." "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion, forever and ever. Amen."†—In these

Phil. ii. 6. Heb. i. 8. John v. 23. Rev. i. 8, and ii. 23. Heb. xiii. 8. John i. 3. Col. i. 16, 17. Phil. ii. 10. Rev. v. 8—13.
† Mat. xxvi. 28. Acts, xx. 28. Rom. v. 9. Eph. i. 7. Rom. iii. 25. Gal. i. 14. 1 Pet. iii. 18. 1 John ii. 2. Heb. i. 3. 1 Cor. xv. 3. Heb. ix. 26. 1 Pet. ii. 24. 1 John i. 7. Rev. v. 9, and i. 5.

* John i. 1. Rom. ix. 5. John v. 20.

passages, we see the manner, in which the writers of the New Testament every where speak of the blood—the death of Christ; and we may safely appeal to unprejudiced readers, as to the obvious import of their language. Did Christ die, as a mere *martyr*, in attestation of the truth of his doctrines? or did he suffer, as an *atonement sacrifice*, to make expiation for our sins? Did he shed his blood, for some unrevealed and indescribable purpose? or was it to show forth the righteousness of God; that so he might be just to himself, and yet the justifier of those who believe in Jesus?

Did our limits permit, we might proceed to give the language of the New Testament, on the subject of election—of human depravity—of regeneration by the special influence of the Holy Spirit—of justification by faith—of the perseverance of saints—and of future eternal punishment. We have no fear at all as to the result of an examination of this nature. We have read the New Testament for ourselves, and can judge for ourselves, at least of its more obvious meaning. Its divine authority is rejected by infidels, and philosophical critics, on the very ground that it contains the hated doctrines of the Orthodox faith; and we have no doubt that, were it confessedly a human production, it would be condemned and despised by Unitarians generally, as being of a high Orthodox character.

But we hasten to the *fourth* argument, in favor of the Unitarian creed, which is, that “the most important *corruptions* which have crept into the records of our faith, have been of a character to favor an *opposing system*; and that the more the Scriptures

are restored to the precise words of their writers, the greater is the support which they give to the *rational system*.”—On the “various readings” of the sacred Scriptures we shall say but very little; for, so far as respects the subject under consideration, we think them of very little consequence. One of the best judges now living* has remarked respecting them, that “out of some eight hundred thousand various readings, about seven hundred and ninety nine thousand are of just about as much importance, as the question in English orthography is, whether the word *honour* shall be spelled with the *u*, or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words, or phrases, or insert them; but not one doctrine of religion is changed; not one precept is taken away; not one important fact is altered, by the whole of the various readings collectively taken.”

And if it should appear from an examination of the text of Griesbach that some two or three passages read less favorably to the Orthodox system, than they do in the received text, this is no more than might reasonably be expected; as it was an acknowledged rule of Griesbach, in preparing his Testament, that “amongst various readings, that which, beyond the rest, manifestly favors the Orthodox, is *deservedly suspected*.”† What could have led him to adopt such a rule, it is not our province to decide; but the influence of it, so far as it could apply at all, is very obvious; and renders every alteration, which it could have induced

* Professor Stuart.

† Vol. 1, page 13, Cambridge Edition.

him to make, of no possible authority.

The *fifth* argument for the Unitarian faith is derived from the *manner in which it has been opposed*. "The favorite and prevailing method" of opposition—so says the writer of the Tract—"has been to raise an outcry against it, and hinder men from fairly examining it."—The truth of this charge, as it is *here expressed*, we shall of course deny; and we challenge the author to support it by sufficient proof. The Orthodox have indeed represented Unitarianism as a false and delusive system of doctrine—as another Gospel—and as eminently calculated to blind and destroy the souls of its votaries. They have made such representations, because they most sincerely believe them to be true. And with this view, they have endeavored, in some instances, to keep their children and dependants—those under their care and influence, from being infected and ruined by it. They have felt that, with no appearance of consistency or propriety, they could do otherwise. But does all this prove Unitarianism true? Is every thing true, which the Orthodox regard as false? Or is every thing fair, and lovely, and of good report, which they think is directly the opposite? Is their intellectual and moral vision so notoriously perverted, that it is a sound argument, in face of the world, in favor of any religious system, that they regard it as unscriptural and dangerous? The Orthodox reject and condemn Deism, and Mahometanism, and Judaism, and all the forms of Pagan idolatry. But does this fact go to establish the truth of these various and diverse schemes of pretended religion? Or is the

dissent of the Orthodox from the religious opinions of Unitarians, and their regarding these opinions as dangerous and ruinous, to be urged as an argument in favor of their truth?

The *sixth* argument in favor of the Unitarian faith is "found in the fact, that this is the system adopted by a great portion of those who are educated in *another* faith, and who have always had *another system* preached to them." They are, it seems, though they know it not, *Unitarians*; and "have no idea of any different religious principles, from those which" Unitarians inculcate.—This argument—if it be not an abuse of words to call it argument—it will be seen, at once, is sheer assertion; and an assertion too that will disgust and astonish all those of whom it is made. It is an assertion, we are sure, which they will not be very ready to admit, as it is made without any attempt at proof, and as it contradicts the most sober convictions of their own minds. We were at a loss, at first, to account for it, that such an assertion should ever have been hazarded; and we can now account for it, only on the ground of the misconceptions and misrepresentations of Unitarians, in regard to the real system of the Orthodox. They never represent our sentiments fairly, and seem unable, or unwilling, to conceive of them as they are. In the Tract before us, every representation attempted to be made of Orthodox principles is no better than a caricature. Expressions are used, or a coloring is given, to which no man, in his senses, would be willing to subscribe. Doubtless, when Unitarians inquire of one, who has been educated in the Orthodox

faith, whether he receives that faith in the manner in which it is represented by them; he will answer, no. He has no idea of such a system. He "counts it a slander to attribute to him such a faith, and holds it unfair and ungenerous to charge him with maintaining such dogmas." But what does this confession prove? Not that Orthodox principles, as received and inculcated by their abettors, are untrue; but merely that these principles are misrepresented and slandered, in the lips of their enemies.

The *seventh* argument in favor of Unitarian sentiments is, that "these are the views of Christian truth, into which men have been prone to *settle down*, wherever inquiry has been left perfectly free, and no persecution or loss could attend their profession. So it was at *Geneva*; and so it has been "in *Boston and its vicinity*."—We are a little surprised that the Unitarians of Geneva should be referred to in this connexion. Do the Unitarians of "Boston and its vicinity" intend, indeed, to claim affinity with their brethren of the Swiss Cantons? Do they know the extent with which these boasted brethren are now chargeable with the odious and horrible crime of persecution? that, in the nineteenth century, and to the disgrace of Protestantism throughout the world, they are deposing and banishing able and faithful ministers of Christ, for no crime, than that of disagreeing with them in their religious views? What if the Orthodox churches of Scotland, England, or the United States, were chargeable with a similar outrage upon the rights of Unitarians? Would the world be able to contain the story of their wrongs? And yet the Uni-

tarians of Geneva are here referred to, without a note of censure, as brethren in good fellowship with those of our own country.* But to return to the argument;—we have no doubt, that, in seasons of worldly rest and prosperity, there has been a tendency in some churches towards the Unitarian faith; just as there was a tendency, uniformly, among the ancient Israelites, in seasons of outward rest and peace, to forget and forsake the Lord; and just as there was a tendency, in the primitive Christian churches, when rescued from the fires of Pagan persecution, and established in quiet, upon the throne of the Cæsars, to adopt a pompous and worldly religion. But what does this tendency of things prove? That Unitarianism is the true religion; or that it is false? that it is adapted to sustain the sinking soul, in times of worldly calamity and trial; or that it is adapted to gratify a careless and worldly spirit?

The *eighth* argument in favor of Unitarianism is derived from "the *moral and practical character* of the system." It is thought to be eminently moral and practical, because it insists upon the *preceptive* parts of the Bible, to the neglect of its *doctrines*. "It is satisfied to know what God requires of us, without making it essential that we should understand all the designs of the divine administration." But are Unitarians yet ignorant, that the *doctrines* of revealed religion lie at the foundation of its *duties*? that they set forth the *reason* of them, and the *motives* by which they are enforced? How can the

* An attempt has been made in the Christian Examiner for Jan. and Feb. 1827, to *palliate*, if not *justify*, the late persecutions at Geneva.

duty of *repentance* be strongly enforced, without inculcating the doctrine of *depravity*? or the duty of *loving and confiding in the Saviour*, without setting forth his *Divinity*, and his *atoning blood*? or the duty of *obeying the divine law* generally, without insisting upon the fearful *penalty* of disobedience? The very reason here urged, to show that Unitarianism must be an eminently practical system, is sufficient to show that it cannot be such a system. And the invariable result of it, wherever it has been generally adopted, goes to confirm us in this conclusion. We know, indeed, that there are many moral and amiable men among Unitarians; but Dr. Priestley admitted, in respect to the mass of them, that "their moral conduct, though decent, is *not what is deemed strict and exemplary*;" and that those who hold evangelical principles, "have less apparent conformity to the world, and seem to have more of a real principle of religion."*

The *ninth* and last argument in favor of Unitarianism is, that "*unbelievers and men of the world* are compelled to look upon it with *approbation and respect*."—We are truly astonished, that an argument such as this should be urged in support of any religious system. Do the scriptures represent that "unbelievers, and men of the world," are accustomed to look upon the *true* religion, "with approbation and respect?" Or do they everywhere represent the contrary? "We preach Christ crucified, unto the Jews, a *stumbling block*; and unto the Greeks, *foolishness*." "Every one that doeth evil *hateth the light*." "Ye seek to kill me,

a man that hath told you the *truth*, which I have heard of God: This did not Abraham."—The fact alleged in the argument under consideration, we freely admit. We believe and *know* it to be true. And this is one among the many marks, that Unitarianism is *not* "the faith once delivered to the saints"—is *not* the religion of the Gospel. It is a system suited to the tastes and dispositions of the irreligious and worldly. It proves itself suited, not to humble such characters in the dust, and lead them to beg for delivering mercy; but, on the contrary, to nurture their pride, quiet their consciences, and render them easy and happy in their sins. But such was not a trait of that holy religion, which Christ came to reveal, and which his apostles labored to establish.

We have now gone through with the nine "strong reasons" of the writer of this Tract, for supposing that Unitarianism is "the faith once delivered to the saints." What weight will be attached to them, or to our remarks respecting them, in the minds of our readers, we will not venture to predict. They have received as much attention, perhaps, as they deserve—certainly as much as our limits will allow us to bestow.

Before dismissing this tract, we will subjoin a few words relative to a passage in it, on the death of Christ. "We admit," says the writer, "because it is revealed, the connexion of the Saviour's sufferings and death, with the extension of pardon and salvation to unworthy man; but we do not pretend to explain, or to *understand* fully, that connexion. We think it enough to rejoice in the *fact*, that the divine mercy is thus exercised, without explaining the

* Discourses on Various Subjects, pp. 95, 96.

secrets of the divine administration, or presuming to say that God cannot, or can, pardon, in this or that way." (p. 11.) We here see, that Unitarians, as well as others, can believe, what they "do not pretend to explain, or to understand." They can rejoice in a revealed fact, without pretending to comprehend the manner, in which such fact exists. But if they can do this in respect to one thing, why not another? And if they can do it, why may

not others do the same? Why may not Trinitarians believe the fact, because they think it revealed, that in the one eternal Jehovah, there are three distinctions, commonly called persons; although they "do not pretend to explain, or to understand," the manner, in which that fact exists?

The remaining Tracts, in the series, will be examined in our future numbers, as opportunity presents.

Missionary Intelligence.

From the Missionary Herald.

GREAT MEETING OF ARMENIANS AT CONSTANTINOPLE.

THE following letter from Mr. Goodell, dated Beyroot, Sept. 29, 1826, and addressed to the Corresponding Secretary of the Board, describes one of the most remarkable events of this eventful age. The occurrences reported are, indeed, so wonderful, so beyond what even the friends and supporters of missions had dared to expect, that at first they seem almost incredible. The reader should observe, however, that the letter was written on the 29th of September, that the substance of it was confirmed on the 5th of the following month, and not doubted by the missionaries, on the 18th:—at which time, Mr. Goodell wrote to the Corresponding Secretary in the manner following:

I wrote you on the 15th, and again on the 29th ult. Should you receive this first, you will do well, perhaps, to make no public use of it, till those previous communications shall have come to hand. Some of the accounts may seem to you strange and contradictory, and indeed they seem so to us. There is a movement upon the minds of many, a "sound in the tops of the mulberry trees," but what the result will be, what turn the affairs will finally take, will be developed hereafter.—But in the midst of religious inquiry and discussion, and of singular public acts abroad, it demands our gratitude, that there continues around us, in the immediate sphere of our own labors, a "spirit of grace," abasing the lofty, subduing the rebellious, and making solemn the thoughtless and gay.

Excitement produced at Constantinople, by Mr. King's Farewell Letter to the People of Syria; with the consequent proceedings.

My Dear Sir,—Though it was only yesterday, that I sealed and forwarded a long

communication for you, yet I cannot refrain from giving you additional information, which has just come to hand from Constantinople.

It seems, that Mr. King's Farewell Letter, which, (with considerable additions by myself, having special reference to the Armenians,) we had translated into Turkish, found its way to Constantinople in Signor Wortabet's hand-writing, and produced an amazing excitement among the one hundred thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople; also of all the principal Armenians of the laity; together with two of the Greek patriarchs, viz. the Greek patriarch of Constantinople, and the patriarch of Jerusalem.

Mr. King's letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section; and the question was solemnly asked, "Are these things so? Are the facts, stated in this letter, true? And is the letter itself agreeable to the word of God?"

The Bible, yes, the holy, blessed, long neglected Bible, was produced, and examined; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure that their translation was a faithful one. In the end, they were forced to acknowledge, that the letter was agreeable to the holy Scriptures.

The monks and priests and bishops, then said to the patriarchs:—"Three of your principal men have, agreeably to this letter, and to the Bible, married wives; and are now overturning the whole system of our church. If they are doing right, we will all go and do likewise; but, if they are not doing right, we insist upon your putting an immediate

stop to their proceedings, and bringing them to justice."

Here they were all in a perfect dilemma, and the council was divided. At last, the principal Armenians said to their ecclesiastics:—"This business does not belong to us; it belongs to you. We know very well that you are all bad men; that, with all your professions of purity, you are the most impure among the defiled; that you have in your cloisters both women and children; and that you annually pay much money, which all comes from our pockets, for this abominable purpose. But this is not *our* business, it is *yours*; and we leave it with you to act as you please."

After much disputation and recrimination, the following resolutions were finally agreed upon.

1. That all the former deacons, and priests and bishops, in the convent at Jerusalem, be required to leave the convent immediately, and that the patriarch put in their place a few persons, whom he may choose; provided they be persons once married, but now widowers.

2. That, from this day, until *twenty five years* have expired, no individual be allowed to become a monk, or to be ordained a priest.

3. That boys and women be not permitted to go hereafter on a pilgrimage to Jerusalem; and that if men go, they be not allowed to remain more than four days in Jerusalem, and that they never be again permitted to witness the pretended miracle of the holy fire.

To this last resolution, the Greek patriarch made many objections, and earnestly besought that it might not pass;—"For," said they, "if we now let it be known, that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks."

But all the resolutions passed, and the patriarch of Constantinople sent letters, officially, through all his patriarchate, to put them in execution.

The first resolution was passed in consequence of the low state of the convent, the

decline of which is attributed, in a great measure, to the influence of the Armenians, who are with me.

The second resolution was in consequence of the universal complaint of the ignorance, profligacy, and numbers of the clergy. The high probability at present is, that not another Armenian will ever take the *monastic vow*.

To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comments. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution.

Importance of an Armenian Press.

Now for an Armenian press. I most ardently wish to pour fifty thousand Tracts upon Armenia next year, and to bring all her numerous, enterprising, interesting population under the influence of heavenly truth. Is it too much to hope, that, before the expiration of the *twenty five years*, we shall be instrumental in raising up for her a holy priesthood, and of making, even her, a *peculiar people, zealous of good works*.

In the present unsettled state of the country, perhaps it would be imprudent to set up the press at Beyroot, and perhaps Smyrna and Constantinople would be no better. But it can go into immediate operation at Malta, and I can send either my archbishop, or my priest, (both of whom, I hope, have become truly regenerated, though the change is more marked in the latter,) to correct the proof sheets under the general direction of Mr. Temple, or Mr. Smith.

Confirmation of the foregoing Intelligence.

OCT. 5.—Most of the above information respecting the Armenians, has been since confirmed.

In the midst of fears and hopes, of lowering and brightening prospects, I close this communication, and recommend this mission to your special prayers.

WM. GOODELL.

Ordinations and Installations.

At Washington City, Mr. ROLLIN H. NEAL, as Pastor of the Second Baptist Chh. in that City. Sermon by Rev. Samuel Cornelius, of Alexandria.

March 2.—Rev. JAMES ALEXANDER was ordained by the Hanover Presbytery, and installed as Pastor of the Church at Charlotte Court House, Va. Sermon by Rev. B. H. Rice.

March 14.—Rev. I. P. LABAGH was ordained at Waterford, N. Y. by the classis of

Washington. Sermon by the Rev. Mr. Duryee.

March 15.—Rev. ISAAC CUMMINGS was ordained as Pastor of the Congregational Church in Dover, Vt. Sermon by Rev. C. Bates, of Newfane.

March 23.—Mr. ALONZO HILL was ordained as Colleague Pastor with Rev. Dr. Bancroft, of the Second Congregational Society in Worcester. Sermon by Rev. Mr. Brazer.

THE CHRISTIAN MAGAZINE.

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JUNE, 1827.

No. 6.

For the Christian Magazine.

EXPOSITION OF 2 PETER, III. 14—16.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

THE persons here addressed are, undoubtedly, strangers, scattered throughout several provinces, "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." The things, for which they are represented as looking, are evidently the glorious things, which God has promised those who love him; that incorruptible and undefiled inheritance, reserved for them in heaven.

Their election unto holiness, and the promises of God predicated thereon, are here urged as the foundation of an argument, not, that they should continue in sin, but, that they should be actively holy: "*Wherefore—be dil-*

igent, that ye may be found of him in peace, without spot and blameless: and account that the long-suffering of our Lord is salvation." Ransomed rebels, elected unto holiness and salvation, by the sovereign grace of God, are under the greatest obligations to live devoted to his service. Without active holiness, even they cannot be admitted to heaven; for it is only through faith and patience, that they will inherit the promises. Surely, therefore, the long-suffering of God is their salvation. It bore with them, in all their sins, until they were led to true repentance, pardoned through the blood of the Son, sanctified by the Holy Spirit, and, in the plenitude of mercy and goodness, admitted to the joys of the blessed.

The apostle Paul, as the passage asserts, taught the same things. The doctrine of election unto holiness and the consequent duty of the elect to be holy, forms a prominent part of all his writings. He addressed an epistle to the churches of, at least, one of these provinces, in which the doctrine of justification by faith, a doctrine closely linked with that of election unto holiness, seems to be the grand point of discussion. Yet, having just enunciated his chief proposition, he adds, Gal. ii. 17, 18, "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ

the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor." This is as much as to say, 'should I continue to sin, through presumption that I am justified by Christ, and elected unto holiness, I should thereby prove that I am not justified, and destroy all evidence that I am of the number of the elect; for Christ is not the minister of sin.'

But in what sense are some things in these epistles so hard to be understood, that the unlearned and unstable wrest them as they do also the other scriptures, to their own destruction? Some have supposed, that they contain things too abstruse for common understandings; and mysteries, which belong only to God. But they make a part of the things which are revealed, and therefore God says, that they belong unto us and unto our children. They are therefore a plain rule of duty, and apparently no part of them could be more plain, than those parts of the epistles of Paul, in which he speaks of these things. His arguments are always clear, and conclusive; and it seems as if one must be at some pains to misunderstand them. What then is the meaning of the phrase under consideration? The word here rendered, "hard to be understood," does not, in the Greek language, signify difficult to be perceived, but hard to be received by the heart: and the word rendered unlearned, undeniably means *undisciplined*, as an entirely different word is, I believe invariably, used, where it refers to human education. In this view the passage is perfectly clear. There are many things, in the epistles of Paul and Peter, and in the other scriptures, which are very unpleasant to the minds

of the *undisciplined*. But among them all, there is not one more so, than that of election unto holiness, together with the consequent duty of perfect devotedness to God, and the unavoidable inference, that "without holiness, no man shall see the Lord." Unholy men therefore say now, as did others formerly, on another occasion, "This is a hard saying, who can hear it." They are hard to them in the same sense; that is, not because they lack faculties to perceive their meaning, but, because they are unpleasant to their unholy hearts.

Hence the unstable, among them, wrest the scriptures, and these things in particular. The stable, among even the undisciplined, will not wrest them; for they know that the word and purposes of God will stand, and, that wresting this word could be of no avail. But the unstable often wrest the inspired writings in various ways.

They often endeavour to make them advance things, which they do not really contain. They prejudge, concerning what the bible ought to say, and then wrest passages from their proper meaning, that they may appear to inculcate it. Instead of forming a system from the bible, they endeavour to conform the bible to their system. Instead of using their reasoning faculties, in discovering the evidences, that the bible is the word of God, and in ascertaining what doctrines it contains, they give the name of reason to the suggestions of their carnal minds, prompting them to wrest these scriptures, so as to make them conform to their systems, and, thereby, become agreeable to their hearts.

They also often wrest them, by endeavouring to explain away

their meaning. As the bible, especially the epistles of Paul, contain many things very unpleasant to their minds, they therefore vainly attempt to explain them away. Arminians have endeavoured to explain away the doctrine of election, by what the scriptures say of the necessity of good works; Antinomians, the necessity of holiness, by what they say of God's absolute decree of election; and Universalists, the vindictive justice of the Lord, by what they say of his boundless mercy and goodness. Thus have various sects explained away every doctrine of the word of God.

Many also wrest the scriptures by representing, that they contain contradictions. They often try to confute doctrines and absolve themselves from duties, inculcated in one part of God's word, by quoting others which they say contradict them. This is wresting God's word, and impeaching his veracity. It says that he contradicts himself. "He that reproveth God let him answer it."

They also wrest them, when they use them for mere argument. They were given us, for our directory. They contain eternal truths, truths by which we ought to live, by which we shall be judged, and the effects of which we must experience forever. To use these scriptures for mere unhallowed speculation, is, therefore, wresting them from their proper use, and must be productive of awful consequences. Hence,

They also wrest them, when they quote them irreverently. They are God's message. They are full of moment. They denounce eternal death on the sinner, offer free grace and pardon

to the penitent, and unfold judgment and eternity to view. To make these words of the eternal Jehovah, a theme upon which to display wit, or vent ridicule, or make vain and indecent allusions, is wresting and profaning the most hallowed oracles of God. It is most daring and impious mockery against Jehovah himself.

We may therefore see how wresting these things proves the destruction of those who are engaged in the practice. They thereby commit an awful sin, and desire to embrace fatal errors. When they have thus wearied out the patience of God, he sends them strong delusions, that they may believe a lie, and often gives them over to their own hearts lusts. They then cast off all regard for the bible and its institutions, or else settle down on false and delusive hopes of heaven. Thus they become ripe for awful, aggravated, and sudden destruction.

C.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XVII.

In this manner the pilgrims went on, till they had got out of the Valley of the Shadow of Death, and came to that part of the road where Christian had seen the blood and bones of pilgrims, who were formerly slain by the giants Pope and Pagan, who dwelt in a cave hard by. And as they approached the mouth of the cave, a genteel looking man came out to meet them, whose name was *Free-thinking*; and bowing to them, accosted them as follows:

Fr-th. Your servant, gentlemen. I perceive by your habit,

that you are pilgrims. I am a friend to you, being equally a friend to all men. This cave was formerly occupied by the common enemies of the human race, by whom many were put to death, and many more held in the cruel bondage of tyranny and superstition. I have prevailed against these enemies of mankind, and have put an end to their cruelties. Pope is not, indeed, entirely dead; but I have bound him in chains, and keep him close prisoner in his own cave. Please to walk in, and gratify your eyes with the sight of your old enemy, and learn how much you are indebted to me for delivering you from his power.

Thoughtful. We acknowledge ourselves greatly indebted to the good providence of our Lord and King, for delivering us from the fear of persecution unto death, for walking in his ways. Whatever instruments he has been pleased to make use of, to accomplish that object, our obligations to him are the same. And whenever he disposes any of our fellow creatures to show kindness to us, we are willing to acknowledge our obligations to them also. Will you please to tell us your name, that we may know who it is that claims our gratitude at this time?

Fr.th. My name is Freethinking. I have long been engaged in endeavoring to deliver mankind from the bondage of superstition, in all its forms. I have completely overcome this old enemy of religious freedom, and would gladly do you a further kindness; for I perceive you have still some superstitious notions. But, come in with me to my residence, that I may show you what I have done, and am

still doing for the benefit of mankind; and may introduce you to some of my chosen friends. I have a goodly company of them now with me, who are all equally desirous with myself, of promoting religious freedom. Here is Voltaire, and Volney, and Hume, and Gibbon, and Paine, and Godwin, all champions in the cause; with many others, who have distinguished themselves by their endeavors to deliver men from the tyranny of priestcraft and superstition, and secure to them the right of private judgment in matters of religion. We have strong claims upon the gratitude of mankind; and we expect our claims to be acknowledged.

Th. I have heard of you and your friends, and am not disposed to admit your high claims upon the gratitude of mankind. You have not only endeavored to destroy the tyranny of priestcraft and superstition; but, under that pretence, you have endeavored to destroy all religion, and rob mankind of their best support in adversity, and their only hope in death. You are as really enemies to the prince Immanuel, and his kingdom, as to the giant Pope, and his authority; and would destroy both together, if you could. And as to your boasted achievements in destroying the power of the latter, and binding him in chains, for which you claim our acknowledgments, they do not amount to much. Wickliffe, and Luther, and Calvin, and Knox, and their associates, had already done much more towards it, before you began your efforts, than you have done since. When the pilgrim Christian passed this way, the giant Pope was so infirm, as to be unable to do him any injury. And your only merit is that of seizing upon a poor, decrepit

old man, and loading him with chains, when he had already lost his power of resistance. If divine providence has made any use of you and your friends, to promote the cause of genuine religious liberty, you have not meant so, neither have your hearts thought so. So that, if our Lord and King deserves our praise for his good design in this, you and your associates deserve the abhorrence of mankind, for your bad designs in it.

Fr.-th. You talk like one under the influence of fanaticism. Do you really suppose there is any divine providence, which regulates human affairs?

Th. I do most firmly believe in a universal and particular providence, which directs all events in the wisest and best possible manner. I believe that our Lord and King "worketh all things after the counsel of his own will," so that "not a sparrow falleth to the ground without him," nor even a hair of our heads.

Fr.-th. Why should that great Being, who made the world, (if there is any such,) concern himself with the little, petty affairs of men, who, in comparison with him, are as nothing, and less than nothing, and vanity?

Th. Because he "hath made all things for himself;" and must have done it with some design: for no intelligent being acts without design. And that design he will undoubtedly accomplish.

Fr.-th. What possible design could he have in making this grain of sand, or what possible purpose can ever be answered by it?

Th. I know not what particular purpose he intended to answer by this grain of sand; but the creation of this small thing required an exertion of almighty

power, as really as the creation of the world. And it would be absurd to suppose almighty power was exerted, by a Being of infinite wisdom, without any design. And it would be an impeachment of his wisdom to suppose that design was not a good design, and worthy the exertion of almighty power to accomplish. I conclude, then, that when the Creator made that grain of sand, he intended to dispose of it in some way for his own glory. And that wise intention will be accomplished, or it will fail. Do you say it will fail? If it should fail, it must be because the Creator forgets it, or alters his mind, or has not power sufficient to accomplish it. But he will never forget any of his infinitely wise and benevolent purposes: he is not a being that forgets. Do you say he will alter his mind? If he should alter his mind, he must do it for some reason, or for no reason. He will not do it without any reason; for he is not capricious. What reason can he have? Not any new information which he had not when he formed the purpose; for he has always been infinite in knowledge: he never acquires any new information. It is certain, therefore, that he will never alter his mind. Does he want the power of accomplishing any of his infinitely wise purposes? No; he is infinite in power. He will, therefore, certainly accomplish the design he had in making that grain of sand. And he will keep his eye upon it, and cause it to be, in every instant of time, just where he always intended it should be; and he will do all that with it which he always intended to do. And so, of every thing he has created, whether great or small.

Fr.-th. May not all things take place according to the original design of the Creator, by the mere force of the laws of nature, without any particular providence? You know a clock will go, after it passes out of the hands of its maker, and even after its maker is dead. Why not so with this world?

Th. That is, why may not the Creator of this world be dead, and yet all things go on according to his original intention, by the mere force of the laws of nature? I might think so, indeed, if I thought the laws of nature could be any thing beside the established mode of the divine operation. To suppose they are any thing else, would be, indeed, to give up the doctrine of providence, and with it, a good part of the evidence that the Creator is now in existence; which I am not inclined to do.

Fr.-th. Why not give it up, then, if you have no proof of its existence?

Th. I have proof, which satisfies my mind, both of the present existence of the Creator, and of his universal and particular providence. Every event I see take place, is evidence to me of both.

Fr.-th. What evidence does it furnish? I see none. I refer every thing to Nature.

Th. Then you ascribe to Nature, the attributes and works of God. But Nature is not the name of any being; much less, of that great, and wise, and powerful, and good Being, who is the Creator, and Preserver, and Governor of the universe. His name is God. But I will answer your question. Nothing begins to exist without a cause, which produces it. Suppose a particular act of choice of any creature. It begins to exist, and must be

produced by some cause. What is the cause? Does the creature cause his own act of choice? How does he cause it? If he causes it, he causes it voluntarily or involuntarily. Does he cause it involuntarily? No: intelligent creatures never cause any thing involuntarily. Involuntary motions are not properly their *acts*. If that creature causes his own act of choice, he causes it voluntarily; that is, by choosing its existence. But if he causes it by choosing its existence, that makes two acts of choice, by one of which he causes the other. What, then, caused the first? Did he cause that, by another before the first? To suppose that a creature causes his own acts of choice, drives us into the absurdity of supposing him to perform one act before his first act. And if we suppose any other creature to cause them, we shall be driven into the same absurdity. But they are caused by some being; and there are no beings but creatures and their Creator. It is the Creator, then, who causes all the actions of all intelligent creatures. And in the same manner it may be proved that he causes all events in the natural world; which proves his universal providence; and, of course, his present existence also.

Fr.-th. Why may we not say, a man causes his own act of choice, without supposing him to *do* any thing to cause it?

Th. That which *does* nothing to produce an effect, does not produce that effect. It would be a perversion of language, to call that a *cause* of an effect, which does nothing to produce it. But, come, brother, we are losing time to talk with this man. He is an enemy to our Lord, and

would beguile us of all that consolation which we derive from the consideration of living under the infinitely wise government. Let us be going.

So they left the man, and went on their way, conversing together as follows:

Ardent. Why did you not prove the doctrine of providence to this man, by citing passages from the King's book? That kind of proof would be more satisfactory to me. I do not so well understand metaphysics; and you know there is a great prejudice against all metaphysical reasoning in matters of religion.

Th. This man would only make a mock of proof from the King's book; for he denies the authority of that book, and seems even to question the existence of the King himself. He professes to follow reason; and, therefore, the best way to silence him, is to show that reason is as much against him as the King's book itself. When men bring metaphysical objections against the truths contained in that book, and do not feel the force of those proofs which that book furnishes, it becomes necessary to abandon the contest, and suffer them to triumph; or else, to meet them on their own ground, and vanquish them with their own weapons. The most plausible objections which the enemies of truth bring forward against the doctrines contained in the King's book, are of a metaphysical nature; and if we decline meeting these objections with a metaphysical answer, they will be likely to think them unanswerable. But when we show them that their objections can be answered in their own way, as well as by the King's book, and that those truths can be demonstrated

by reason, as well as supported by divine authority; they have usually no resort left, but to turn about, and raise an outcry against metaphysics. It was the remark of one who understood something of human nature, that "no man is greatly against metaphysics, till he finds that metaphysics are against him." And, indeed, what are we made rational creatures for, if we are never to use our reason? The great error respecting the use of reason, consists in setting up the authority of reason above that of the King's book, and making our metaphysics give laws to revelation; as all those do, who reject the plain, obvious dictates of the King's book, because they cannot reconcile them to their own views of what is proper. We are to use our reason in ascertaining what is the plain, obvious import of the language contained in that book, and in discovering how that is confirmed by the essential perfections of the Creator, as discovered by his works; and not in attempting to dictate what that book ought, and what it ought not to teach, as many do. And having ascertained what it does teach, we are to submit implicitly to its authority, whether we can remove all difficulties by our reason or not.

By this time they had arrived at the ascent cast up in the way, where Christian saw Faithful before him; and from this they discovered their old fellow travellers, Feel-well, Love-self, and No-law, but a little before them, with whom they soon came up. And having inquired after each other's welfare, they asked also how each party had got along through the Valley of the Shadow of Death; and when Thoughtful and Ardent had told how they

had fared, the others replied as follows:

Feel-well. We got through the valley without any trouble at all. And I cannot but wonder that others should think it such a frightful place.

Love-self. I was all the way looking out for the terrible things which others have described; but this was all the trouble I had, for I saw none of them.

No-law. I had no such trouble; for my faith never fails me in any circumstances.

Feel-well. Aye; there is nothing like strong faith to overcome every impediment.

Th. But it appears that you had none to overcome; and so had no opportunity to try your faith.

Ard. Our Lord and King sometimes restrains the fiends of the pit, and sometimes lets them loose, as he sees best: so that the passage through this valley is very different to different persons.

Love-self. Yes; and I take it to be an indication of his peculiar affection for us, that he restrained them while we were passing through.

Feel-well. I take it as an evidence that we have more religion than others. The fiends of the pit knew they could make no impression upon us, and so kept their distance.

Th. I should think it unsafe to draw any such conclusion. For if the fiends of the pit knew any to be self deceived, they would like to help keep up the deception; and so, would give them no trouble.

Ard. Where did you lodge last night?

Feel-well. At the house of Mr. *Anything.* He is a very agreeable man, and a great lover of pilgrims. His conversation was

very edifying to me, and all his words went to my heart.

Love-self. It was very edifying to me too. He agreed with me in every thing.

No-law. He agreed with me too, when I talked with him alone.

Ard. We saw him a few minutes this morning; and he professed to agree with us. I conclude that is his practice. He tries to please all, by appearing to fall in with their opinions.

Th. Yes; he agreed with each of you, separately, and talked in favor of the opinions of him he was talking with. And so he always does. He is constant in nothing but in his supreme attachment to himself.

Feel-well. You are too uncharitable, brother. I have seen it in you, every time we have met. You seem to think every body is wrong, but such as agree with you in every thing. You condemn selfishness in others; but what can be more selfish, than to wish to bring every one to *your* standard?

Th. If my attachment to my principles is merely because they are *mine*, I confess it is selfish and wrong. And if my wish to have others think as I do, is merely to strengthen my party, it ought to be condemned and abhorred. But, is it not possible that real *charity* for others may make me wish them to embrace my principles?

Feel-well. I am willing to think charitably of you; and so I am willing to admit that your motives may be good. But really, it does not appear much like charity, to be so forward to condemn others.

Th. *Charity* is good will. If I wish well to another, and see him in a mistake about himself, of great importance, and one that endangers his soul, I shall wish

to have him undeceived, and set right. I do believe that all selfish religion is false religion; and if a man trusts in it, and has no better, I believe he is in a fundamental and fatal error. Now, if I see one trusting in such an error, and venturing his soul upon it, as I fear many do, I think *charity*, that is, good will, would require me to try to undeceive him, and bring him to renounce his error and embrace the truth, that he may be saved. On the contrary, it would show a want of charity in me towards my neighbour, if I should let him go on in a fatal error; and, instead of trying to undeceive him, should encourage him in it, by treating him as if I supposed he was safe enough already.

Feel-well. You have a strange notion of charity. I always thought it to be a good opinion of others; or a disposition to think well of them, and to treat them as Christians, if they professed to be so. Where did you get your strange notion of it?

Th. From the King's book. The word which is translated *charity*, is the same that is translated *love*; and that makes me think they are both one.

Feel-well. Oh yes; they are both one. Love is the substance of all religion. And it is my love to my neighbour that prompts me to think well of him, and to be willing he should have his own way in religious matters, as well as I mine.

Th. Indeed! Do you think, then, that all religions are equally right, and equally safe?

Feel-well. No; I think my own is the best and safest.

Th. Then you are inconsistent with yourself. If you love your neighbour, you must wish to see him taking the best way to se-

cure his eternal interests. And just as much as you think one way is safer than another, and really wish him well, you must wish to see him taking that way. And if you think your way is the best and safest, and wish your neighbour well, you must wish him to take your way. I think disinterested religion is the only religion that will bear the trial of the great day; and therefore, *charity*, or love to my neighbour, makes me wish him to renounce every other and embrace that.

Feel-well. I have none of that disinterested religion, and I wish for none of it. My religion makes me happy; and by that I know it is right.

Th. How do you know your religion is right, from its making you happy?

Feel-well. The Black Tyrant cannot give me any happiness, for he has none himself. Men cannot give me any, for they have none to spare. The Celestial King only can give it to me; and he has done it; and I know I am right, because I feel happy. Glory to the King!

Th. If your own safety is your great object, and your happiness all arises from a belief that you are safe, I see not why the great deceiver or his earthly children could not make you happy, by telling you that you are safe, provided you believe them, even though it should be a lie that you believe; as I fear it is.

Feel-well. How is it, that I can think favorably of you, and embrace you as a brother pilgrim, while you cannot think so favorably of me?

Th. If you are right, I am safe; because I have some of your kind of religion as well as you. I have some selfish affections on religious subjects, and

some animal feelings, as well as you; and I have some happy feelings too. But if my principles are right, you are not safe. For if disinterested religion is necessary, and you have none of it, you are lost. It is consistent, therefore, for you to think favorably of me; while it is not consistent for me to think favorably of you, if your religion is what you say it is. You approve of that in me, which I condemn, both in myself and you. And that which I approve, and which I believe will alone stand the test of the great day, you entirely disavow and condemn. Your selfishness leads you to have some fellowship for me, but charity itself forbids that I should have any fellowship for you, or for any kind of selfish religion wherever it may be found.

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For the Christian Magazine.

HOW OUGHT GOD TO BE WORSHIPPED?

THOUGH the answer to this question is perfectly obvious and easy to some, yet, in the view of others, it is attended with difficulties. I shall attempt, in this paper, to establish the following positions. 1. That God should be worshipped *only* as existing in three Persons. 2. That the worship so rendered is not in *any* degree subordinate to either, but equal to each. 3. That we may address either Person in our prayers, separately, or bringing only one into view, for *any* favors we need. 4. That this is consistent with God's being worshipped *only* as existing in three Persons.

1. God should be worshipped *only* as existing in three Persons; the Father, Son, and Holy Spirit. This appears *first*, from the fact

that this is the only mode in which he has informed us that he exists. He has, indeed, declared that he is but one God; yet he has also and at the same time, revealed himself as existing in three Persons. Those, therefore, who would worship him, must worship him as thus existing, or they cannot worship God. For if these Persons are inseparably connected in a mysterious union, they are essential to the existence of God, and it would hence be impossible to worship him truly as existing in any other way.

But *secondly*, the same truth is confirmed by several passages of Scripture. Eph. 2: 18, "For through him we both have access by one Spirit unto the Father." Here the Apostle seems to speak of this as *the* way and only way that we are to approach God. A similar sentiment is expressed in John 14: 6, "No man cometh unto the Father *but* by me." In Mat. 28: 19, the ordinance of baptism is required to be administered in the name of God, existing in three Persons; why ought not, therefore, every form of worship and devotion to be in the same manner? There are a multitude of other passages which need not be cited, where we are required to pray to the Father, and render to him thanks, in the name of and by Jesus Christ, and where Christ is represented as the Mediator and intercessor between God and man—all implying that this is *the* way we are to worship him, and that if it is important that we should regard Christ as our Mediator in *one* form of worship, it is equally important in *every* form. The same may be said of the Holy Spirit, viz. that if it is important

we should remember him as our sanctifier and assistant in *one* act of worship, as many passages teach, it is equally important we should do the same in *every* act. The conclusion, then, is, that God should be worshipped *only* as existing in three Persons.

2. The worship so rendered, is *not in any degree subordinate*, to either Person but equal to each. Some have thought that though we ought to worship God as existing in three Persons; yet our worship should not be *equal* to each Person,—but should *terminate* on the *Father*. That as Christ is only our Mediator, and the Holy Spirit our Assistant, it evidently follows that the worship paid to them, must be subordinate in some degree, at least, to that rendered to the Father. And, moreover, as the Father is greater and sustains a higher office than the Son and Spirit, and as the Son is subject to the Father, and receives all power and authority from him, and can do nothing of himself, without the Father—and as the Son and Spirit proceed from the Father, and are his gift, certainly, if religious worship should be rendered to them *at all*, it must be *far inferior* to that paid to the Father.

Now, however plausible this train of reasoning may at first seem, there are several considerations to show that the conclusion, by no means, follows from the premises.

First. Many passages of Scripture either directly require or plainly imply that our worship to the Persons in the Godhead should, in no case, and in *no degree*, be subordinate to either, but equal to each. In Mat. 28: 19, we are required to render equal honor to the Persons in the

Godhead, in the ordinance of baptism,—and if in this, why not in every other? I know many say that the Father is mentioned *first*, in this case, and *therefore*, the honor rendered to him, must be superior to the others. But according to this mode of reasoning, directly the *reverse* may be proved from other passages. In 2 Cor. 13: 14, and 2 Thes. 2: 16, the *Son* is mentioned first. In 1 Pet. 1: 2, where each of the Persons are mentioned, the *Spirit* is *second*, and *before* the *Son*. And in Rom. 15: 30, he is also mentioned second, and *before* the *Father*. The conclusion, then, from these instances, is, not that subordinate worship should be rendered to either, but *equal* to all. The very fact that they are mentioned thus promiscuously by the sacred writers in their devotions, shows that such was their opinion and practice. If they intended to teach that one Person should be regarded as superior to the other, it is difficult to conceive to which they referred.

But there are other classes of texts, which prove the same thing. In one place we are told that whatsoever we ask in the name of the Son, the *Father* will do it, and in another that the *Son* will do it, [John 15: 16, comp. 14: 14.] In one verse we are required to honor the Father, yet in the same we are required to render *equal* honor to the Son, [John 5: 23.] One passage in the Bible says that the Father has a right to work on the Sabbath, being Lord of it; another declares that the *Son* has an equal and the same right, being also Lord of the same, [John 5: 17, comp. Mark 2: 28.] Though the Father is said in one place to forgive sins, yet in another the

Son claims that prerogative as his own, [Mat. 6: 12, 14, 15, comp. Mark 2: 7—12. True, the incredulous Jews thought strange of it, and accused him of blasphemy. Yet he condescended to convince them of the fact, by working a miracle in his own name and authority. In some places it is said that the Father is able to keep his children, that none can pluck them from his hand, [John 10: 29,] that he will raise them from the dead, [John 5: 21,] and give them eternal life, [Luke 12: 32, Mat. 20: 23,] that he raised the Son, [Gal. 1: 1, Eph. 1: 20, 1 Cor. 6: 14,] that he is in the Son, [John 14: 11,] and knoweth him, &c. [Mat. 11: 27, John 10: 15.] Yet in others we are told, that the Son also hath power in *himself*, to preserve his children, to raise himself and them from the dead, and to give them eternal life, [John 10: 18, 28, John 2: 19, and 6: 40.] And that he is in the Father, and knows him, in the *same sense*, as the Father is in him, and knows him, [Mat. 11: 27, John 19: 15, and 14: 11.] Now if such language and such representations do not express an equality in the Persons, and, consequently, demand equal worship and adoration from us to them, it is difficult to conceive what language or representations could express it. There are indeed many seeming paradoxes in the passages cited; but the Saviour explains them in John 10: 30, 14: 9, 10, 11, and in a multitude of other places, by saying that they are *one*, not merely in *interest* and *design*, for this may be said of Christians, but in *nature* and *essence*.

I might now proceed to cite various examples of worship, from the Bible, in which saints

on earth and in heaven, use the *same language* in worshipping the Son, as in worshipping the Father, without the least intimation of its being used in an inferior sense in either case, so that if subordinate worship is designed to be rendered to one of the Persons—it is impossible to tell which it is.

Secondly. The fact that there can be no *degrees* in religious worship, proves that neither Person should be worshipped subordonately to the other. For if we suppose that subordinate worship is to be rendered in any instance to either, or that our worship should *terminate* on the one and not on the others, we suppose there may be *degrees* in religious worship, which is contrary to the whole tenor of the Bible. If, therefore, it is acknowledged that religious worship should be rendered to the Son and Holy Spirit *at all*, (to deny which, would be to deny that religious worship is required in the Bible, to be paid to any being,) then it must be acknowledged to be equal with that of the Father.

Thirdly. But if it should be admitted that different degrees of religious worship might be rendered to different beings, yet who will say this can be the case in regard to the Father, Son, and Holy Ghost, who is one and the same Being inseparably connected? It should be remembered they are not *three different* Beings, but *one and the same*. Hence it is often said in the Bible, that when one is honored and glorified the other is also and equally.

Fourthly. Another reason against the subordinate worship of either Person is, that in practice it would be attended with the utmost difficulty and perplexity.

If the Son and Holy Spirit is to be worshipped in *any* degree, it is of the highest importance, that we should know *how much*—for if we render more or less to either than we ought, we shall be guilty. Now as we have no examples of subordinate worship, in the Bible, or precepts requiring it; and as, of course, we are not informed to what *extent* it should be rendered; to practice it, would not only be difficult, but presumptuous. Besides, fact shows that few could be united in such worship, for most of its advocates have disagreed among themselves.

I might proceed to adduce other proofs that the Son and Holy Spirit are always to be worshipped equally with the Father, from the fact that they have the same Divine perfections, that they share equally in the work of Redemption,—that the assistance of each, is always equally necessary to enable us to worship aright, and that for these reasons the fact that one is prior in *office* to the other, is no objection to equal worship. Also from the fact that God will not give his glory to another, or share it with any other than an equal. [Is. 42: 8, and 48: 11, Mat. 4: 10, comp. Rev. 5: 13.] But I proceed to show,

3. That we may address *either person distinctly*, in our prayers for *any* favor that we need. Many in theory, and still more in practice, make it manifest as their belief, that no favors are to be asked of the Son or Holy Spirit *personally*, but that all should be asked of the *Father*, in the name of the Son, and by the assistance of the Spirit: others believe they may be addressed personally, but only to a certain *limited extent*, viz. that of the Holy Spirit,

it no favors are to be sought but renewingⁿ and sanctifying grace,—of the Son none but forgiveness,—and all other favors, of course, of the Father. Now whether these sentiments are correct and coincide with the word of God, and the example of primitive Christians, the following will determine.

In regard to the propriety of addressing the *Father* personally, for any favor, without naming the other Persons, as few are inclined to doubt, I will only adduce the example and precept of the Saviour. He as a man thus addressed him, and when teaching others how to pray, directed them to do the same, [see Luke 11: 1—4.] My chief object is to show the propriety of personally applying to *Christ* for any favor, without bringing the other Persons into view, as those who admit this, readily yield their assent that the same is true of the others. In Heb. 1: 6, the angels are required to worship him; and in Phil. 2: 10, 11, every knee in heaven and earth, is required to bow at his name, not in connexion with the Father and Spirit, but *Jesus only*, is mentioned. Is it then unsafe, and a matter of trembling and hesitancy for us to bow at the feet of Jesus alone, and render him the supreme homage of our hearts? One would rather think from these passages, it was the *reverse*—unsafe *not* to do it.

Again. *Supreme love to Christ, and obedience to his commands*, he has said himself, is essential to piety. In one place he says “*why call ye me Lord, Lord, and do not the things which I say?*” And in another, “*If ye love me, keep my commandments.*” In Luke, 14: 26, our love to father, mother, brothers, sisters, houses,

and lands, yea, and our own life also, is required to be as *hatred*, when compared to the love we should exercise for him. May we not then go to him personally in prayer to enable us thus to love and obey him?

Christ is every where, in the New Testament, represented as the object of *faith*. May we not then, with the Apostles, [Luke 17: 5,] go to him personally to "increase our faith?"

He is represented as the object of *trust* and *confidence*. In Ps. 2: 12, that man is called blessed, who puts his trust in him. And in Mat. 12: 21, it is said the Gentiles shall trust in him. Shall we then hesitate to go to him, and unbosom to him our cares and wants?

With the example of the Apostles before us in Acts 1: 24, shall we doubt the propriety of seeking of him *divine guidance and direction* in every time of need?

May we not go to him in *sickness*, who once with a word healed all manner of diseases? [Mat. 4: 24.]

In the greatest *temporal distress, trouble and danger*, the disciples of Jesus once went to him, and obtained deliverance, [Mat. 8: 25, 26.] The winds and waves were silent at his voice. May we not do the same?

Once sinners went to him for relief in *spiritual distress*, and in Mat. 11: 28, Jesus requires all such to come to him, and he will give them peace and consolation. To whom else, then, shall we go at such times?

Jesus when on earth claimed to himself the power and prerogative of *forgiving sin*, [Mark 2: 7—12.] Has he since been divested of it, so that we may not now apply to him, for forgiveness?

Paul once prayed to Christ to be delivered from *temptation*, but he, not thinking it best, in that instance, to grant his request, promised him the aid of his own grace and strength to resist and overcome it, [2 Cor. 12: 7—10.] May we not then safely do the same? The same Apostle also thought it not improper to address *Christian Psalmody* to Christ, and to pronounce the *benediction* in his name *alone*, [Col. 3: 16, and Rom. 16: 24.] Is there, then, reasonable ground for us to hesitate to do the same? He, also, looked to Christ for strength to assist him in the work of the *ministry*; and believed his strength alone was sufficient to enable him to do all things, [Phil. 4: 13.] Where else then, shall those go for assistance who are engaged in the same employment?

Christ promised to meet Christians and bless them, wherever they should meet in his name for *prayer*, [Mat. 18: 20.] Shall Christians now hesitate, in such circles, to request him to fulfil that promise?

Finally. If the martyr Stephen, who, while filled with the Holy Ghost, and suffering the agonies of *death*, committed his departing spirit into the hands of his Saviour, and prayed him for admission into his heavenly kingdom, [Acts 7: 59, 60,] may not be accused of idolatry and rashness, then, we, when the period of our dissolution shall arrive, may safely follow his example.

If the instances now adduced, are not sufficient, not only to warrant, but require us to go to Jesus alone with the most unhesitating confidence, at all times and for every favor that we need, and to render him the supreme homage of our hearts,—then I

shall despair of ever having evidence sufficient to require this of me to *any* being.

It may now be expected that I shall proceed to prove that the Holy Spirit may at any time, be addressed for any favor we need; but having proved this true, in regard to the Father and Son, I deem it unnecessary; for all who acknowledge the latter, find no difficulty in admitting the former. I will, however, remark, that though there is no example of distinct and personal worship of the Holy Spirit in the Bible, or precept directly requiring it, yet the inspired writers seem to have considered it as a matter of course that we *should* so do, as they have attributed to him divine personality and perfections. I come now,

4. To show that this *distinct* and *personal* worship, is consistent with the first position, viz. that God should be worshipped *only* as existing in three Persons.—It should be remembered, in the first place, that the Bible can assert nothing inconsistent with itself. If then it asserts (as has been shown) that God can be worshipped only as existing in three Persons, and also gives us a multitude of examples for imitation, of distinct and personal worship, then we must believe it is consistent, though we may not see *how*.

But secondly, as the Persons in the Godhead are so united that they cannot be separated, it follows of course that one implies the whole, although all are not *mentioned*. As when we say the Father is omnipotent, and also the Son and Holy Spirit, when we mean that only one Being is omnipotent; or as when we speak of one of the Persons as omnipotent, when of course

we imply the whole. So also when we worship each of the Persons in the Godhead, distinctly, though we may not *conceive* of them in our minds, in any other way than as three perfectly distinct and separate beings, yet if we, in reality, *believe* them to constitute *but one* Being, and that our worshipping one, is in fact worshipping the three, then, our worship will be as acceptable to God, and we shall be as consistent, as though we actually could conceive of them as they really exist.

Though I have now discussed this subject as far as I proposed, I cannot persuade myself to dismiss it, without making a few practical remarks which it naturally suggests.

First. We ought not to make this a *speculative*, but purely a *practical* subject. The moment we attempt to speculate upon it, and to rely on the aid of philosophy in its investigation, we are, at once, lost in obscurity, doubt and perplexity. And no wonder. It lies beyond her reach.—It is high, she cannot attain it. None, but the Infinite Three One Himself, can comprehend it. And if he has told us he does so exist, what higher—what stronger evidence can we ask? Philosophy and unbelief, may, indeed, inquire *how can these things be?* but to whom, or what shall we listen, in opposition to the word of *Jehovah*? All things else may deceive, but his word alone remains true and unerring.

Second. We infer from what has been said, that *it may with propriety be left to our feelings and choice*, whether, in our devotions, we will *mention* all the Persons in the Godhead in connexion, or only one distinctly. If it has been shown, that God

can truly be worshipped only as existing in three Persons, and also that we may consistently with this, address either distinctly, or without mentioning the others, then the inference just mentioned, follows of course. God will be equally honored in either case, provided we really *believe* in his existence in three Persons. We may address the Father, in the name of the Son and by the assistance of the Spirit, i. e. mention them in this manner, *always*, if we please, provided we do not attach, in our minds, *any subordination* to either person. Or we may address either, in our devotions, separately, or *mention* only one, and promiscuously, as our feelings may prompt, though if we follow the example of the Apostles and primitive Christians, as exhibited in the New Testament,—and if we have a right view of ourselves as sinners,—we shall feel constrained to be oftenest at the feet of *Jesus*, as doubtless the experience of Christians, at the present day will testify, when they have had such a view of themselves. This is usually the case with the young convert, the first breathings of his pious soul, are, as it were by *instinct*, directed in prayer to Jesus.

Third. If what has been said is true, there is no danger of worshipping either Person *too much*, or one more than another. Some trembling Christians have had difficulty in their minds in regard to this, fearing lest they should worship one more than another. But as we have seen, there is no real ground for such difficulties. They arise altogether from the want of clear and correct views of the subject.

Fourth. Those who are *unwilling to render any other than*

subordinate worship to the Son and Holy Spirit, or who cannot separately address them in their prayers, without doubt and hesitation, greatly dishonor and displease God,—especially is this true in regard to those who profess, in the strongest terms, to believe in their equality with the Father. That there are cases of this kind, facts render it impossible to question, and in proof that they are dishonorable and displeasing to God, nothing need be said.

Finally. Divest the Saviour of his divinity, and tell the sinner he is at best but some superior *angelic* being, and consequently that the supreme worship of him is *idolatry*, and you deprive him of the only refuge to which he can flee, and his only hope of happiness and of heaven. You cut the last cord that suspends him over everlasting burnings,—and tear away the last prop, that sustains his sinking soul.

DEICULTUS.

RELIGIOUS CONTROVERSY.

“I am sensible of the prejudice of many against controversy on religious subjects. But is it possible, in all cases, to avoid it? What is controversy, properly managed, but rational or argumentative discussion of the subjects of religion?—Heat and personal invective, in such disquisitions, are both impertinent and hurtful. But a cool discussion of the doctrines of religion, on the ground of reason and revelation, is undoubtedly, one of the best means of investigating truth, of diffusing the knowledge of it, and of obtaining and giving satisfaction with regard to the difficulties which attend many moral and religious subjects.—To point out the inconsistency and absur-

dity of an erroneous system, and even to set them in the most glaring light, is not at all inconsistent with this mode of discussion."—*Edwards.*

From the London Evangelical Magazine.

THE TWINS.

A FEW years since a man and his wife arrived in the town of M——, as permanent residents. They were young, lately married, and their prospects for futurity were bright and cheering. They purchased a farm in M——, which was then a new country, —and had happily spent two or three years in this situation, when, by a mysterious providence, the young man was called from this world. With his surviving widow, he left two lovely twin infants to deplore a loss which time could not retrieve. The widow sought comfort in vain from the limited circle of her acquaintance. There was no minister of the gospel in that region to direct her to the great source of comfort, nor was there a pious friend who could direct her trembling footsteps to the cross of Jesus. But she went to her Bible, and by the assistance of the Spirit of heaven found that consolation, which a selfish world can neither bestow nor taste. She mourned indeed a husband, who was no more; but she was cheered by the hope that God would protect her and hers. She wept over her innocent babes, and resolved that while she lived, they should never need a mother's care. As they grew up, she endeavoured to teach them the first principles of religion, but they received only her instructions. One week after another rolled away—one Sabbath

after another dawned upon the wilderness, but they brought none of their privileges. The wilderness had never echoed with the sound of the church-going bell. The solitary places had never been gladdened by the sound of the footsteps of him who proclaims "glad tidings of great joy." The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand and leading them up to the courts of God. In the days of her childhood she had possessed great advantages, and she mourned that her babes could only receive instruction from her lips. Alas! no missionary came to instruct—to cheer—and to gladden the bosom of her, who, for years, had never heard the whispers of love from the servants of her Saviour. When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened on their tender parent, and she was soon encircled in the cold hands of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to Him who is a "father to the fatherless." A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. "It is hard," said she to a neighbour who was present, "it is hard for a mother to leave two such helpless babes without friends, and without any one to protect them; but I leave them in the hands of God, and I do believe he will protect them, and my last prayer shall be for my poor destitute orphans." After the death of their mother, they

were received into the house of a neighbour. In less than a year, one of them was stretched beside his mother beneath the sods. About this time a pious lady arrived in the place. She too was an orphan, but was not comfortless. It was her first inquiry how she could do good to the poor villagers around her. During a solitary walk one afternoon, she met the other little boy straggling about the road. He was a beautiful, flaxen headed boy, though exceedingly ragged. The young lady was struck with his appearance, and entered into conversation with him. "What is your name, my little boy?" said she gently.—"James." "Where do you live?" "With widow——, just in the edge of the wood, in that little log house, can't you see it?" "I see it; but is widow—— your mother?" "No. I had a mother and she loved me. She used to take care of me and my brother John. She gave us clothes, and taught us our prayers and catechism.—Oh! she was a good mother." "But where is your mother?" said the lady soothingly. "Oh! madam, she is dead, do you see the grave yard yonder?" "Yes"—"and the great maple tree which stands in the corner of it?" "Yes, I see it." "Well, my poor mother was buried under that tree, and my brother John lies there too. They were both buried up in the ground, though mother's grave was the deepest. I shall never see them again, never, never, as long as I live. Will you go with me and see the graves?" continued he, looking at the lady with earnestness and simplicity. The short account which the little boy gave of himself, awakened the best feelings of the young lady, and she had been

devising some plan to do him good. For the present she declined visiting the grave, but continued to converse with him and gain his confidence. She found him very ignorant, having never been to school; and the instructions of a pious mother, having never been repeated or enforced by example, were nearly forgotten. A Sabbath school had never been established in the place, and whether it was practicable to establish one was doubtful—but she was determined to make the experiment. Accordingly she visited every little cottage in the village, and urged that the children might, the next Lord's day be assembled, and a school formed. A proposal of this kind was new and unpopular. For the first three sabbaths the young lady had no scholars but her little James. But she knew that however faint may be our prospects of doing good at the commencement, we should not be discouraged. The first blow we strike may produce but little effect. The lady was sorry she had so few scholars, but she bent all her efforts to the instruction of the little boy. But in a few weeks, the prejudices of the people began to wear away, and before the summer closed, this school embraced every child whose age would allow it to attend. It was the second summer after the establishment of this school, and after little James had been well acquainted with his Testament and his catechism, that his health began to fail. The good young lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him with her conversation. One pleasant afternoon she led him out by the hand,

and at his request visited the spot where lay his mother and little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowrets. It was in the cool of a serene summer's day, as they sat by the graves in silence. Neither of them able to speak. The lady gazed at the pale countenance of the lovely boy, upon whose system a lingering disease was preying; while he looked at her with an eye that seemed to say, "I have not long to enjoy your society." Without saying a word he cut a small stick, and measured the exact length of his little brother's grave, and again seated himself by the lady. She appeared sad, while he calmly addressed her. "You see, my dear Miss S——, that this little grave is shorter than mine will be."—She pressed his little white hand within her own, and he continued,—“you know not how much I love you—how much I am obliged to you. Before you taught me, I knew nothing of death—nothing about heaven, or God, or angels. I was a very wicked boy till you met me. I love you much, very much, but I would say something else.” “And what would you say,” inquired the lady, trying to compose her feelings. “Do you think I shall ever get well?” “Indeed I hope you will—but why ask that question?” “Because I feel I shall not live long—I believe I shall soon die—I shall then be laid beside my poor mother—she will then have her two twins, one on each side of her—But do not cry, Miss S——, I am not afraid to die. You told me, and the Testament tells me, that Christ will suffer little children to come unto him, and though I know I am a very sinful little boy, yet I think I shall

be happy, for I love this Saviour who can save such a wicked boy as I am. And I sometimes think I shall soon meet mother and little brother in happiness. I *know* you will come too, won't you? When I am dead I wish you to tell the Sabbath scholars how much I loved them all—tell them they must all die, and may die young; and tell them to come and measure the grave of little James. And then prepare to die.” The young lady wept, and could not answer him at that time. But she was enabled to converse with him several times afterwards, on the grounds of his hope, and was satisfied that this little lamb was indeed of the fold of Jesus. She was sitting at his bedside, and with her own trembling hand, closed his lovely eyes as they shut in everlasting slumber. He fell asleep with a smile—without a struggle. The lady was the only sincere mourner who followed the remains of the child to the grave, and while she shed many tears on the sods which covered his lovely form, she could not but rejoice in the belief, that God had permitted her to be the feeble instrument of preparing an immortal spirit for a mansion in the skies.



DAILY RESOLUTIONS OF J. C. LAVATER.

“I WILL never, either in the morning or evening, proceed to any business, until I have first retired at least for a few moments, to a private place, and implored God for his assistance and blessing.

“I will neither do nor undertake any thing, which I would abstain from doing if Jesus Christ were standing visibly before me; nor any thing of which I think it

possible that I shall repent in the uncertain hour of my certain death. I will with the divine aid, accustom myself to do every thing without exception in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

"Every day shall be distinguished by at least one particular work of love.

"Every day I will be especially attentive to promote the benefit and advantage of my own family in particular.

"I will never eat or drink so much as shall occasion me the least inconvenience or hindrance in my business; and between meal times (a morsel in the evening excepted) I will abstain as much as possible from eating and from wine.

"Wherever I go I will pray to God that I may commit no sin there, but be the cause of some good.

"I will never lay down to sleep without prayer, nor, when I am in health, sleep longer than, at most, eight hours.

"I will every evening examine my conduct through the day, by these rules, and faithfully note down in my journal how often I offend against them.

"O God, thou seest what I have written. May I be enabled to read these my resolutions every morning with sincerity, and every evening with joy and the clear approbation of my conscience."

ANECDOTE OF MR. CECIL.

SOME years ago, a young girl entered the shop of Mr. B. a book-seller, desiring him to exchange

a prayer book, which she brought with her, for a Bible, stating as a reason, that she had lately attended a dissenting meeting where the Bible was used but not the prayer book. The book-seller feeling anxious to meet her wishes, and desirous, at the same time, that she should not forsake the national church of which he was himself a member, gave her a Bible, and bade her keep the prayer book also. Some time after, this girl was taken into the service of Rev. Mr. Cecil. On her first coming into the family, Mr. Cecil inquired if she had a Bible; to which she answered in the affirmative, and told him from whom she had received it. Mr. Cecil was pleased with the circumstance; and finding out Mr. B. recommended him to his friends. During Mr. Cecil's absence from town, however, Mr. B. became involved in serious pecuniary difficulties, and was compelled to give up his business, and return to a mechanical employment which he had learned in his youth. The violent exertion attendant on this occupation occasioned a painful illness; he remained sometime in a hospital, but at length left it, and retired to an obscure lodging, without any adequate means for the support of himself and family. To this place, Mr. Cecil on his arrival in town, with difficulty, traced him. An early interview took place, and Mr. B. having stated his misfortunes, Well, Mr. B., said Mr. Cecil, "what can be done for you?" "Would a hundred guineas be of any service to you?" "I should be truly thankful for such a sum," said B., "it would be of great use to me, but I cannot expect it." "Well," returned Mr. Cecil, "I am not a rich man, and have not got a

hundred guineas to give you, B. but," continued he, putting his hand in his pocket, "I have got one: here it is at your service, and I will undertake to make it a hundred in a few days." Mr. Cecil represented the case to his friends, fulfilled his promise; and the Bible which B. had formerly given to a child, procured the means of once more opening his shop, and affording him a subsistence.—*Chris. Obs.*

APHORISMS.

We should have all our communications with men, as in the presence of God; and with God, as in the presence of men.

A more glorious victory cannot be obtained over another man, than this, that when the injury began on his part, the kindness should begin on ours.

He who receives a favor, should never forget it; he who does one should never lay it up.

Review.

For the Christian Magazine

REVIEW OF TRACTS published by the American Unitarian Association.

[Continued from page 169.]

THE next Tract, in the series to be examined, is the "*One Hundred Scriptural Arguments for the Unitarian Faith.*" A most formidable title, surely! And, if titles were a legal substitute for proof, one that must settle the whole question! For who would presume to dispute, or so much as to doubt, in opposition to "one hundred scriptural arguments!"—But since the goodness of a cause depends, not so much upon the number of the arguments adduced in support of it, as upon their soundness; and since arguments denominated scriptural are not always so in reality, nor are always pertinent; we may regard the Tract before us, like every other human performance, as standing upon its own merits, and as being fairly open for examination and remark.

And in looking over its "one hundred scriptural arguments," we find at least *ten*, which have no sort of claim to be thus denominated. They neither contain any passage of Scripture, nor

refer to any, but are the mere assertions of the writer. These assertions are some of them sufficiently wide from the truth, and easily susceptible of refutation; but as we have ninety "scriptural arguments" still remaining to be disposed of, we shall readily be excused in suffering them to pass.

Of the ninety remaining arguments, *eighty five* go to prove this merely—that *Christ is, in some sense, distinct from, and inferior to, the Father.* But this point is as essential to Trinitarian theology, as it can be to Unitarian. We firmly believe there is a sense, in which Christ is distinct from the Father, and in which his Father is greater than he; and instead of feeling pinched by the numerous passages which may be urged in proof of this, we feel supported and strengthened by them. Instead of wishing to be rid of these passages, we should feel constrained to contend with any denomination of Christians, who should manifest a disposition to wrest them from us. And if passages of this nature are to be counted arguments in favor of the Unitarian faith;

the writer of the Tract might have increased their number to five hundred, as well as to one.

Of the five arguments still remaining, *one* (the eighty sixth) infers, since Christ was visible while here on earth, and since "no man hath seen God at any time," that Christ was not a divine person; just as if Trinitarians believed, that he, who was, in one sense, "the mighty God, the everlasting Father, and the Prince of Peace," was not, in another, the "child born," and the "Son given"—the visible partaker of flesh and blood. *Two* (the second and eighteenth) insist, from the passages in which the Father is spoken of as the "one God," and "the only true God,"* that there can be no sense in which Christ is God. But a moment's reflection may satisfy any one, that the Father is spoken of as the "one God," and "the only true God," in contradistinction to the *idols*, or pretended *divinities* of the heathen, and not in opposition to him whom we are required to honor "even as we honor the Father." "There be that are called gods, whether in heaven or in earth; but to us, there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Of the two arguments not yet noticed, *one* (the fifteenth) is no argument at all, but an attempt at answering the Trinitarian argument derived from the declaration of our Saviour, that he and his Father were one; and the *other* (the seventeenth) has no direct bearing on the subject, as the passage referred to (1 Tim. vi. 15.) does not determine, whether the person spoken of as

"the blessed and only Potentate who alone hath immortality," be the Father, the Son, or the Holy Ghost, or more probably the one glorious Being, whom these three equal and divine persons, in their mysterious union, constitute.

We have thus examined—rather summarily it may be supposed, but we think at as great length as they deserve—the famous "one hundred scriptural arguments for the Unitarian faith." *Ten* of them, we have found, are the mere assertions of the writer; *eighty eight* prove nothing to the purpose for which they were adduced; and the *two* remaining are founded and builded upon a mistaken interpretation of the Scriptures.

It would be easy to show, were it worth the time, that some of the arguments, which the writer of this Tract has thought to array against Trinitarianism, are in palpable contradiction to his own sentiments. Take the following as an example. The point to be proved is thus stated at the commencement. Jesus Christ, "*though exalted far above all other created intelligences*," is a being distinct from, inferior to, and dependent on, the Father Almighty." In proof of this point, the fifty eighth argument alleges "that Jesus was made a *little lower than the angels*."* Now it might require another hundred arguments to show how the fact that "Jesus was made a *little lower than the angels*," is proof that, though a creature, "he is exalted far above all other created intelligences;" or, in other words, how the fact that he was made *lower* than the angels, is proof that he was made *higher* than the angels.

* We recommend this passage (Heb. ii. 9.) to the particular consideration of those who, rejecting the human nature of Christ, regard him as a supremely exalted creature.

* John xvii. 3, and 1 Cor. viii. 6.

We here dismiss this far famed Tract—which has travelled, we are told, to India, and has been reprinted at the press of Rammo-hun Roy*—with the remark, that though it may, in some instances, mislead the unthinking and ignorant, it can have no effect upon those, whether Trinitarian or Unitarian, unless indeed it be to disgust them, who are capable of judging of the pertinency and force of scriptural arguments, and who have an enlarged acquaintance with theological subjects.

The third Unitarian Tract is entitled a "*Discourse on Human Depravity, by Edmund Q. Sewall.*" The principal object of the Discourse is to disprove the doctrine of "*native hereditary depravity*;" but "before entering on this main design," the author "suggests some remarks on *total depravity*, which gives us," he says, "as false a view of the *degree* of sin found among men, as the other does of its *origin*." In our review, we shall invert this order of procedure, reserving what we have to offer on the subject of *total depravity*, till the last.

In entering upon a consideration of the other part of the subject, it is of prime importance to determine what Mr. Sewall means by "*native hereditary depravity*." And to preclude all danger of misrepresenting him, it will be safest to allow him to speak for himself.

Mr. S. describes the doctrine of native depravity as holding and teaching, that God "has sent us into life, with our souls in such a state, that we are *utterly incapable* of the very purpose for which alone we have souls," (p. 21.)—that he "has made us with a nature which is *incapable* of goodness, and then inflicts endless tor-

ments on us, for not being good;" (p. 28.)—that "we sinned sixty centuries before we began to live;" and "are guilty of that, which, but for history, we never should have known," (p. 22,)—that "uncounted millions are laid under the wrath and curse of God forever, in consequence of a single offence of a man, who lived ages before they were born," (p. 22,) that "having given us a nature entirely corrupt, incapable of good, and prone to all evil, God placed us in this world, with a command to do, what he knows we cannot do; and then condemns us to eternal wo, for doing that which he knows we cannot help doing," (p. 27,)—that "we come into life with a fixed character, and are, at the first, decidedly, entirely, and for aught we can do *incurably wicked*,"—that "we deserve hell, as soon as we are born, and can never deserve more"—that "our doom is decided at the outset, and cannot be the consequence of a trial which it precedes," (p. 29,)—that "all men are liable to eternal wo, as soon as they come into the world," (p. 31,)—that "we can lose nothing," in our state of trial, "since all was lost at the beginning; and can gain nothing, since all we do prior to regeneration is done in vain,"—that "we are not made worse, by the neglect of moral means, for it is impossible to be more than totally depraved; and are not improved by the use of them, for that would detract from the sovereignty of divine grace, to which, as the sole unaided cause, all change for the better is attributed," (p. 30,)—that "man is, by his nature, *utterly unable* to observe" the divine precepts, (p. 33,)—that "the sins of men" proceed

* See Chris. Examiner, Vol. iii. p. 522.

"from a cause, which God alone could have hindered; and which God alone can remove," (p. 27,)—"that God gave us, at first, a ruined nature, and sent us, helpless and abandoned, into a waste howling wilderness, with no capacity to do good, and condemned to woes eternal for doing evil," (p. 42,)—"that the judgment is already completed, when we begin the race of life, and cannot be reversed by all we may perform"—and that "a sentence was passed, ages ago, on the whole race, by which we are liable to the pains of hell," (p. 34.)

Such is a specimen of the language in which Mr. S. describes the doctrine of native depravity; and such is the doctrine, against which he has urged six long and labored arguments. It is little to our purpose to examine his arguments, or to inquire whether he has refuted the doctrine, or not. Suffice it to say, that it is such a doctrine (in his statement of it) as we do not believe, and as we do not think any body else ever did believe. It is a creature of his own fancy—a "man of straw," or of some worse material, of his own creation; and if he has succeeded in destroying it, he has saved us the trouble, and is entitled to all the glory which can result from such a conquest.

In reviewing this part of Mr. Sewall's labors, two things suggest themselves as matter of regret. The one is, that he has allowed himself to publish such statements, as the real sentiments of the Orthodox. If he knows our sentiments he has wilfully misrepresented them; and if he does not know them, he ought to have informed himself, before he attempted to describe and refute them. As the matter stands,

he has done us great injustice; or rather, he *would* have done us great injustice, were it not that his representations are so horribly extravagant, that no sober person, who knows us, will be likely to give them the least credit.

But we urge farther, as matter of still more serious regret, that Mr. S. has allowed himself to write and publish with such revolting levity, on some of the most fearful truths of our holy religion. He customarily speaks of "endless torments"—of "woes eternal"—of "the wrath and curse of God forever"—and of "the pains of hell," very much in the style of bar-room eloquence, and in a manner altogether unbecoming, we do not say a minister of Christ, but a believer in divine revelation. He ought to have known that these are awful subjects—that they are so regarded by all the inspired writers—and that to treat them with his sort of lightness and banter, is to trifle with the most solemn things.—And these charges, which we feel compelled to urge against the writer of this Tract, lie with an almost equal weight against those who have published, and who are engaged to circulate it. It comes before us, not on the responsibility of an individual merely, but of the American Unitarian Association; and it is so highly valued by "the Executive Committee" of that body, that they consented to give *thirty five dollars* for the liberty of publishing it.* They will not complain, therefore, that we lay the injustice of its representations, and the irreverence of its language, in part at least at their own door.

In entering upon a considera-

* See First Annual Report. p. 5.

tion of *total depravity*, as treated by Mr. Sewall, we have to repeat the charge, already urged, of *misrepresenting* the sentiments of his opponents. He speaks of total depravity as implying, that all the *external conduct* of unrenewed men is, in itself, improper and vicious. This doctrine "excludes every good feeling, desire, purpose, and *action*, and makes the character of mankind consist solely of bad dispositions, passions, and *deeds*." From the day of their birth, they "have had in their minds nothing pure, and in their *conduct* nothing right," (p. 4.)—Now the believers in total depravity do not represent the subject after this manner. They readily admit, that the conduct of sinners is, in many instances, outwardly virtuous. They may be, not only just and honest, but kind and generous. They may be good neighbors, good citizens, and good friends. And the objection to them, in such instances, is not so much to what they are externally, as internally—not so much to what they are in the sight of men, as to what they are in the sight of God, and to what they would be in their own sight, if they were spiritually enlightened. Our Saviour describes the Pharisees as appearing "*beautiful without*," while within, they were wholly unclean; and the total depravity of sinners now does not imply that they may not, in some instances, appear decent, or even "*beautiful, without*."

Mr. S. farther speaks of total depravity, as implying that sinners are "*utterly incapable*" of exercising holiness. They have "no capacity to do good"—are "*incapable of goodness*"—are "*utterly unable to observe*" divine precepts, &c.—Now this representation of the doctrine of

depravity, we wholly disavow. Sinners are in no sense "*incapable of goodness*." They are the subjects of no natural inability to be holy. For if they were, they would have lost their moral nature—have ceased to be moral agents—and would be equally incapable of sin. The fact that they are sinners, shows that they are capable of sinning; and if they are capable of sinning, they are capable of doing their duty.

Mr. S. urges but two arguments against total depravity; the one derived from *analogy*, and the other from *observation*.—Mankind, he says, "are not totally any thing." Saints are not "*totally pure*;" and consequently sinners are not totally depraved. "Some are wise; but not always, nor in all things. Some are timorous generally; yet, on an occasion, can be bold as lions," (pp. 5, 6.) But arguments of this nature are least of all to be trusted. Analogies such as these lay no sure foundation for the inference intended to be derived from them. They may serve to illustrate and enliven a subject; but are of little use, in establishing or disproving a disputed doctrine. They are of absolutely no weight, in opposition to the plain declarations of Scripture.

In opposing the doctrine of total depravity, Mr. S. appeals to the universal *observation* of men. "Where," says he, "is the being, on the face of the earth, who has done nothing but sin; whose every act has been wicked, and all his thoughts, emotions, and desires corrupt? You cannot find such a being; this may be the description of a devil, but not of a man," (p. 4.) The point at issue between Mr. S. and his opponents, is not of a character to be determined by an ap-

peal like this. It is not of a nature to be submitted to universal observation. If it respected chiefly the outward conduct of men, the one party affirming and the other denying, that their conduct was all externally vicious; it might perhaps be decided in this way. But this, we have shown, is not the case. We no more believe, than Unitarians do, that all the conduct of unrenewed men is externally vicious. Much, that numbers of this class do, is in appearance proper; and were their hearts as holy, as their lives are useful, they would be well entitled to the appellation of saints. The mistake of Mr. S., on this point, is a great one, and it has greatly misled him, in his views and reasonings on the subject of depravity.

There is another thing which has probably deceived him, as we think it does most Unitarians in estimating the amount of human transgression—they do not know what sin is. They will, of course, regard this as an arrogant conclusion; but it has not been formed without long and mature deliberation; and we think it not uncharitable, as it helps to account for their otherwise unaccountable blindness on the subject of sin—they do not know what sin is. The writer of the Tract, already reviewed, entitled "*The Faith once Delivered to the Saints*," has the following sentiment relative to this subject: man, "on entering life, is neither virtuous nor vicious, neither holy nor sinful; but possesses such powers, as, when developed, will render him one or the other, according to the objects to which they become attached, and the habits which they form. These powers are reason and conscience, which approve and lead to goodness; and

the passions and appetites, which incline to self-indulgence and sin." His "*trial consists principally in the struggle for mastery between these two parts of his constitution*," (p. 4.) According to this view, every sin implies a triumph of the appetites and passions over the dictates of reason and conscience. But if this is an adequate view of sin, then no decent man can accuse himself of being very sinful. He may on some occasions have been led too far by his appetites and passions, and swerved a little from the line of duty; but his character, in the general, he is constrained to regard as pure and holy.—But how different is this view of sin, from that given in the Scriptures? "*Sin is a transgression of the law*." What then is the law? "*Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy strength, and with all thy mind. And thou shalt love thy neighbour as thyself. On these two commandments, hang all the law and the prophets*," Mat. xxii. 37. Here then is the rule, by which we are to regulate all our moral exercises and feelings; and by which we are to measure and try ourselves, if we would estimate the amount of our holiness, or our sin. But measured by this rule, how many who now pride themselves on their supposed virtues, would be found fearfully wanting! Measured by this rule, strictly and faithfully applied, how many men of decent exterior, would find that they had never possessed one holy affection! How many would find, that they had always loved themselves better than God—that they had been more concerned for their own credit, interest, and happiness, than they had for his glory—and

consequently that their hearts were entirely sinful. They could not accuse themselves of suffering appetite and passion to triumph often over reason; but they could and must accuse themselves of being continually selfish, and on this account of being continually sinful. We repeat it, therefore, as a principal reason why Unitarians make so false an estimate of human transgression—they *do not know what sin is*. And being ignorant of this, they cannot be sensible of the fearful extent, to which themselves and others are contaminated with it.

Mr. S. admits, at least by implication, that the Scriptures afford some countenance to the doctrine of total depravity; but adds, "there are two very obvious principles of interpretation, which ought to be applied to the passages thus employed, which remove at once all pretence for using them in evidence of such a doctrine. 1. What is declared in universal terms is not always to be received without limitation. 2. All which was true of the moral condition of particular persons, communities, or generations, may not be true of us," (pp. 7, 9.)—The question requiring to be decided, in regard to these rules of interpretation, does not respect so much their *propriety*, as their *application*; for if all sects and denominations may avail themselves of them, as often as their exigencies or their convenience render necessary, it is plain that no point, which is at all disputed, can ever again be determined by a reference to the Bible. For instance, the Scriptures assure us, that we "all are of the dust, and all turn to dust again." But it may be said, on the other hand, "What is declared in universal terms is not always

to be received without limitation; and all which was true of former generations may not be true of us;—there is no certainty that *we* shall not live forever."—The Apostle directs, "*Let all things be done decently and in order.*" But the advocates of disorder and confusion may say, "What is declared in universal terms is not always to be received without limitation; and all which was true of particular persons, or communities, in former times, may not be true of us;—the direction of the Apostle makes not at all against us."—These instances are adduced to show, that however just may be the principles of interpretation suggested by Mr. Sewall, we need some *rule*, by which to apply them. And, happily, the rule we so much need is a very obvious one. "What is declared in universal terms," is to be received in universal terms; and what is declared "of particular persons, communities, or generations," is to be regarded as applicable to all persons, communities, or generations, *unless when limited by the connexion, by other parts of Scripture, or by the nature of the subject*. The propriety of this rule we presume will not be disputed. The question then is, 'What necessity for limiting the numerous and various universal terms, in which the Scriptures set forth the doctrine of depravity?' And truly we know of no necessity, except what results from the exigencies of the Unitarian hypothesis. The connexion of the passages involves none; and none arises from other parts of Scripture; and none arises from the nature of the subject—unless indeed it can be shown, that the doctrine of total depravity is a palpable absurdity. Hence, on the fairest principles

of interpretation, the universal terms, in which the Scriptures set forth this important doctrine, must stand; and it is believed they establish it, beyond reasonable dispute.

We have no time to go into a labored argument from the Scriptures in proof of total depravity; and yet we can hardly satisfy ourselves, without furnishing some specimens of the language of inspiration on the subject.

A certain class of men are customarily spoken of by the sacred writers, as the unjust, the unrighteous, the ungodly, the unholy, the unbelieving. But what less do these negative epithets imply, than a *destitution* of holy affections?

The same class are represented as being spiritually *blind*, and *deaf*, and *dead*. "Hear, ye *deaf*, and look, ye *blind*, that ye may see." "You hath he quickened, who were *dead* in trespasses and sins." These representations necessarily teach us, that as the blind are destitute of sight, the deaf of hearing, and the dead of life; so unrenewed men are *destitute of holiness*, which is spiritual life.

The declarations of Scripture, in support of the sentiment under consideration, are numerous and explicit. Before the flood, "God looked upon the earth, and behold it was corrupt; for *all flesh had corrupted his way upon it*." Immediately after the flood, the declaration is repeated, "*The imagination of man's heart is evil from his youth*." Again it is said of the human family, "They are all gone aside; they are altogether become filthy; there is none that doeth good, no, *not one*. None understand; none seek after God; all are gone out of the way; all are become unprofita-

ble; there is none that doeth good, no, *not one*." "The wicked are estranged from the womb; they go astray as soon as they be born." "The whole world lieth in wickedness." "The heart of the sons of men is *full of evil*," and "*fully set in them to do evil*." "*Every imagination of the thoughts of his heart is only evil continually*." "The heart is deceitful above all things, and *desperately wicked*." "The carnal mind is *enmity against God*; it is not subject to the law of God, neither indeed can be." "I know you, that ye have not the love of God in you." "Ye are of your father, the devil, and the lusts of your father ye will do." "Being abominable, disobedient, and to every good work reprobate."*

We have another argument, which we deem conclusive, derived from the *distinction*, every where recognised in the Scriptures, between the righteous and the wicked. The *fact* of this distinction none pretend to dispute; and the *ground* of it is as evident as the fact. While the Gospel requires the highest attainments in holiness, its gracious promises are extended to those who have made but the *lowest* attainments. "The bruised reed shall not be broken, nor the smoking flax be quenched." "Whosoever shall give unto one of these little ones a *cup of cold water only*, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." The moment the prodigal began to return, his father was prepared to meet him. When the thief on the cross put forth his *first* exercise of true repentance, he was

* Gen. vi. 12, and viii. 21. Rom. iii. 10—12. Ps. lviii. 3. 1 John v. 19. Ecc. ix. 3, and viii. 11. Gen. vi. 5. Jer. xvii. 9. Rom. viii. 7. John v. 42, and viii. 44. Tit. i. 16.

immediately forgiven, and became an heir of the grace of life. And so it has been in all periods since—so it is now. Persons belong to the class of sinners, till their hearts are melted, and they begin to exercise holy affections; from which moment they become the objects of divine complacency, and are numbered with the saints. But if it is the ground of distinction between saints and sinners, that the former class have *some* holy affections; then the latter class have *none*. They are absolutely *destitute of holiness*, and consequently *all their moral exercises are sinful*.

Mr. S. closes his remarks on total depravity by insisting on the evil consequences of “magnifying what is bad in human character,” and “of exaggerating one’s own sins,” (p. 12,) but as we are not conscious of doing either of these, we can take no part of his reproofs or warnings to ourselves. Indeed the evil of which he complains, so far at least as relates to the views which persons customarily take of their own sins, we do not believe requires correction. They

may be too unsparing in their censures of others—even *Unitarians* may; or they may talk extravagantly respecting themselves; but we do not believe that persons are in any danger of regarding sin as a greater evil than it is, or of regarding themselves as more vile and sinful than they appear in the sight of God. So far from this, all their danger, we apprehend, is on the other side. They are in danger of “thinking themselves something, when they are nothing;” and of fancying that they are spiritually “rich, and increased with goods,” when they are “wretched, and miserable, and poor, and blind, and naked.” Could Mr. S. but see himself, for one hour, in the glass of God’s holy law, and experience the sensations of the great Apostle, when the commandment came home with power to his conscience, and sin revived, and he died; his views of himself would be materially changed. They would be so changed, we have no doubt, that he would wish his “Discourse on Human Depravity” to be blotted forever from the page of existence.

Missionary Intelligence.

From the *Missionary Herald*.

OSAGE INDIANS.

THE following description of the Osages of the Missouri, is by the Rev. William F. Vaill, superintendent of one branch of the mission to that tribe.

Condition of their Females.

AMONG the Osages, a plurality of wives is allowed. Each husband, if he prove himself to be a man of character, is entitled to all the sisters of the same family, by the same mother. In marrying the oldest, or first wife, they have great ceremonies, such as processions, feasting, firing, displaying the United States’ colors, &c. And *she is the wife, or the best beloved*.

The rest fall into the rank of wives, as a matter of course, when they become of suitable age. There is, indeed, a good degree of affection between the parties, but always attended with a spirit of servitude and fear on the part of the women. And their condition is truly degraded; for while the men are reclining at their ease in their camps, smoking, or telling stories, or engaged in the sport of war, or of hunting; the females have to build their houses, plant their corn, dress the skins, transport the baggage, and wood, and water, and bear many a heavy burden. Instead of one day of rest in seven, they have not one from their marriage

until death. It is one unceasing round of servitude and drudgery. And shall it be always thus? Shall their daughters be trained to servitude only? *No*—is the response of every female breast. Let us send them the Gospel, that they too may become respected, and useful, and happy.

Sufferings.

Some seem to suppose the Indians are so hardy, that they are incapable of suffering. I have taken notice of this; and I see, that the Indian feels pain and sorrow, as well as other men. When he travels over the bleak plains, amid the rains and the cold of January, with only a single blanket to cover him by day, and make his bed at night; then it is that he suffers by the cold. When his family is without food, and his gun misses fire, and the deer leaps away—perhaps the only deer he has seen for many hours,—then it is he suffers by hunger.

And in sickness, they greatly suffer, for want of suitable medicine and care. They have doctors: but these doctors are only miserable conjurers, who, in their applications, occasion more pain than they relieve.

Their principal remedy for almost all kinds of diseases, is cupping. The perforations are made by the point of a large hunting-knife sharpened on a stone. Then the small end of a Buffalo horn is applied, and the blood drawn out by sucking with the mouth.

And they have another still more painful operation. The limbs are punctured over in stripes and checks, till the blood gushes out. The object is, by means of a composition of green powder, to imprint durable marks which shall designate the person as virtuous and honorable. But the poor patient suffers exceedingly, from the consequent swelling, and inflammation.

I will mention another instance. A father sat in sadness on the floor of his lodge. I knew not the cause, till he opened his blanket, and shewed his infant emaciated to skin and bones. He sat expecting it would die. Our physician gave the child some simple medicine, and we left the village. Two years after, I happened to enter the same lodge, and the father called a little playful child, and said, to my surprise, "This is the child your doctor cured."

In their wars, they suffer much

for want of medical and surgical aid, and much more, by that universal tremor and distress, which fills their minds, and agitates even their little children, lest their enemies should fall upon them in some defenceless hour.

Mourning for the Dead.

Another scene arises to our view. It is that of a son in the dying agonies. The wretched mother is now in the deepest distress. She cries, and howls, and tears her hair, and smites upon her breast, and wrings her hands. Then, for a moment, she ceases, until the conjurer has done his last office; which is, to paint the face of the dying youth, that it may be known in the other world to what clan he belongs, and that he may please his God, and be accepted by him. The young man dies. It is seen that he is gone. And now the lamentations of surviving friends increase seven-fold. And when one company of mourning women is exhausted, another comes, and takes up and prolongs the sad lamentation. Then they carry forth the dead, wrapped in the skin of a buffalo, lay him upon the earth, and raise over him a mound of earth or stone. From this time the father may be seen sitting by the side of the mound, day after day, fasting—his hair growing long—his face covered with earth. And so intent is he upon his loss, that he sees not the strangers, that pass by him into the town, though there is no event which attracts more attention from the Indians generally, than the approach of white people.

But this man is in sorrow. And he cries to his departed son: "My son! you make me unhappy—you are not with me—I must hunt and go to war alone." Then raising his voice to his God, he says, "My God, have pity on me, my son is gone, I am poor, pity me, help me to go to war, and secure the scalps of mine enemies, that I may feast and make my heart glad again."

It has been the custom of these people, and is still, not to cease mourning till they have sacrificed some enemy. Many of their war excursions against the Pawnees, and indeed *most* of them, are to comfort some one that mourns, by preparing the way for a war feast.

Religion.

Whither goes the spirit of the dead? The Osage cannot tell you. No land of promise, no heaven of pure delight,

rises before the dim vision of an Indian. All that he sees, is a dark and narrow land, a land of shadows and of ghosts. He sees something beyond the grave, but he sees it not distinctly. He knows not what sort of life it is. He rather conjectures it is something like the present.

So he sets a dish of food beside the deceased, and gives back his hunting or war implements. And if it be some brave man, they say, "Let him have his favorite horse, or he will be restless in his grave." So they shoot down his horse by the grave-side.

They have no idea of *one great invisible Spirit*. Tell them of such a being, and they will triumphantly inquire, "Who is he? Where is he? I want to see him. Show him to me, and I will believe. Is he like my shadow? Is he like my breath? Is he like wind? What is he like?" Ask them how many gods they worship, and they will never put up less than four fingers, and say, *Meh Woh-kun-dah*, "The sun is God;" *Me-um-pah Woh-kun-dah*, "The moon is God;" *Groh Woh-kun-dah*, "Thunder is God;" *Moi-neh-kah Woh-kun-dah*, "The earth is God." Others will name five, and others six, and others seven, or eight.

Morning Prayers.

These commence before the break of day. They rise and cover their faces with earth. Then go forth into the field round about the village, and sitting down on the ground, offer their

prayers. And you may hear hundreds, at the same time, all praying aloud in different directions. And the God to whom they pray is some imaginary god, like the sun, moon, &c.

I have sometimes seen them pray standing. I once saw the old chief stand and pray, first to the east, and then to the west, then to the north, then to the south, as though God was in one direction, or the other.

Their prayers are always excited by some loss, as of a friend, or favorite animal; or by some trouble, as sickness, hunger, want; and the earnestness of their prayers shows that they are sensible of trouble, as well as other men.

The religious worship in which the Osages abound, makes them truly an interesting people.

Ceremonies.

They eat not, except they wash their hands and face. Sometimes in their trouble they determine to fast till the sun goes down; at other times the vow is for a part of the day. If you invite them to eat, your invitation must be seconded by a bowl of water, or it will be of no use. They have a custom in smoking, which is quite significant. The first whiff they offer to their god, with a prayer, which may be literally translated thus:—"Tobacco, Tobacco, I smoke to thee, god; give me a good path, make me a good warrior."

The great religious ceremony of the Osages, shall be communicated at another time. WM F. VAILL.

Obituary Notices.

From the Missionary Herald.

DEATH OF NICHOLAS VLASOPOLOS.

DIED, on the 7th of March, in Monson, Mass. at the house of the Rev. Simeon Colton, Principal of the Academy at that place, NICHOLAS VLASOPOLOS, aged 21 years.

This young man was one of the eleven Greeks, who had come to this country for the purpose of obtaining an education under the care and patronage of the Board. He arrived in Boston in June last, and, in company with one of his companions, was sent to the Academy in Monson, where some of the other youths had previously pursued their preparatory studies.

He was a native of Ithaca, an island

which is under British protection, and enjoyed privileges, of course, which have long been cruelly denied to very many of his nation. His relatives being concerned in mercantile transactions, he for a time filled the office of clerk to his father, who commanded a ship, of which his uncle was the owner. He thus visited the principal ports of the Levant, and the Black Sea. Happening to be at Smyrna, when Mr. King was about sending Perdicari and Prassus to America, he determined to accompany them, if in his power, though he had previously resolved on pursuing his education in Italy. America seemed so distant, that it was with reluctance his friends consented

to his proposal. His uncle paid his passage, gave him a hundred dollars in advance for his education, and engaged to allow him the same sum, annually, while he remained in the United States.

Mr. Colton remarks of him, that "his proficiency as a scholar, during the few months he was able to study, was such as to do honor to himself, and afford no ordinary indication of future eminence and usefulness: and with truth may it be said of him, that he was a young man of amiable disposition, correct morals, dignified deportment, and the strictest integrity. He was ardently attached to his country, and took the deepest interest in whatever concerned its welfare."

His health was first observed to decline near the close of the autumn, and it continued steadily to decline till his death. His disease appeared first to be on the liver, but subsequently assumed a pulmonary character; and almost before his case was known to be critical, he became too weak to allow of removal to a milder climate.

For sometime before coming to this country, the attention of Vlasopolos had been directed towards religious truth, and his reliance on the rites and ceremonies of the Greek church had considerably diminished, though he never renounced that communion. When at Odessa, in one of his voyages, he obtained a copy of the New Testament in Modern Greek, which he read with much diligence. He had, also, a Bible, in the Italian language, which received daily attention. In addition to this, the instructions of Mr. King were never forgotten: and from his first arrival in this country, he was constant and serious in his attention on the worship of the sanctuary.

His prevailing habit of thought and feeling, during his sickness, was such as to inspire hope in respect to his present condition: and it is a satisfaction to know, that when in the certain prospect of death, he saw no reason, on the whole, to regret his coming to this country.

His distant friends will mourn, that he died in a land of strangers: but their grief will be alleviated, when they are assured, that, by those who

were around him in his sickness, the offices of friendship were all discharged with affectionate assiduity.

DEATH OF GEORGE TAMOREE.

GEORGE TAMOREE, a native of the Sandwich Islands, died on the third of May last. His death was sudden, and was occasioned by the influenza which then prevailed through those Islands. He was the son of the late Tamoree, king of Tauai, was educated in the Foreign Mission School at Cornwall, and was one of the five native youths who sailed with the first missionaries to the Sandwich Islands in 1819.

DEATH OF MRS. TEMPLE.

WE have to communicate the afflictive intelligence of the death of Mrs. TEMPLE, the wife of Rev. Daniel Temple of the Palestine Mission. She died at Malta, Jan. 15th. A full account of her sickness and death has been forwarded, but has not yet arrived. In a short note just received from Mr. Temple, he remarks—"In this event the hand of the Lord has indeed touched me. Her sickness and death were accompanied by the most consoling circumstances, on the one hand, and on the other, by circumstances exceedingly painful. She died in the Lord, and full of faith; but I am left to pursue my pilgrimage alone with four little ones, in a strange land. My heart is sorrowful, but it is not desolate. Though the Lord cause grief, yet will he have compassion. When I can look up to Him, I am lightened, but when I look in any other direction, all is dark and comfortless."

DEATH OF MRS. JUDSON.

Rev. Mr. Yates of the English Baptist Mission at Calcutta, has recently arrived in Boston, and brought letters which announce the death of Mrs. JUDSON, the wife of Rev. Dr. Judson, missionary in the Burman empire. Mrs. Judson died at Amherst, a town lately founded by the English, about the 24th or 25th of October last, after an illness of a month. When this event happened, Dr. Judson was at Ava with the British Commissioners, acting as their interpreter, and endeavoring to obtain from the emperor a free toleration of the Christian religion throughout his dominions.

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ENDLESS PUNISHMENT.

It is the opinion of some, that there will be no punishment beyond the grave. It is the opinion of others, that the punishment of those who die in their sins, will be of temporary duration. The former of these opinions it is not my present object to examine. It is simply with the opinion of those, who admit the idea of a temporary punishment of the wicked in the future world, that I am at present concerned. And, in opposition to this latter opinion, it is my object to show, that, in the strictest sense of the term, the future punishment of the wicked will be endless. In the description of the process and result of the general judgment, which is contained in the twenty fifth chapter of Matthew, we are told, that, "before Christ shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." To those on his left hand, Christ will say; "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these," it is added, "shall go away into everlasting punishment."

The opinion has been advanced, that the separation between the

sheep and the goats, at the final judgment, will be a separation,—not between the righteous and the wicked,—but, between sinners and their sins,—that sinners will be placed on the right hand, but their sins, on the left,—that their sins will "go away into everlasting punishment," but their persons "into life eternal." But this opinion is stamped with all the marks of an absurdity. For, it supposes it possible for sin to exist by itself, separate from the sinner. A sin, however, is a personal act. We cannot conceive of its existence, independently of its action. To feel the absurdity of the opinion, that is now the subject of remark, let us read a part of Christ's description of the general judgment in accordance with it. 'Then shall he say to them on his left hand, Depart from me, ye cursed *sins*, into everlasting punishment. For, I was an hungered, and ye, *sins*, gave me no meat; I was thirsty, and ye, *sins*, gave me no drink; I was a stranger, and ye, *sins*, took me not in; naked, and ye, *sins*, clothed me not; sick, and in prison, and ye, *sins*, visited me not.' If, then, the theory before us is absurd, it will follow, that it will be individual persons of the human race, who, at the close of the final judgment, will "go away into everlasting punishment."

Here I am met with the critical remark, that the term, "*everlasting*," in this passage, does not necessarily signify endless duration. But, before examining this remark, it may be proper to adduce a few additional passages of a similar character. "Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power." "To whom the mist of darkness is reserved *forever*." "To whom is reserved the blackness of darkness *forever*." "And the smoke of their torment ascendeth up *forever and ever*." "And, again, they said, Alleluia; and her smoke rose up *forever and ever*." "And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night *forever and ever*." As it respects the words, *everlasting*, *eternal*, *forever*, and the phrase, *forever and ever*, contained in the passages which have been adduced, the best critics acknowledge, that, in the original, they primarily signify a strictly endless period of duration;—and that they are used to signify a limited period of duration, only when used in a figurative, subordinate sense. The same is true respecting the Greek word, rendered by the English words,—*everlasting and eternal*,—as it is used in classic writers. In the writings of Plato, Aristotle, Plutarch, and the best Greek authors generally, it has been proved by a distinguished critic to signify an absolutely endless period of duration. And to signify this, he says, they have no better word in their language. It is an acknowledged rule of interpretation, that the meaning of the words and phrases in question

must be determined by the nature of the subjects, to which they are applied. When, as in a few instances, these terms are applied to things in their own nature temporary, we naturally understand them to signify a limited period of duration. For example. The mountains and the hills are said to be *everlasting*. In this case, our knowledge of the temporary existence of the mountains and hills leads us to conclude, that the term—*everlasting*—is applied to them in a figurative, limited sense. But the same rule of interpretation will lead us to conclude, that the future punishment of the wicked will be endless. The word, *everlasting*, is used to represent the duration of future punishment. The subject, in relation to which that term is used, is the soul of man. But the human soul is absolutely eternal in its existence. Is it not, then, in view of the rule of interpretation that has been stated, a fair conclusion, that the future punishment of the wicked will be strictly eternal?

It is another acknowledged rule of interpretation, that the signification of the terms—*everlasting*, and *eternal*—is to be determined by the connexion in which they are used. Let us, then, apply this rule to the case before us. The duration of the future happiness of the righteous on the one hand, and the duration of the future misery of the wicked on the other, are both brought into view in the same passage of Scripture. "And these shall go away into everlasting punishment; but the righteous into life eternal." The terms—*everlasting*, and *eternal*—in this passage, are both translated from one and the same word in the original. Why are they not, then, as used in

this connexion, to be regarded as synonymous terms? It cannot be reasonably supposed, that Christ would have used a certain word in a limited sense, and, in the same verse, and with the same breath, without giving any intimation of his design to do it, would have used the same word in a sense infinitely different. But it will not be doubted, that, when he said,—“The righteous into life eternal,”—he used the word rendered *eternal*, to signify a strictly endless period of duration. How, then, can it be reasonably doubted, whether he used the same original word to signify a strictly endless period of duration, when, in the former part of the same verse, he said,—“These shall go away into everlasting punishment?”

The Greek phrase, rendered—*forever and ever*—is used eighteen times in the New Testament. In fifteen instances, it is used to represent the continuance of the perfections and government of God. In these instances it is, therefore, obviously used to signify endless duration. In one instance, it is used to represent the continuance of the reign of the righteous. Hence, in this instance, it is also used to signify endless duration. In the two remaining instances, it is used to represent the continuance of the punishment of the devil, of the beast, of the false prophet, and of those of mankind, who worship the beast and his image. It is, therefore, probable, in the proportion of sixteen to two, that in these two instances, as in the former sixteen, the phrase—*forever and ever*—is used to signify an absolutely interminable period of duration.

The texts concerning the sin against the Holy Ghost, are a

clear proof of the eternity of future punishment. “The blasphemy against the Holy Ghost shall not be forgiven unto men. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. He, that shall blaspheme against the Holy Ghost, hath never forgiveness.” Now, the Gospel rejects every idea of the salvation of men without the forgiveness of their sins. Their sins must be pardoned, or they cannot be saved. Those, then, who commit the unpardonable sin, cannot be saved, and must, consequently, endure an endless punishment.

What Christ said concerning “the son of perdition,” is a clear proof of the eternity of future punishment. “Woe to that man, by whom the son of man is betrayed: good were it for that man, if he had never been born.” Let Judas be miserable for millions and millions of ages, and then be received to heaven, and it will be infinitely good for him to have been born. The period, during which he will be miserable, will be but as a moment, in comparison with a subsequent eternity of blessedness in heaven. It is repeatedly said concerning the lost in hell, that, “their worm dieth not, and their fire is not quenched.” How, then, can they be happy? So long as “their worm dieth not, and their fire is not quenched,” they must necessarily be miserable. But their worm will never die, nor will their fire be ever quenched. The future punishment of the wicked will, consequently, be endless.

But it is said, that it would be unjust for God to inflict upon sinners an endless punishment.

How does this appear? From his own language, fairly inter-

preted, it appears, that he has actually threatened to inflict endless punishment upon finally impenitent sinners. But this he surely would not have done, if it would be unjust for him to carry his threatening into execution. The moral perfection of his character forbids him to issue any threatenings, the execution of which would be inconsistent with retributive justice. It will, I presume, be admitted, that God may justly continue to punish the wicked in the future world, so long as they will *deserve* to be punished. It is, then, pertinent to inquire, whether they will not *deserve* to be punished, so long as their *guilt* will remain, and whether their *guilt* will not remain *forever*? If, as seems obvious, no limited term of punishment will completely expiate their guilt, that guilt will continue through interminable ages. And, as guilt and desert of punishment are, in the nature of things, inseparably connected, they will *deserve* to be, and may, therefore, *justly* be, punished through the whole period of their existence. In this connexion, it also deserves to be considered, whether those, who die impenitent, will not continue to sin throughout eternity. If, as we have reason to believe, all their exercises and actions will be one uninterrupted series of sins against God, then, they will, on this account, deserve to be punished forever. And God may justly continue to punish them forever for those sins, which they will continue to commit throughout eternity.

It is, again, said, that the *goodness* of God will not permit him to inflict an endless punishment upon any of mankind.

Could we have judged beforehand what plan the goodness of

God would lead him to adopt and pursue, we certainly should have concluded, that, instead of ever suffering either moral or natural evil to enter his dominions, he would cause holiness and happiness uninterruptedly to prevail throughout the universe. In a far different manner, however, has he actually ordered events. In the world, which we inhabit, moral evil, and its concomitant natural evils, as pain, sickness, sorrow and death, have reigned from the beginning. All these things have occurred under the government of God. That they *should* occur, is, therefore, consistent with his goodness. But if it is consistent with his goodness to bring the evils, that have been enumerated, upon his creatures in the present world, then, for any thing we know to the contrary, it may be equally consistent with his goodness to bring greater evils upon the wicked in the world to come. As long as it will remain true, that none, by searching, can find out God, or know the Almighty unto perfection, so long will it remain impossible for any man to prove, that the idea of endless punishment is irreconcilable with the divine goodness.

Again it is said, "Christ tasted death for every man; and, therefore, all mankind will be saved."

That Christ died for all, is a doctrine of Scripture. But from this fact it does not necessarily follow, that all men will be saved. Were the atonement of Christ, as some have supposed, a literal purchase, or the literal payment of a debt for the sinner, it would, indeed, be correct to infer from its universality the salvation of all mankind. But the atonement is not to be regarded as the literal payment of a debt. All, that it

has done, is, to render it consistent for God to pardon sin. It was made primarily on *God's* account, that he "might be just and the justifier of the believer in Jesus." It does not remove the ill desert of sinners, but leaves them as guilty and as deserving of punishment, as they would have been, had it not been made. Hence, God is under no obligation, simply on account of the atonement, to save a single sinner from merited punishment. The question, whether all, or but a part of mankind will be finally saved, entirely depends on other considerations than that of the universality of the atonement. Notwithstanding its universality, none will be savingly benefitted by it but believers in Jesus. Instead of saving unbelievers, it will serve to aggravate their future condemnation and misery. Having neglected so great salvation, they will be unable to escape. Having accounted the blood of the everlasting covenant an unholy thing, they will be thought worthy of a punishment peculiarly great in degree.

The opinion has often been advanced, that the future punishment of the wicked will be merely disciplinary,—designed to bring them to repentance and qualify them for heaven. But, on what is this opinion founded? Certainly, not on the testimony of Scripture. The fallen angels have been suffering in hell perhaps for six thousand years. But their sufferings have not yet had upon them the effect of a salutary discipline. From our being so frequently warned by Christ and his Apostles to beware of their seductions, we learn, that they are false and seductive still. But if a term of suffering of six thousand years continuance has

not brought them to repentance, there is no reason to think, that, how long-soever their term of suffering may be protracted, this effect will thereby be produced. As it respects the idea, that some of mankind will, after death, be brought to repentance and qualified for heaven, it seems wholly repugnant to the word of God. According to its declarations, as the character of man is at death, so it will continue to be forever. He, who is then righteous, will be righteous still. He, who is then holy, will be holy still. He, who is then unjust, will be unjust still. And he, who is then filthy, will be filthy still. Let not the reader, then, trust his eternal all upon the doctrine of universal salvation. Launch not into the untried and boundless ocean of eternity in so frail a bark, as this. Spend not your precious moments in making covenants with death, and agreements with hell. Your covenants with death will be eventually disannulled,—your agreements with hell will not stand,—and all your refuges of lies will be swept forever away. Flee to Christ. Take shelter in him, as the only ark of safety. Then will you be secure, when the heavens are passing away with a great noise—the elements are melting with fervent heat—the earth is consuming—and Jesus is himself descending "to execute judgment upon all." F.

For the Christian Magazine.

ANSWER TO MORE INQUIRIES RESPECTING SUBMISSION.

Messrs. Editors,

In my answer to the first Inquiries of Juvenis, upon the subject of submission, I meant to meet

them fairly, and, if possible, to make a reply that would be satisfactory. I have long since believed the sentiment to which Juvenis objects, and considered it capable of being set in a clear and satisfactory light. But I know too well the difficulties of altering the minds of men whose opinions are fixed, to be surprised that I have failed to produce conviction in the present case.

Juvenis thinks that I have misled, or taken a course calculated to mislead your readers, in regard to the real sentiments of Senex, by using the phrase "doubting Christians," instead of "those that have no hope." But if he will again attentively peruse the communication of Senex, he will there find, the phrase "doubting Christian," used precisely in the same sense in which I have used it. The following is an example. "I now ask whether unreserved submission to the divine disposal, is not directly calculated to remove the doubts of a *doubting Christian*, and whether any thing else can do it."

Juvenis thinks he might justly complain of me for saying that he, "by the form and manner of his first inquiries, had raised a great dust." It is not a little strange, that he should think of making this complaint, while he proceeds immediately to charge me with "appealing to popular prejudice, to break their effect;" and follows this with more than an insinuation that I had "ingeniously and slyly *dodged* by the point" in question. It seems that he intended to give me at least as much ground to complain of him, as he had of me.

He says, "I regret to find that the point of some of my first inquiries has been *mistaken* in the answer." This is well said, and

appears candid, and kind. But there is a difficulty in reconciling it with the charge which he afterwards makes against me "of *dodging* by this same point, with great ingenuity and rather *slyly*." I must certainly be a wonderful man "to *dodge*" "ingeniously" and "*slyly* by" a point which I did not see. But the fact is, I neither mistook the point of his inquiries, nor did I *dodge* by it. I saw it as clearly in his first communication as in his second, and I intended to meet it fairly, and I am now unable to see why I did not. In regard to the assertion of Senex, that "a Christian might be ignorant of his good estate, and consequently suppose that the glory of God might require his destruction," Juvenis inquired whether this ignorance is necessary? "The *point* of my inquiries," says he in his last communication, "was, whether the ignorance of a good man that he is a subject of saving grace, is of this kind necessary, and therefore the basis of an exercise essential to salvation, against which no objection could lie." It was with this *point* of his inquiries full in view, that I gave the following reply. "Whether this ignorance be *necessary* or not, is of no more consequence, as it respects the duty of unconditional submission, than the question whether it is *required* or not. If the penalty of the divine law is just, and an individual sincerely believes, as many a Christian has done, that the glory of God, and the good of his kingdom, require that this should be executed upon him; he certainly must submit to it, or oppose the supposed purpose of God. The fact that this mistake, or ignorance, is not necessary, does not prove that the consequent submission is not necessary,

any more than the fact, that a sinner's wickedness is not necessary, proves that the consequent duty of repentance is not necessary to salvation. It is believed that Juvenis himself will not deny, that a disposition to submit to the known, or supposed purpose of God, is a duty essential to salvation." Now whether the point of this inquiry was either mistaken, or evaded, your readers will judge.

But on this subject, Juvenis inquires, "What is the first duty of a man who is ignorant? Is it not to obtain light?" That is, as I understand him, what is the first duty of a Christian, who is ignorant that he is a Christian? Is it not to obtain evidence that he is a Christian? Very well, admit, if you please, that this is his first duty. How is he to obtain this evidence? Is it not by exercising those holy affections which God requires? Is there any other way in which a person can acquire a knowledge of his good estate? and is not submission to God one of those affections? Unconditional submission is not only a means, by which a doubting Christian may obtain evidence of his piety; but it is the means by which many a one has emerged from great and distressing darkness, into the light and liberty of the children of God. And there is no exercise of the mind which can give an individual good ground to hope, while he is conscious of an unwillingness, that God should do his pleasure with him, and every other creature.

After quoting the following questions from my answer to his inquiries, "Can a person be reconciled to God without being reconciled to his law? And can a person be reconciled to the law

of God without cordially approving of its penalty?" Juvenis replies, "To this I would say with all my heart *by no means*. But I would inquire, are we bound to be any more willing to accept the punishment of our iniquity, than God is to inflict it? And how far is God willing to inflict it? On any but the finally impenitent?" Now I will not charge Juvenis, with "*dodging slyly*" by the point of my inquiries; but I cannot forbear to let your readers know how he has gotten by it. 'It is by leaving out the question that contained the *point* of them all, and answering only those which preceded it. The passage which contained these inquiries stands thus in my communication. "Can a person, I ask, be reconciled to God without being reconciled to his law? And can a person be reconciled to the law of God, without cordially approving of its penalty, as well as precept? And can a person cordially approve of the penalty of the law, without being willing to SUFFER it, provided, in his view, the glory of God requires its execution upon him?" This last question, with a view to which both the others were asked, and without which they had no perceptible relation to the subject discussed, Juvenis does not see fit to quote, and instead of giving any direct answer to it, proceeds to ask a number of other questions. Now as Juvenis has readily admitted, "that no person can be reconciled to God, without being reconciled to his law; and that no person can be reconciled to the law without cordially approving of its penalty," I should have been much obliged to him, if he had told me explicitly, whether a person can cordially approve of the penalty of the law

without being willing to *suffer* it, provided in his view, the glory of God requires its execution upon him? This certainly is a fair question. Juvenis does not, and cannot deny, that individuals are frequently in such circumstances, as really to believe that the glory of God does require that they should suffer the penalty of his law. The question, therefore, whether in these circumstances they ought to be willing to suffer it, is not only a very plain and simple question, but a truly important one. The proper answer to this question would decide the point in debate. If I can cordially approve of the penalty of the law, without being willing to suffer it, when I verily believe the glory of God requires it should be executed upon me, then I readily admit that the submission advocated by Senex is not essential to true reconciliation to God. But on the other hand, if I cannot cordially approve of his law, without being willing, in the circumstances supposed, to *suffer* it, all that Senex contends for must be admitted. I regret exceedingly that Juvenis did not favor me with an explicit answer to this question. If he had answered it in the negative, it would have rendered all further discussion unnecessary. If he had answered it in the affirmative, it would have left me only the labour of showing that a cordial approbation of the penalty of a law, which we are unwilling should, in the circumstances supposed, be inflicted, is an absurdity.

But I shall bestow a moment's attention upon the questions which Juvenis asks in the place in which he ought to have given an explicit answer to mine.—
“Are we bound to be any *more*

willing to accept the punishment of our iniquity, than God is to inflict it? And how far is God willing to inflict it? On any but the finally impenitent?” To these I reply, we are under obligation to accept the punishment of our iniquity, whenever we *suppose* it to be the will of God to inflict it. It is admitted on all hands, that we deserve to suffer the penalty of the law. Now if it appears to us that the glory of God requires our punishment, we cannot supremely desire the promotion of his glory, without a willingness to suffer it. There is no plainer truth than this: if we desire the promotion of God's glory more than any thing else, we shall cheerfully submit to whatever *appears* to us *necessary* to promote it. It is in vain to say here that we may be mistaken. True, we may be. But mistaken or not, if we are in the exercise of that love to God, which renders us more desirous of glorifying him, than saving ourselves, we *must* be willing to give up our own salvation, whenever it *appears* to be inconsistent with his glory. To suppose, that we ought not to be willing to suffer the penalty of the law, when this appears to be necessary to the promotion of God's glory, is to suppose, that we have a right to be unwilling that he should be glorified.

It is often said, and Juvenis has repeatedly insinuated, that a willingness to be lost is not required. But that love to God which will influence its subjects to desire the promotion of God's glory, above all things else, is required; and there are instances in which individuals have reason to fear that the glory of God requires their destruction. All impenitent sinners have reason to fear this.

They are now impenitent sinners, they have no evidence that they shall not continue impenitent sinners, and they know that the glory of God requires him to destroy all who do continue to sustain this character. They have reason then, I say, to *fear* that God intends to destroy them. This object of fear is a proper object of submission. Juvenis seems in each of his communications to reason as though no *unknown* evil could be an object of submission. But here he is greatly mistaken; and on this subject he and others, reason in a manner entirely different from that in which they reason on other subjects. They believe, and say, that those who have reason to *fear* death, ought to be *resigned* to death; and those who have reason to *fear* sickness, losses, disappointments, and trials, ought to be willing to suffer these things. They speak familiarly of persons being willing to die, while they are yet alive, and *know* not but they shall long continue to live; and they speak as familiarly of persons being willing to suffer any other affliction which they have reason to fear will, in the course of Providence, be brought upon them, without ever thinking that this language is improper, because they do not certainly *know* that it is the will of God, that they should suffer these things. In all ordinary cases, evil in prospect, which is properly an object of *fear*, is deemed a proper object of submission. Why then should not future and eternal punishment, if it be an evil which is deserved, and which God does actually inflict, be an object of submission to all who have reason to *fear* this? But Juvenis gets rid of all this by saying, that "this submis-

sion, this willingness to be destroyed in a future state, must be the act either of an impenitent sinner, or of a Christian. If it is the act of an impenitent sinner; it is worth nothing. In such a man, 'there is no good thing.' It must then, if God has required it, and it is essential to salvation, be the act of a new creature, a real Christian. But for a real Christian to be willing that God should destroy *him* in a future state, would imply a willingness that God should violate his promise, 'he that believeth shall be saved.'" Those who wish to see the sophistry of this reasoning satisfactorily exposed, are referred to the communication of Senex, to which Juvenis has undertaken to reply. A word is all that I deem it important to say in relation to it, and that is this: a willingness that God should execute the penalty of the law upon him, if he pleases, is one of those exercises of the mind by which the sinner *becomes* a saint. Juvenis might as well say of the first exercise of love, or the first exercise of repentance, or the first exercise of faith, of which the sinner is the subject, and by which he becomes a saint, that it is an act of an impenitent sinner, and of course worth nothing, as to say this of the submission in question. If it is a truth, that all impenitent sinners have reason to *fear* that the glory of God requires their destruction, they are all under obligation to submit to this, on the same principle that they are all under obligation to be willing that God should be glorified. And every saint, who has not so full an assurance of hope as to preclude the existence of *fear* on this subject is under obligation to exercise the same submission. And let it never be

forgotten, unconditional submission to God on this subject, is one of the best means of gaining evidence of our good estate, and of removing the ground of all fear.

In answer to the common objection that a willingness to suffer the just punishment of our sins in a future state, implies a willingness to remain impenitent, I said, "It is believed that many have been willing 'to accept the punishment of their iniquity,' without once *considering* that it is the purpose of God that all who are cast off shall remain impenitent." "This," says Juvenis, "may be true. But I would inquire, Can God be pleased with an exercise which owes its existence to the want of consideration? Has he suspended our salvation on such an exercise?" But I did not say, nor did I intimate, that this submission owed its *existence* to the want of consideration. This is an inference which Juvenis himself has drawn from my assertion, the absurdity of which he here attempts to charge upon me. This willingness owes its existence to a *regard to the glory of God*. The want of consideration in this case is only a circumstance which frequently attends the exercise of right as well as wrong affections. Does it follow from the fact, that there are unanticipated trials connected with the Christian life which Juvenis has chosen to live, that his entrance upon this course is owing to the want of consideration, and has nothing in it pleasing to God? I am sorry to say, that the kind of sophistry, here exposed, is frequently to be found in the inquiries and remarks of Juvenis. He uniformly represents ignorance as the *ground* of that submission which is con-

tended for by Senex; whereas this is only a circumstance which may call for its exercise, grounded, as it always is, upon a supreme regard to the glory of God. It is amusing to see how Juvenis, while he seems to smile at the idea of any thing being a duty incumbent upon us in consequence of our ignorance, which would not be a duty if we were rightly informed, admits this principle fully in his reasoning against it. He does this when he says, "it is the first duty of a man who is ignorant to obtain light." Here the duty which he inculcates is as much founded on ignorance, as that which he seems to discard for the same reason.

I admitted also, "that those who exercise the submission in question, do sometimes consider that all who are cast off will remain impenitent." The substance of all I said on this subject is what follows. "But allowing, as we must, that they do sometimes consider that all who are cast off, will remain impenitent, the difficulty presented is precisely the same in kind, with that which attends a willingness to remain imperfect, in this life. They can submit to this as the effect of a divine *purpose*, in the same manner in which they submit to any other evil which in itself they hate. Their submission to this, as the effect of a divine purpose, implies no approbation of it as *sin*, nor a disposition to disobey any divine precept; but is perfectly consistent with the most fervent desire to be holy, and with present efforts to continue so. If future impenitence could be viewed in no other light than as the mere criminal act of the sinner, that is, if the purpose of God could not be seen in it, it is readily granted, that it could not

be an object of submission, and that a willingness to be impenitent, in this sense, would be impenitence itself. But to submit to it as the effect of a divine purpose, is the same thing as to be willing in any other case that the counsel of God should stand." With respect to this, Juvenis says, "I beg leave to inquire, how any man that now lives, or ever will live, is to obtain this *view* of his own future impenitence as the effect of a divine purpose? How can he know that there is a purpose of God to this effect? Is it not manifestly impossible for him to know this without a special revelation? And what right has he to suppose it? If this *view* is impossible, in the case of every individual, how can any man be accused of any want of 'a disposition to submit to the purposes of God,' by being totally unreconciled to impenitence, either present, or future?"

Answer. The future impenitence of all who shall be cast off, is what Juvenis has supposed, and what he and others have repeatedly brought as an objection against the doctrine of unconditional submission. Now if it is a fact, that this is something which "no man has a *right* to suppose in his own case," it certainly cannot be any solid ground of objection to his willingness "to accept the punishment of his iniquity."

The reasoning of Juvenis on this subject is truly singular. It is substantially this. He in the first place, objects to a person's being willing "to accept the punishment of his iniquity," because it is the known purpose of God that all who are cast off shall remain in impenitence, and no man ought to submit to future impenitence. But when the ground of this objection is removed by

showing that even future impenitence may be an object of submission, when viewed as the effect of a divine purpose, he changes his ground and says, "no man that now lives, or ever will live, can obtain this *view* of his own future impenitence, as the effect of a divine purpose."—"He cannot *know* that there is a purpose of God to this effect,"—and "He has no right to *suppose* it." This is a very good illustration of a common saying: "Error is fated to run crooked."

Senex admitted, and I made the same concession, "that present submission is inconsistent with present disobedience." On this, says Juvenis, I would inquire, "Whether present impenitence is not as much the effect of a divine purpose as future? And if submission to God is inconsistent with present impenitence, why not to that which is future?"

The reason why present submission is inconsistent with present impenitence is, It is impossible that a person should be both penitent and impenitent at the same time. But it is not impossible for him to be penitent to-day, and impenitent to-morrow. To suppose a person submissive to the purpose of God respecting his present impenitence, is to suppose him to be obedient at the very time he is disobedient. But to suppose him now submissive to the purpose of God that he shall in future be impenitent, involves no such absurdity.

Juvenis further inquires, "Is there not an essential difference between God's decrees and their effects?—Because I am found to have a disposition to submit to the former, am I, therefore, to the latter? If I submit to the decrees of God, *as decrees*,—that is, as being what they are, holy,

benevolent, and wise, is not this enough?—Even considered as the effect of a divine purpose, is it not our duty to feel unreconciled to sin?" True, there is a difference between God's decrees and their effects. But it by no means follows from this circumstance, that we may submit to the former, and not to the latter. What does Juvenis mean, when he speaks of submitting to the decrees of God, *as decrees*, and, at the same time, refuses to submit to their effects? Is there, in fact, any such submission as this? Can there be any such submission as this? Submission to the decrees of God, if it means any thing, must mean a willingness that what he has decreed should take place. Let us suppose, now, that God has decreed to raise up a wicked prince, and to send him in the pride and stoutness of his heart to chastise America, as he once did the haughty king of Assyria, to scourge his people the Jews. Juvenis, if I understand him, could submit to this decree, "as a *decree*, that is, as being what it is, holy, benevolent, and wise." But he could not be willing that it should go into operation, because this would be submitting to its effects. He could not submit to have his country chastised by this wicked man, "who is God's sword," because this would be submitting to sin. "To sin, even considered as the *effect of a divine purpose*, it is our duty to be unreconciled." Now I ask, to what does this submission amount? If he is not willing that this prince should in the pride and stoutness of his heart, or in other words, with wicked motives, chastise this people, he does not submit to the decree of God, "as being what it is," because by the supposition, it

is the decree of God, that he should *thus* chastise us. If there is, as Juvenis contends, such a thing as submitting to God's decrees, without submitting to their effects, then I see not why a person may not submit to the decree of God that he should be sick, without ever being *willing* to be sick, and to his decree that his friends should be taken from him, without ever being *willing* that they should be taken from him, or to the decree of God that he should die, without ever for a moment feeling *willing* to die. How, I ask, do mankind *manifest* their submission to God? Is it not by submitting to the *effects* of his decrees? Does Juvenis consider it "enough" for a man to tell him that he submits "to God's decrees, as *decrees*," while he appears to be totally unreconciled to all their known effects? If Juvenis cannot defend himself against the theory which he opposes, without maintaining the distinction which he has made between submitting to the decrees of God, and their effects, he may rest assured, that he is engaged in a hopeless cause. There is not a plainer truth relating to submission, or to any other Christian duty, than that submission to the decrees of God, "as being what they are," implies a willingness that what is decreed should actually take place. I readily admit, and I have in every part of this discussion admitted, that sin, in itself considered, or viewed only as the criminal act of the sinner, is not an object of submission. But when viewed as the effect of a divine purpose, and as destined to be the means of ultimate good, although an abominable thing in itself, it is as really an object of submission as any other evil.

Again Juvenis inquires,

"Does the purpose of God in regard to sin constitute any thing more than the *moral* certainty of its existence? Is it not a certainty of the same kind, as that which we feel, when we know that a habitual drunkard will become intoxicated, if a sufficient quantity of spirit is thrown in his way?"

To this I reply, that the purpose of God in regard to sin, constitutes an *absolute* certainty of its existence. It is *not* a *moral* certainty, such as we feel, when we know that a habitual drunkard will become intoxicated, if a sufficient quantity of spirit is thrown in his way; for this kind of certainty is nothing more than a very strong probability. Liquor may be placed before an habitual drunkard, and yet not be taken. But there is nothing in the universe more certain, than that every purpose of God shall be accomplished. Not only the agency of creatures, but his own agency is exerted for the accomplishment of all his purposes.

Near the close of my answer to the first inquiries of Juvenis, I said, "It is not, I apprehend, sufficiently considered, that submission always implies an *evil*, real or supposed, to be submitted to;" and added, "this thought pursued, will throw much light upon the subject." After quoting this passage, he says, "This thought I cannot pursue, I am stumbled at the threshold, I know that we are 'to submit ourselves to God.' But, with reverence would inquire, Is God an evil? Is his purpose an evil? Is his sovereignty? Is his law? Is any thing an evil that is in God? or any thing he has ever done? When my heart submits to the justice of God in destroying all

the impenitent in a future state, must I say to God, I feel that this thy justice is an evil, but I submit to it: or, is it my duty, and my privilege, to feel that I submit to that which is holy, and righteous, and lovely—essential to the happiness of the universe, and the glory of its author?"

Had Juvenis taken a little more pains to understand me, he might have saved the strength he has exhausted in this formidable array of interrogations. It is a pity that he should work himself out of breath, in beating the air. True, God is not an evil. But this by no means proves that his creatures must not submit to evil, in order to submit to him. It is because he is not evil, but good, that his creatures are bound to submit to the evils which he inflicts. It is true that his sovereignty, his law, his justice and all that is in God, is good. But Juvenis himself will not deny, that in the exercise of his sovereignty, in the execution of his law, and in the displays of his justice, he subjects his creatures to various kinds and degrees of suffering, which in itself is an evil. If he will have it, that this suffering is no *evil*, because "it is essential to the happiness of the universe, and the glory of its author," my reply is, there is then *no* evil in existence, for undoubtedly there is a sense in which every thing that takes place is "essential to the happiness of the universe, and the glory of its author." But to say there is no evil in existence, or that there is no evil attending the displays of God's sovereignty and justice, is to use terms contrary to the universal law of language, and to offer an insult to the common sense of mankind. I shall not here attempt to prove my

assertion, that submission always implies an *evil*, real or supposed, to be submitted to. My limits will not admit of this. But I shall take the liberty to request all who doubt this position, to consider whether they are ever conscious of *submitting* to that which implies no real or supposed evil? or to that which requires no self-denial. We speak familiarly of submitting to sickness, when desirous of health, and of submitting to death when desirous of life. But who was ever heard to speak of submitting to health when he was desirous of enjoying it, or of submitting to life when he wished to live? Now if it is a fact, as I presume all my readers except Juvenis will admit, that submission always respects an *evil*, real or supposed; it will not follow, as he contends, that sin cannot be an object of submission, because it is something which we do and ought to hate.

I regret that Juvenis, after having placed himself in an attitude of an inquirer, and solicited an answer to his numerous questions, should seem to grow impatient with his subject, and conclude his inquiries with a question which has the appearance of a design to reproach the opinion of his opponents. The proposal of this last question, in the terms in which he has expressed it, is in my view, a violation of decorum in religious controversy, which would justify me in passing it without notice. But I shall simply observe, that there is no more effectual antidote against every species of Antinomianism, than that disinterested affection which influences its subjects to submit cheerfully to every known or supposed purpose of God. On the other hand, that selfishness which loves God only for his fa-

vors, and which submits to him only upon condition of its own salvation, is, and ever has been, the very essence of Antinomianism.

ALIVS JUVENIS.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XVIII.

Love-self. I do not like Brother Thoughtful's notions respecting charity at all; and I am persuaded very few pilgrims do. They are too bigoted for this enlightened and liberal age.

No-law. I dislike them for another reason too. If I understand his scheme, he would have it, that we are still under obligation to keep the moral law, and bound to love God with all our hearts, and our neighbor as ourselves; just as Adam was before he fell.

Thoughtful. Certainly. The command is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." I suppose we are bound to keep this command.

No-law. Not at all. Such commands are only given to teach us our impotence, and lead us to appropriate to ourselves by faith the finished righteousness of the Prince Immanuel. His obedience was perfect; and when it becomes ours by faith, we are perfect as our Father in heaven. In ourselves we are nothing but sin; but in him we are nothing but righteousness. He "has taken all our sins, and given us all his righteousness."

Thoughtful. If your scheme is true, I see no need of a believer's exercising repentance for any act of sin into which he may fall.

No-l. No. One of my favorite

authors says: "It would be a dishonor done to Christ, tarnishing the glory of his *finished work*, if a believer were ever to be sorry for his sin, or to bow down his head like a bulrush after the commission of it."

Th. Do you think the commission of sin can interrupt the believer's peace of mind, or his communion with God?

No-l. No. The same author says, "Sin can never disqualify him for any one mercy or blessing which God has promised him in his son Jesus Christ, nor can ever for one moment break his peace with God, which is his from eternity through the everlasting mediation of Christ; his, whatever sin he may commit, even robbery and murder." "Sin can do the children of God no harm, holiness no good."

Th. Your language shocks me. I did not expect any one would talk so, who professed any attachment to the blessed Redeemer.

No-l. You do not understand my scheme. It is more honorable to him than yours, or any other scheme of which good works are a part. I exalt his grace; but you depreciate it, by mixing your good works.

Th. I should rather think it would be dishonoring him in the highest degree to call myself a disciple of his, and yet live in the open and allowed violation of his commandments.

No-l. You not only depreciate the grace of God, but his justice too. For it would be as unjust to exact obedience of believers after their surety had rendered it for them, as to exact punishment of them after their surety had suffered that for them. One of my favorite authors says, "While the Mediator was in the world, he rendered a perfect ac-

tive obedience to the moral law, as the expanded covenant of works, in the room and stead of all those persons whom the Father gave him to be redeemed; and this righteousness is reckoned to all believers for their justification and adoption by the Father, as the legal, perfect, and meritorious cause of the same." He says also, "The Father justifies every one of the elect in the moment in which he is so united to Christ as to believe in him, in consequence of the perfect vicarious righteousness of Christ, which is imputed to the believer, because by the mystical union it has actually become his righteousness, according to covenant." Also, "None can be pronounced by the judicial sentence of God to be just, but those that are perfectly just; and righteousness can be reckoned or imputed to none but to those that possess it." He also says, "while the Mediator was in our world, he endured in his sufferings even unto death, the penalty of the violated law, in the place of all who were given to him by the Father to be redeemed; so that all the sins of believers, past, present, and to come, were legally punished in him, to the full satisfaction of divine justice." Another favorite author asks, "Can they, for whom this satisfaction has been made, be punished for the same sins, for which justice is declared to be satisfied? How can the same crimes be punished twice over in a just government?" And another affirms, "The justice of God renders their salvation absolutely certain; because it would be incompatible with the first principles of equity to punish in their own persons those for whose sins Christ has made ample satisfaction." In view of what these

learned Doctors say, I infer, that neither sufferings nor obedience can be justly exacted of us believers, both having been rendered for us, to the full satisfaction of justice, by our great Surety.

Th. It seems to me that this whole scheme is contrary to scripture, reason, and common sense; and destructive of all true piety and morality. Religion consists in conformity to God, in heart and in life.

No-l. No. Religion consists in faith. You talk like a legalist, and you oppose salvation by grace, as I told you once before.

Th. I consider your faith as no better than your works. It consists in believing that "Christ has taken all your sins, and given you all his righteousness," which is not true with respect to any; and if it were, you have no evidence that it is with respect to yourself.

No-l. Not true with respect to any! Do you think those learned Doctors, to whom I have referred, have taught what is not true? You must not accuse such great men of teaching unsound doctrine.

Th. They may have believed what they taught; but if they did, that does not make it true. I learn from the divine oracles to call no man master on earth; but to try every thing by "the law and the testimony: if they speak not according to this word, it is because there is no light in them."

No-l. I will cite another learned Doctor, in confirmation of what I have said already. He observes, "Our sins so became Christ's, that he stood the sinner in our stead, and we discharged. It is the iniquity itself that the Lord laid upon Christ; I mean, it is the fault of the transgression

itself. To speak more plainly; hast thou been an idolater, a blasphemer, a murderer, a thief, a liar, or a drunkard? If thou hast part in the Lord, all these transgressions of thine become actually the transgressions of Christ. Nor are we so completely sinful, but Christ being made sin was as completely sinful as we." What do you say to this?

Th. I say I abhor such language, and that whole scheme which justifies it.

No-l. Take heed, then, lest seeking to be justified by the law, you prove that you have no interest in the Redeemer, and fall under the curse.

Th. I thank you for your admonition. I am sensible that I need to take heed lest I be deceived by myself or others. But it is your system, and not mine, which makes justification to be by the law.

No-l. How does that appear?

Th. You hold that Christ both obeyed the law for us, and suffered its penalty for us, and so satisfied all its demands upon us; and if so I conclude the law itself must grant our discharge. And agreeably to this, one of the authors you cited, says, "This righteousness [of Christ] is reckoned to all believers for their justification, as the *legal* cause of the same." He also says, "None can be pronounced by the judicial sentence of God to be just, but those that are perfectly just."—And he says this of believers, to show how they are justified. His plain meaning is, that believers are, in the act of justification, pronounced perfectly just; and he thinks they are so. But those who are perfectly just, are justified by the law. When a perfectly just man is brought to trial, the law justifies him, and sets

him at liberty. And when a man who has committed a crime has paid the fine which the law imposes, or has been imprisoned as long as the law requires, and is then discharged, his discharge is by the law, and not by grace or pardon. He would be treated unjustly if he were detained longer. He claims his discharge as a matter of right; he does not ask it as a favor. And accordingly, another of your same favorite authors speaks of its being right to "challenge an acquittance at the hand of God," and says, "He, who as the Judge of heaven and earth must always do right, is said to justify the ungodly—and that out of justice." Again, "God, as he is a just God, cannot condemn the believer, since Christ has satisfied for his sins." Now, it is plain, that if God cannot justly condemn, if he cannot justly punish, then he only does bare justice when he discharges; he exercises no grace in the matter.

No-l. But there was grace in providing a Surety to make satisfaction for us.

Th. Yes. And it is a part of my system, as well as of yours, that the gift of a Saviour was an act of grace. But while that is all the grace your system acknowledges, mine makes every step of our salvation an act of grace. It was an act of grace to provide a Saviour; it is an act of grace to grant us a season of probation; it is an act of grace to change our hearts; it is an act of grace to pardon our sins; it is an act of grace to bear with us from day to day while committing new sins; and it will be an act of grace to receive us to heaven, where we shall be monuments of grace forever. But if your system is true, there is no grace but in the gift of a Saviour. For if Christ

"has taken all our sins, and given us all his righteousness," we are no longer subjects of grace, any more than the angels in heaven. Your system, therefore, instead of exalting and magnifying the grace of the gospel, takes away a great part of it, and it makes the act of justification to be by the law, a proper *legal* act, and not an act of grace.

No-l. How does your system make every step of the sinner's salvation an act of grace? I see not how it can be, but only as each step is a consequence of the gracious gift of a Saviour. And if that would make it an act of grace, my system would do it.

Th. Justice requires that each individual should be treated according to his deserts. Sin deserves punishment; righteousness deserves no punishment. If all our sins are given to Christ, and all his righteousness is given to us, we no longer deserve punishment. Grace is favor to the ill deserving. If all our sins are taken away, we have none left for which we can deserve any punishment; and therefore we cannot be subjects of grace. No favor shown to the angels in heaven can be an act of grace, because they deserve no punishment. It is only where justice requires punishment that grace can be exercised. I take these to be acknowledged principles, are they not?

No-l. I am not inclined to dispute them now. Go on.

Th. My scheme is, that the moral law is the only rule of right, to which all intelligent beings are bound to conform, because it is right; and that this obligation cannot be fulfilled by any one for another, because the requirement is, "*thou shalt love*;" not *thou* or some other in thy room.

Men have broken this law, and exposed themselves to its curse. Every sin deserves the divine disapprobation now, and will forever, since no length of duration can change its nature. The punishment threatened to sinners is a proper token of that disapprobation. The penalty of the law, therefore, is endless punishment. This we all deserve for our sins, and must always deserve, whether it is inflicted or not, since it will always remain true that we have sinned. This punishment must be inflicted, unless some other way can be found out, by which the divine disapprobation of sin can be as fully and as clearly expressed as it would be in the infliction of the punishment, in which case only it will be consistent for that punishment to be dispensed with by forgiveness. Such a way has been found out. God has provided a Saviour for those who deserve to perish forever. This was an act of grace. The Lord Jesus Christ made an atonement for sin by the shedding of his blood on the cross. His active obedience, was rendered for himself, and could not in the nature of the thing be rendered for any but himself. He was as much bound to do right, as any other being can be. And it was necessary that he should be perfectly obedient for himself in order to be qualified to make atonement by his blood, for otherwise he could not have been "a lamb without blemish." In suffering death, he did not suffer the penalty of the law, which is eternal punishment; but he suffered enough, considering the dignity of his person, to make as clear an expression of God's feelings towards sin, as would have been made by the infliction of that penalty upon sinners. The demands of the law

upon us remain in their full force, not at all weakened, but rather made stronger by the death of Christ, that event having laid us under additional obligations. Its demand of punishment, however, though still perfectly just, can now be consistently remitted, in the case of those who consent unto the law, and perform the conditions of repentance and faith; because the ends to be answered by their punishment are secured in another way. In consequence of the death of Christ, the offer of pardon is freely made to all without discrimination, and is an act of grace, because all deserve to be cast off without any such offer. A period of probation is allowed, in which men have opportunity to consider their ways, and secure the offered mercy, by a compliance with the prescribed conditions. This is an act of grace, because all deserve instant destruction. All, however, with one consent, reject the offer, and would continue to reject it were nothing more done for them. But God sends his Holy Spirit, to make some willing in the day of his power, by changing their hearts. This is an act of grace, because the gift of the Holy Spirit is a favor which none deserve. When they are made willing, and become holy in the temper of their minds, that does not alter the fact that they have sinned before, and therefore does not take away their desert of punishment for their past sins. It is an act of grace, therefore, to exempt them from that punishment, by granting them remission of sins. And as those who are regenerated continue to be guilty of their old sins, though the punishment of them is remitted, and also to commit new sins, from day to day, it is an act of grace to

spare them from day to day, under their increasing ill desert. And as in the great day it will still be true that they have sinned, it will be true then that they deserve punishment, and therefore it will be an act of grace then to acquit them from it in the presence of the assembled universe. And as it will continue to be true forever that they have committed the sins they have, it will continue to be true forever that they deserve to be punished for them; and therefore, while they reign for ever in heaven, they will be everlasting monuments of grace, rich, free, distinguishing, and sovereign grace. And the most eminent saints on earth, on account of the continuance of their ill desert for past sins, and their increasing ill desert for their daily new sins, feel bound, and feel disposed, to humble themselves before God, and lie very low before him, to acknowledge themselves sinners, exceedingly vile, and to ask every favor at his hand as a free gift to the ill deserving. The language of the scripture saints is highly expressive of such feelings; and such are the feelings of all on earth who resemble them.

No-l. You speak of believers becoming *holy*, as if you supposed they were to be holy *in themselves*. Here is the lurking legality of your scheme, which, though you talk so much about grace, leads you to mix your own works with the righteousness of Christ, as though his finished work needed helping out with some additions of ours.

Ardent. Are not believers spoken of in the scriptures as being "partakers of the divine nature," and "partakers of his holiness?" And is it not plainly declared,

that "without holiness no man shall see the Lord?"

No-l. Yes. But one of the learned Doctors before referred to, informs us, that in the last mentioned passage, and I should think also in the others, "*holiness* means separation to God, and not any quality, or grace, or habit of mind;" or else it means "the holiness of Christ *imputed* to us, and so made ours in a judicial or legal respect." Believers are "chosen in Christ, to be holy *in him*, even *in him*; but not so as to be holy *in themselves*."

Th. If they are not holy in themselves, they are in themselves unholy and impure, and are not prepared for a holy heaven, where no unclean thing shall enter. None but "the pure in heart shall see God." I am aware that the word *holiness* sometimes means separation to God, as when applied to places, buildings, vessels, and the like, under the old dispensation. But this is not its only meaning. The holiness of God is not of this kind. It is an exercise of his heart. And when believers are said to be "partakers of his holiness," it means that they are holy in the same sense, with the same kind of holiness that he is. They have holy exercises of heart. They are of the same temper of mind that he is; so that they have "fellowship with the Father and with the Son." Without such holiness of heart, which is his own exercise, there is no communion, no oneness of feeling between the believer and the Father. Heaven itself would be no heaven to the man who does not feel as God feels. And this is a sufficient reason, if there were no other, why it is true that "without holiness no man shall see the Lord." If

all the holiness in the universe were *imputed* to him, it would do nothing towards qualifying him to enjoy heaven, till the temper of his heart was made to accord with the temper of heaven. If you have not the same mind that was in Christ, if you have not his Spirit abiding in you and renewing you after his moral image, nothing is more certain than that you are none of his. It is absurd to suppose any to be his *disciples* who never do what he commands. But his commands require perfect conformity to the moral law. "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself. Be ye therefore perfect, even as your Father which is in heaven is perfect. As he which hath called you is holy, so be ye holy in all manner of conversation." The promises to change the heart are promises to produce a conformity to the moral law. "A new heart also will I give you, and a new spirit

will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and *cause you to walk in my statutes*, and ye shall keep my judgments, and *do them*." It is a plain and decisive declaration, "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." But it is also declared, "He that loveth another hath fulfilled the law; for love is the fulfilling of the law." And it is written, "He that *doeth righteousness* is righteous, even as He is righteous. He that committe^h sin is of the devil. If ye know that he is righteous, ye know that every one that *doeth righteousness* is born of Him. Hereby we do know that we know Him, if we keep his commandments. He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him."

Review.

For the Christian Magazine.

REVIEW OF TRACTS published by the American Unitarian Association.

[Continued from page 189.]

THE fourth Tract in the series under consideration is entitled "*Omniscience the attribute of the Father only*." It is "a reprint of a Sermon, delivered some years since in England, by Rev. Joseph Hutton," and is founded on Mark xiii. 32, "*But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father*." We have examined the Sermon with con-

siderable attention, and give the following as an analysis of its contents: The twelve first pages may be regarded as an *introduction*, in which the author attempts to vindicate himself and his brethren from the charge of degrading the Saviour; insisting, that if they refuse him divine honors, it is not because they do not love him—that, if they are in error, still they are safe—that others, whom they "deem in gross error," are as safe as they—that Unitarians are most sincere in their views of religious truth—and, of course, that they

ought not to be denied the countenance and fellowship of Orthodox believers. On page 13th, Mr. Hutton introduces his text; and, after asserting once and again, in the next three pages, that Christ was ignorant of the day and hour of which he spake, infers that he did not possess the attribute of omniscience, and consequently could not be a divine person. From the 16th page to the 23d, the author considers the Trinitarian interpretation of his text, that *Christ here speaks, not as God, but merely as man*—affirming that the supposition is absurd, and that it has not been acquiesced in by some Trinitarians, particularly by Mr. Wardlaw. Mr. H. next introduces several classes of passages, to prove the limited knowledge of the Saviour; specially those, in which he speaks of his doctrines as not his own—in which he is represented as *praying*, and as being *tempted*—and “which imply the limitation of any other of his attributes.” (pp. 23—34.) He then concludes, with renewedly protesting his sincerity, and fervent charity, though not his infallibility; and with exhorting his hearers to search the scriptures for themselves.

From the foregoing analysis it will be seen, that the main subject in dispute between Mr. Hutton and ourselves, may be reduced to a very narrow compass. It may be resolved into this one question, *Was the divine nature so united with human nature in the person of Christ, that he could consistently speak, and be spoken of, both as God, and as man?* If this question is determined in the negative, then we admit that Mr. Hutton’s text, and the other passages which he has cited, are full to his purpose, and go to disprove the divinity of the Saviour—dis-

proving, at the same time however, the divine authority of the *Scriptures*, as being wholly irreconcilable, one part with another. But if the question be determined in the affirmative, then clearly the passages, on which he relies, prove nothing to his purpose. If the divine and human natures were so united in the person of Christ, that he could consistently speak, and be spoken of, both as God, and as man; then he might, as man, represent himself to be ignorant of the hour of judgment; and yet, as God, possess “all the treasures of wisdom and knowledge.” He might, as man, and as the constituted mediator between God and men, receive his instructions from the Father—might offer supplications to the Father—he might “in all points be tempted, like as” other men—his human attributes might all be limited—in a word, all that Mr. H. has alleged might be true—and yet none of it afford the least evidence that Christ was not a divine person. We repeat it, therefore, as fairly involving the whole subject in dispute, *Was the divine nature so united with human nature in the person of Christ, that he could consistently speak, and be spoken of, both as God, and as man?*

This question, it will be seen, is one of mere *fact*, to be determined wholly by the testimony of Scripture. And it is not necessary that those, who answer it in the affirmative, should go into all the *hows* and the *wherefores*, which may be made to grow out of it—that they should be able to explain, or to understand, the *manner*, in which the divine and human natures are united, in the person of their Saviour. Whether creatures such as we, can comprehend this mysterious union or

not, and whether it seem reasonable to us or not, is of very little consequence. God knows, undoubtedly, what the truth is; and the simple point which it concerns us to know is, *What hath God revealed? What is the decision of the Scriptures?*

Let it be observed then, in the first place, that the Scriptures represent the Lord Jesus Christ as possessing a *divine* nature; or as being, in some sense, *God*. We cannot here go into a citation of passages in support of this proposition; nor do we think it necessary, as full proof of it has been exhibited in a former part of this Review.* Suffice it to say, that the same scriptural arguments, which show the divine nature of the Father, may be urged to show the divine nature of the Son. The Father is denominated Lord, and God, and mighty God, and Jehovah; and so is the Son. The Father is represented as eternal, immutable, omniscient, omnipotent, and omnipresent; and so is the Son. The Father is spoken of as the creator, preserver, governor, and final judge of the world; and so is the Son. The Father is exhibited as a proper object of worship, to saints on earth, and angels in heaven; and so is the Son. The Father too asserts his own divinity; and so does the Son. "*I am Alpha and Omega, the beginning and the ending, which is, which was, and which is to come, the Almighty.*"†

The Scriptures farther represent the Lord Jesus Christ as possessing *human* nature; or as being in some sense, a *man*. We have as much evidence that he was a man, as that any other person mentioned in the Bible was a man. He was born as a man; he grew as a man; he appeared,

lived, suffered, and died, as a man. In numerous instances, he is expressly denominated a man—"the man Christ Jesus."

Yet this mysterious and glorious personage, whose very name is "*Wonderful*"—constitutes but one person. He is not numerically two, but one—"one Lord Jesus Christ, by whom are all things, and we by him."

If now we put together these three particulars, each of which is supported by divine testimony; we shall have from them the following proposition: *The Lord Jesus Christ possesses both a divine and human nature, united in one person.* In other words, he is "*God, manifest in the flesh.*" He is "*the Word, made flesh.*" Being in one sense a *man*, he really is—what he was once understood as making himself to be—in another sense, *God*. But if this is the fact, then he may, with perfect truth and propriety, speak, and be spoken of, both as *God*, and as *man*. He may be represented as born of a woman—and yet as the Creator and Preserver of worlds; as "*crucified through weakness*"—and as possessing "*all power, in heaven and on earth;*" as not knowing the day or the hour of judgment—and as knowing literally *all things*. We repeat here, what we had occasion to say on a previous page,‡ we fully believe all those passages, which represent the Lord Jesus as, in some sense, inferior to the Father. We believe them in their most obvious sense. They express a sentiment which is dear, and even *essential*, to our faith, as Christians. And we as fully believe another class of passages, which invest this same Jesus with the glories of the Godhead—which represent him as equal to,

* pp. 153, 154. † Rev. i. 8, 11 and xxii. 13.

‡ p. 181.

and one with, the Father Almighty.

As the discourse before us denies the omniscience of Christ, it may be proper to adduce the testimony of Scripture to this particular point. It is said of him by one of the Evangelists, that "he knew all men, and needed not that any should testify of man, for he knew what was in man." "He knew, from the beginning, who they were that believed not." Say the disciples to him, on a certain occasion, "Now we are sure, that thou knowest all things." "Lord," says Peter, "thou knowest all things, thou knowest that I love thee." He knew the thoughts and designs of those with whom he conversed; and he says of himself, "*I am he which searcheth the reins and the heart.*"* And we may farther ask, What less than omniscience can qualify the Saviour to be the final judge of angels and men? These, and other similar representations of Scripture—which are not so much as noticed in the Sermon before us—are recommended to the future consideration of those, who deny divine attributes and honors to Christ, and assert, from partial views of the subject, that "omniscience is the attribute of the Father only."

The Tract here examined is to us rather a spiritless production, having less pith and substance than some in the series, and not calculated to produce much effect any way. It is written in a diffuse and complimentary strain, and is distinguished chiefly for its insipidity, and for a fulsome and affected display of charity. The author assures us, once and again, that himself and those who agree with him are sincere in their views

and pure and holy in their intentions. And "those who differ most widely from him," he believes are as sincere, as good, and as safe, as they. "They may be in error; but what then? They are in charity; and we do not question their final acceptance with the Father." (p. 6.)

The writer of the next Tract, "On the Religious Phraseology of the New Testament, and of the present day," begins with complaining of the vagueness and obscurity of our ideas on the subject of religion—attributing the evil, partly to the spiritual nature of religion, partly to indifference, but especially to the words and phrases in which our ideas on this subject are conveyed. He remarks, first, "on the religious phraseology of the New Testament," and secondly, on that "of the present day." Under the first of these divisions, he considers "the appellations given to Christianity, such as *covenant, testament, kingdom of God, and mystery*; the word by which is expressed "the good or benefit, which Christianity was principally designed to communicate," viz. *salvation*; the prescribed "way of obtaining this good or benefit"—by "exertion on our part," while we depend on the proffered aid of heaven; and "the method in which God bestows his favor, commonly designated by the terms *forgiveness, and justification*."—Under the second division, he "notices three kinds of phrases—those which describe the *process of becoming religious*; those which describe the *thing itself*; and those which consist of the *titles* that are appropriated to persons considered religious." Each of these two divisions is followed by general remarks.

The ostensible object of this

* John ii. 24, and vi. 64, and xvi. 30, and xxi. 17. Mat. ix. 4. Rev. ii. 23.

publication is an important one. It is to explain the language of the New Testament, and to free religion from the burthen of a technical phraseology, which is regarded by the author as worse than useless. And there are passages in the book itself, to which, could they be separated from the remainder, we should offer no objection. For instance, in the explanation given of the words covenant and testament—of the consistency of divine and human agency in the formation of religious character—and of forgiveness and justification, as meaning the same—the views of the writer are not materially different from our own. There are other parts, however, which we consider exceptionable, and to these our attention will be chiefly directed.

In several instances, the author, instead of explaining the phraseology of Scripture, *obscures* and *confounds* it. "*Salvation*," he says, "is the great benefit offered in the gospel." But what are we to understand by salvation? It "is *purity of heart*—it is *virtue* and *piety*." The salvation offered in the Scriptures is in itself and essentially that *holiness*, which they inculcate." (p. 10.) Salvation then, according to the new theological nomenclature, is the same as holiness. But suppose the terms be used interchangeably, the one for the other. "Behold now is the accepted time; behold now is the day of *holiness*. How shall we escape, if we neglect so great *holiness*? Perfecting *salvation* in the fear of God." v

If, to avoid the confusion introduced by this strange definition of the word salvation, it be said that, besides holiness, it includes also the happiness resulting from it; we reply that this is not its meaning. Salvation implies previous

loss, and is itself *deliverance* from that loss. In a religious sense, it signifies deliverance from sin, and from misery; but not, unless by consequence, the possession of either holiness or happiness.—Angels are both holy and happy; but they are not the subjects of salvation. They have not been saved, for they were never lost.

Speaking upon *faith*, our author inquires, "Is it better than love, or forgiveness? Is it better than obedience? Rather is it not essentially the *same thing*? No attentive reader of the New Testament can doubt that it is." (p. 19.) Faith, then, according to this critic upon Scripture phraseology, is the same as love, forgiveness, and obedience. Consequently, love, forgiveness, and obedience must be the same as faith. And by a further consequence, since things which are equal to the same are equal to one another, love, forgiveness, and obedience, must be of the same import. If the writer means, that these exercises are the same, because they are all branches of religious duty; then we reply, that he has expressed his meaning very loosely: For on this principle, he might say, that holy joy, and holy sorrow, that keeping the Sabbath and speaking the truth, are all the same. But if he means that they are literally the same, so that the terms expressing them may be used, the one for the other; then he confounds the plainest distinctions, and sets up a principle which cannot be carried through a single chapter of the New Testament, without rendering it perfectly unintelligible.

Forgiveness, we are informed by this writer, is "a disposition in God. It is a disposition to deal mercifully with us." (p. 20.) But

according to this definition of forgiveness, who among the sinful creatures of God are not already forgiven? Who are they, towards whom he has no disposition, could it be consistent, to deal mercifully? And besides, what do we mean when we *pray* for forgiveness? Do we pray that God would cherish towards us a merciful disposition? Do we believe he ever cherished, towards any of his creatures, an unmerciful disposition? And still farther, it may be asked; why should the scriptural signification of the term forgiveness, be so totally different from that in common use? The Judge on the bench, while pronouncing the sentence of the law, may cherish towards the criminal a merciful disposition; but this is not forgiving him. And the chief magistrate, in whom is vested the right to pardon, may cherish towards the convict a merciful disposition, even to the moment of his execution; but neither is this forgiving him. It certainly became one, who was complaining of the obscurity of scriptural language, and was writing with a view to open and explain it, not to "darken counsel by words without knowledge," and thus to obscure and confound it the more.

Our author finds fault, in some instances, with "the religious phraseology of the New Testament," not, as we think, because it does not express the sentiment intended, but because this sentiment does not comport with his own views. He complains that the phrases "born again, created anew," &c. have been arrayed in opposition to "the slow process of spiritual renovation," and have given rise to the notion of "an instantaneous change" of heart. (p. 12.) We are aware, indeed,

that these phrases have been thus used; and thus, we are satisfied, they ought to be used. For the very reason that our author wishes them to be set aside, we cannot consent to set them aside. The sentiment they express is as welcome to us, as it can be unwelcome to him. "The slow process of spiritual renovation!" How long does it take a person to turn from the exercise of sin, to the exercise of holiness? "The slow process of spiritual renovation"—prolonged for weeks, and months, and perhaps for years! But what is the state of a person, while this "slow process" is going on—neither one thing, nor the other—neither a sinner, nor a saint! And if taken out of time, while in this state, to what world shall he be consigned?

The religious phraseology of the *present day*, we consider of far less consequence than that of the Scriptures. We shall not stickle for the propriety of every word, or combination of words, by which persons have set forth "the process of becoming religious"—or described religion itself—or designated those whom they have regarded as religious. It would not be strange, if illiterate but well meaning persons have spoken improperly on this subject, as they do on most others. Still the objections of our author to many of the expressions on which he remarks, lie not so much, we are persuaded, against the phraseology, as against the sentiment. The words used give the meaning intended; but this meaning is not consistent with his particular views of truth. We cannot discover the impropriety of representing awakened and convicted sinners as "being anxious—being under concern—be-

ing struck under conviction"—or as "seeing the plague of their own hearts;" and when truly converted, as "being brought out of a state" of darkness; or as "meeting with a change of heart." They do indeed "shadow forth a painful process to be passed through" ordinarily by the hardened sinner, "in order to become religious;" and represent the change as instantaneous. But for this very reason, they are the terms of our choice; they express what we mean; and before we can be persuaded to relinquish them as improper, we must be satisfied of the impropriety of the sentiment they are intended to convey.

Nor can we see the impropriety of representing the newly converted as having an "interest in Christ," as "receiving comfort," and as "rejoicing" in hope; or of representing religion by the terms "grace" or "godliness;" or of representing Christians as feeling "a compassion for sinners, a love of the brethren," or a "love of souls." The most of these expressions are decidedly scriptural, and the objections of our author to them are decidedly unscriptural. For instance, feelings of rejoicing, he says, are "least of all proper to the commencement of a religious course." (p. 28.) But when the eunuch believed, and had been baptized, did he not go "on his way rejoicing?" And when the jailer and his family had been baptized, did he not "rejoice, believing in God with all his house?" On the same page in which feelings of *rejoicing* are objected to, as "least of all proper to the commencement of a religious course," the "serious and solemn affections" are objected to, as "not presenting a very attractive description

of true religion." But if our religious affections must be neither "serious and solemn," nor yet joyful; what must they be? What sort of feelings would our Unitarian friends have us to cherish, on the great subject of religion?

Our author complains, that Christians "are called converts, church members, professors, professing christians, the pious," &c. But really we have not sufficient light or acuteness to discover the impropriety of these appellations. If Christians have been truly converted, why may they not be denominated "converts?" If they have, like Timothy, "professed a good profession before many witnesses," and become members of the visible church of Christ; why may they not be called "professors, professing Christians," or "church members?" Or if they truly love, worship, and serve God, are they not "*pious*," and may not this epithet be justly applied to them? Why not call Christians, as well as others, by their right names, and speak of them according to their circumstances and characters?

Our author objects, generally, to the words and phrases on which we have remarked, that they "give a character of *indistinctness* to religion;" "*shelter heartlessness and hypocrisy*;" and, especially, that they "make religion a *peculiar thing*, and prevent its diffusion through the mass of society." (pp. 30—32.) But we do not ourselves believe that these objections are valid. Doubtless some may use the words under consideration, as they use other words, without attaching to them any very definite meaning. But the fault, in this case, lies not in the words,

but in the *habits* of the individuals concerned. They would use any other form of words that could be substituted, in the same way. And as to the charge of "heartlessness and hypocrisy," it is yet to be proved, that those to whom the words *grace*, and *godliness*, and *piety*, and a *change of heart*, and *love for souls* have become familiar, are less sincerely engaged in religion, than Unitarians. "By their *fruits* ye shall know them." Who then are *doing most*, for the religious instruction of the rising generation; for the establishment of religious institutions among the destitute of our own country; and for the spread of the gospel throughout the world? But the phraseology in question "tends to make religion a *peculiar thing*, and to prevent its diffusion through the mass of society." And what if it does? Is this an objection to it, or the contrary? We know the influence of names, and doubt not but it would be possible, by the adoption of a religious phraseology less distinctive and expressive than that left us in the Bible, to bring religion down so near to nothing, that those who care little or nothing for the subject, might be induced to embrace it. But a diffusion of religion such as this might better be called an *evaporation* of it—as the effect of it must soon be, to banish religion from the earth. Better, far better let the phraseology of the New Testament, and of Christians too, so far as theirs accords with the Bible, remain as it is; and if the pride of men cannot adopt it, they must reject it. If the world cannot be elevated to the standard of religion, let not religion be brought down to the level of a wicked world. Let "the form

of *sound words*," which we have heard from Christ and his holy Apostles, be strenuously retained; and if others cannot walk with us on conditions like these, they must be left to walk by themselves.

We close our remarks on this Tract, with presenting to our readers the following passage, which—though we think the sense might have been better expressed in a more scriptural phraseology—we in the main approve.

"How strong are the indirect intimations, which the scriptures give of the fallen and unhappy state of human nature. Every thing which we are taught concerning our duty, our interest, our spiritual welfare, points to our deficiency and danger. Thus the attainment of the true dignity, excellence, and happiness of our being, is called a salvation. It is a rescue,—it is an escape. It is not an early vigor, and a splendid improvement, but it is poverty, and weakness, and redemption that we hear of. It comes not to us with the beauty and joy of innocence, but under the humbler aspect and name of relief. The richest boon of our existence, you thus see, bears an inscription that testifies to our unworthiness. Observe, too, the characteristics and descriptions of this blessing. The commencement of all that is good within us, must needs be called a renovation; its progress is a conflict; its end is a release. The ritual expressions of it too, are baptismal waters, to wash away our sins, and the symbols of suffering and death, that was endured for us.

"There is then an implication pervading the whole scriptures of the most humbling nature. I had rather, says Dr. Paley, in speaking of that branch of the Christian evidence, which he has so acutely traced out in his *Hora Paulinæ*—I had rather at any time, surprise a coincidence in an oblique allusion, than read it in broad assertions. His meaning is, that it conveys more proof. And it is so with the subject before us. Stronger than all the direct accusations of guilt in the sacred writings, and more humbling and touching to our feelings, is the indirect and universal recognition in them of our unworthiness—the taking this for granted in the whole system of religion, which they mark out, and as it were, the involuntary aspect of distrust and appre-

hension, with which they regard our condition and prospect." pp. 22, 23.

The next Tract in the series is "a Letter on the Principles of the Missionary Enterprize," by Rev. Dr. Tuckerman, late of Chelsea. It is an earnest and animated discussion of the leading principles of Missionary effort; and, though not free from inconsistencies growing out of the religious sentiments of the author, is yet written with general ability, and with a good spirit. The principles to be illustrated, he describes as follows: 1. "A Christian sense of the moral and religious condition of those, who are living under the influences of heathenism, and of false religion," 2. "A deep and strong sense of the reality, and power, and worth of our religion; and of the inestimable blessings which it will not fail to impart to those, who shall cordially receive, and faithfully obey it." And 3. "God designs that man shall be his instrument, for imparting the blessings of Christianity to man."

Under the first of these particulars, which is that to which our remarks will be chiefly directed, Dr. T. urges the spiritual necessities of the heathen, not only from the direct representations of Scripture, and the testimony of Missionaries, but especially from the *untiring efforts* of our Lord and his Apostles, to improve their condition by imparting to them the Gospel. "Must not their condition," he asks, "have been *most deplorable*, to have excited this sympathy, this interest stronger than death, in their recovery?"

The single error of Dr. T., which we think it needful in this place to notice, is his repeated intimation, that the heathen, not-

withstanding their idolatry and consequent debasement, still are, or may be, in a *safe state*. "Our Lord uttered no denunciations against the mere offerers of a false worship; nor did his Apostles, great as was their zeal for the conversion of men, pronounce anathemas against them, merely as idolators." "The true view of heathenism is, not that it is a condition, in which, if a man die, he is therefore necessarily under eternal condemnation. Terrible thought; and most dishonorable alike to God and to Christianity!" "Paul saw not, nor did any of the Apostles see, in the heathen world, men who were doomed to endless perdition, only because they were Pagans."—"The *heathens are safe*, as far as that idolatry is concerned, the evil of which they know not." (pp. 14, 18, 36.) These, and other similar declarations, which occur in the first part of the Tract before us, are certainly fitted to leave the impression, that the heathen, though on several accounts they may be objects of pity, are yet, if sincere in their idolatrous practices, in a *safe condition* for eternity. Now this is a sentiment to which we cannot subscribe, and to which we much regret that any currency should have been given, by one who appears to feel so deeply for the heathen, as the writer of this Tract.

We object to this sentiment, because we think it *unscriptural*. Paul represents the end of heathenish worship and practices to be *eternal death*; and those who had been addicted to these practices as having lived without "hope, and without God in the world." (Rom. vi. 21. Eph. ii. 12.) He enumerates "*idolators*" among those, who shall "not in-

herit the kingdom of God." (1. Cor. vi. 9.) He farther assures us, that "as many as have sinned without law, shall *perish without law*;" and that a leading motive of all his exertions in behalf of the heathen was, that he might, if possible, "*save some*." (Rom. ii. 12. 1 Cor. ix. 22.)

We object farther to the sentiment in question, that it is inconsistent with the testimony of those who have had the best means of becoming acquainted with the moral state of the heathen. Gladly would we believe that the heathen might be saved, were there evidence that any considerable number of them appeared penitent and humble, and possessed a moral fitness for heaven. But it is painful to observe that all the accounts from them contain not only no evidence of this, but evidence the most indubitable to the contrary. After a twenty years' residence in India, Dr. Ward observes, "*I have never seen one man (in his heathen state) who appeared to fear God and work righteousness*. On the contrary, the language of the Apostle seems most strikingly applicable to them all: *There is none righteous, no, not one. There is none that understandeth; there is none that seeketh after God*." Another Missionary observes, "As my acquaintance with the natives enlarges, *I am increasingly convinced that there is scarcely one, who has the least pretension to any religious concern*."

The sentiment before us, to which some of the expressions of Dr. T. are fitted to give countenance, seems inconsistent with his representations in other parts of his Letter. "What," he asks, "is there that is low, what that is vicious, or what that is wretched, which was not comprehend-

ed in ancient, and which is not comprehended in modern, heathenism? There is nothing to be conceived, either of lewdness or of cruelty, which had not the sanctions of the religion of Greece and Rome, and which is not now a part of the idolatrous worship of the world. The vices were not incidental to this worship, but found, in some of its exercises, their very *spirit and life*. Our religion brings idolatry and false religion before us, as the history of all time represents them, as the *prolific mothers of all the vices and crimes, that can debase our nature, and disqualify for heaven*." (pp. 21, 14.) In connexion with representations such as these, to the truth of which we most heartily subscribe, to what purpose is it for Dr. T. to tell us, that the Apostles did not regard the heathen as in danger of perishing, "only because they were Pagans;" or that "the heathen are safe," so far as the mere fact of their idolatry is concerned?

We object finally to the sentiment under consideration, that it is fitted more perhaps than any other which could be advanced, to damp the ardor of Missionary zeal. It is the heart-stirring thought, that the heathen in general are living and dying in unpardoned sin, and "perishing for lack of vision," which, beyond every other, excites the sympathies, the prayers, and efforts of the friends of Missions. And we hazard nothing in predicting, that Dr. T. will labor in vain to arouse his Unitarian brethren to any great degree of feeling or exertion in the cause of Missions, until he convinces them of this solemn scriptural truth, and presses it home upon their hearts. Considering the

disadvantages of his religious system, we think he has done well, not only in the letter before us, but in his previous "Appeal to Liberal Christians, for the cause of Christianity in India." He has written with much earnestness, and with ability. But what great results have followed, or are likely to follow, as the fruit of his labours? While therefore, we thank him for his past efforts in a glorious cause, we cannot but ask him to look at the subject again. We hope he may

re-examine it with a view to ascertain, whether the system of faith, to which he adheres, possesses sufficient inherent warmth, and furnishes sufficiently powerful motives, to lead to great and vigorous Missionary exertions; and whether, in order to inspire men with the ardor of a Brainerd or a Martyn, he must not approximate much nearer than he is at present, to those views of religious truth, which they received, and which they taught.

Obituary Notices.

REV. HENRY H. F. SWEET.

THE REV. HENRY H. F. SWEET was the only son of Mr. Henry and Mrs. Lucinda Sweet, and was born in Attleborough, Massachusetts, November 1, 1796. In infancy his parents dedicated him to God in baptism, but his friends have no knowledge that he was the subject of religious impressions, till about the age of nineteen, when during a revival of religion in that place, he became, as he hoped, the subject of a saving change of heart, and in the autumn of 1816, he publicly professed his faith in the Lord Jesus Christ, and united with the second Congregational Church in Attleborough, under the pastoral care of the Rev. N. Holman.

Soon after this he became desirous of obtaining a public education, that he might devote himself to the work of the ministry; and sometime in 1817 commenced preparation for college, and entered Brown University at Providence, Rhode Island, in the spring of 1818. In that place he obtained his classical education, and was graduated September, 1822.* He pursued the study of Theology in Medway, Massachusetts, under the direction of the Rev. J. Ide, and was licensed to preach the gospel, by Mendon Associ-

ation, in the autumn of 1823. November 9, 1825, he was ordained pastor of the Church in Palmer, and the last sermon he delivered was at the anniversary of his ordination."

"As a Man, Mr. Sweet was possessed of very amiable qualities. He was gentle, unassuming, and kind in his manners, and in his intercourse with others. Though he manifested much decision and firmness in whatever he deemed important in truth and duty, yet he seemed desirous to make others easy and happy around him. With strong social affections, and a cheerful turn of mind, he was formed to give pleasure to his friends, and to find enjoyment in their society. Possessed of an uncommon knowledge of human nature, for one of his years, and capable of turning this knowledge to good account, he was prepared to acquire, and to use in a wise manner, a great influence among those around him. No one, who was not lost to all sense of worth, could become acquainted with him, without esteeming and loving the man. His mind, though not brilliant, was above the ordinary level. It was not content with a superficial knowledge of things. Its conceptions were clear and methodical. Patient of investigation, logical in reasoning, it seemed fully to grasp and thoroughly to understand the subjects to which its powers were applied. It was evident that he had made the

* Mr. Sweet entered the Freshman class half advanced, and was out of College one year teaching school, in order to obtain means to prosecute his studies.

most of his opportunities of education. His mind was well disciplined, and he sustained a very respectable rank as a scholar.

As a *Preacher*, he was very interesting and impressive. His manner would not probably come up to the rules of that modern eloquence, which often pleases and astonishes, but lodged nothing in the mind as a reason for the effect; but it was sober, chaste, becoming the solemn subjects of eternity, judgment and salvation. He presented truth in a clear, lucid, understanding manner. The mind was filled with the subject, not with the preacher, and so that the heart and conscience felt a deep interest. If the sinner was excited, it was with the truth; if the Christian was edified, his thanks were given to the God of truth. His sermons were, therefore, as we should suppose, full of good matter well arranged, and urged by arguments happily chosen to carry conviction to the understanding and the heart. None could listen to them without being satisfied of the truth of what he attempted to prove; and the hearer could not well avoid feeling that the subject was the great thing which claimed his attention. Indeed he seemed, though unconsciously, to make the apostolic standard his own. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." At the same time, he had a low opinion of his own performances. They came so far short in his own apprehension, of what they ought to be, that he expressed his wish, near the close of his life, that they might never see the light. To shine, to be admired and applauded, to show himself, to be distinguished among his peers, did not seem to be in his thoughts, nor to enter into his motives of action; but to do good, to be useful, to preach the truth, to instruct and edify God's people, to bring sinners to repentance, to promote the cause of Christ, appeared written on all his labours as a minister.

He was, thoroughly, Calvinistic in his views of truth. The doctrines, which he derived from the Bible, were the doctrines of grace, which are mighty through God, and which he felt to be the grand instrument employed, by the Holy Ghost, to convert sinners and build up the kingdom of

Christ. These, with all their practical influence and effects upon the character, comprised the grand theme of his preaching.

As a *Pastor*, he seemed to be well fitted for his station. He was not hasty, but solemn, deliberate, wise, decided in managing all matters which related to the church. His intercourse with his people was calculated to conciliate their feelings, while at the same time it was suited to reclaim the wandering, and bring the backslider and the sinner to consideration and repentance. He favored, and set in operation, all those means, by which the children of the church are instructed, and revivals of religion promoted; and his gifts were well fitted to render the religious meeting profitable and to feed and nourish the lambs of the flock.

As a *Christian*, he indulged the comforting hope, that he had experienced renewing grace and was reconciled to God and justified, through the atonement and righteousness of Christ. He never spoke, with high confidence, of his religious attainments and experience. A deep sense of the evil of sin, of the holiness of God's law, of the remaining wickedness and deceitfulness of his own heart, seemed to make him very distrustful of himself. He appeared, therefore, to be clothed with humility, while, at the same time, he exhibited the cheerfulness of a good hope. While he leaned with confidence on Christ, he feared "lest after having preached to others he himself should be a cast-away." As he approached nearer the grave, Christ, in his whole character, and all the doctrines of salvation by grace appeared more and more precious to him. When he found himself sinking down to the grave, he experienced indeed some struggle with himself. He saw his prospects of usefulness in the church on earth,—of doing good to his friends, who were dependant upon him, and of labouring among the people of his choice and his love, about to be unexpectedly cut off. This, at first, seemed to try his faith and confidence, and to occasion some degree of dejection. But he soon rose above this trial, and was made willing to leave every thing which seemed to render life desirable, to leave his friends and his dear people, in the hands of God, and go, at the call of

his Saviour, through the dark valley of death to join the church triumphant in heaven. Although he had not such a lively and comforting sense of the presence and grace of Christ, as he earnestly wished to enjoy, yet his hope was as an anchor to his soul. The predominating exercise of his heart seemed to be repentance for sin; this, however, was mingled with such love to Christ and faith in his merits, that he was, indeed, all his salvation and all his desire. A short time before his death he partook of the sacrament of the supper with a few brethren. In this service we trust he received Christ afresh for righteousness and life.

If throughout his long and distressing sickness, he did not uniformly have strong consolation, yet peace, calmness, submission, and an earnest desire to glorify God, discovered a soul resting upon the rock of ages and prepared to enter upon the joys of the blessed. Whatever doubts troubled his mind, it was obvious that God was the centre of his affections, that there was none in heaven or on earth that he desired besides him. Thus died one, whose memory will be dear to this people, and who will be embalmed in the recollection of his friends.

Rev. Mr. Ely's Sermon.

Ordinations and Installations.

Installed, at Rochester, Ms. the Rev. JONATHAN BIGELOW, as Pastor of the Central Congregational Church in that town. Sermon by Rev. Mr. Storrs, of Braintree.

April 19,—At a meeting of the Presbytery of Hudson, held at Hopewell, Orange co. N. Y. the Rev. ROBERT ROY was ordained as an Evangelist.

April 20,—In the Parish of Prince George, Winyaw, S. C. by Bishop Bowen, the Rev. PAUL T. KEITH, assistant minister of that parish, was ordained a Priest.

April 25,—Rev. DANIEL S. SOUTHWAY was ordained Pastor of the Trinitarian Chh. and Society in Concord, Mass. Sermon by Rev. Dr. Murdock, of Theological Seminary, Andover.

April 25,—Rev. WILLARD CHILD was installed Pastor of the Congregational Church in Pittsford, Vt. Sermon by Rev. Dr. Bates.

May 2,—Rev. HENRY B. HOOKER was installed as Pastor of the Congregational Church and Society in Lanesborough, Mass. Sermon by Rev. Mr. Walker, of Rutland, Vt.

May 4,—At an ordination held in St. Michael's Church in Bristol, R. I. by the Rt. Rev. Bp. Griswold, Mr. ROBERT B. DRANE was admitted to the Holy Order of Deacons. At the same place, and by the same, on Sunday, May 6, Mr. HENRY C. KNIGHT was admitted to the Holy Order of Deacons, and the Rev. JOHN BRISTED to the Order of Priests.

May 16,—Ordained at Columbia, (Waterbury) Conn. over the Congregational Church in that place, Rev. J. E. BRAY, late of N. Guilford.

May 19,—Rev. WILLIAM S. PLUMMER was ordained at Danville, Va. as an Evangelist, by the Presbytery of Orange. Sermon by Rev. James W. Douglass.

May 20,—Rev. E. EVANS, from Wales, was ordained as an Evangelist, by the New York Independent Association, in Providence Chapel, Thompson Street, New York. Sermon by Rev. S. Overton, New Jersey.

May 23,—Rev. DAVID PAGE SMITH was ordained over the Congregational Church and Society in Sandwich, N. H. Sermon by Rev. Jacob W. Eastman, of Methuen, Mass.

May 23,—Rev. EBENEZER COLMAN was installed Pastor of the Congregational Chh. in Swansey, N. H. Sermon by Rev. Mr. Barstow, of Keene.

May 23,—Rev. RALPH S. CRAMPTON was ordained Pastor of the Congregational Church in South Woodstock, Con. Sermon by Rev. Mr. Hotchkiss, of Saybrook.

May 22,—Rev. ELDAH W. GOODMAN was installed as Pastor of the Congregational Church in Springfield, Vt. Sermon by Rev. P. Cook, of Acworth, N. H.

June 5,—Mr. SAMUEL NICHOLS was ordained as an Evangelist, at South Reading, by Andover Association. Sermon by Rev. J. Edwards, of Andover.

June 5,—Rev. JOHN WILDER, jr. was installed Pastor of the Calvinistic Congregational Society in Charlton, Mass. Sermon by Rev. Mr. Vail, of Brimfield.

June 10,—At Richmond, Vir. the Rev. STEPHEN TAYLOR was installed Pastor of the Presbyterian Church on Shockoe Hill. Sermon by Rev. Wm. J. Armstrong.

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SERMON.

ACTS, XXVI. 9. *I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.*

PAUL was by birth a Jew, by tradition a Pharisee, and by conversion a Christian. His conversion from Judaism to Christianity was a very great and sudden change, which excited great admiration. Neither the friends, nor enemies of Christ could easily believe, that the most bitter and powerful enemy of the Gospel, had become its sincere friend and defender. But Paul soon convinced the world, that he had become a warm and zealous friend of that cause, which he had violently opposed and endeavoured to destroy. His zeal in preaching the Gospel and spreading the religion of Christ, awakened the enmity and opposition of his former friends, who took the first opportunity of manifesting their resentment. As soon as he returned from his journey from Damascus, and openly appeared in Jerusalem, the Jews conspired to take away his life, and would have executed their purpose, had not the chief captain rescued him from their hands. This officer committed him to Felix,

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and Felix committed him to Festus. While he was under the authority of Festus, he presented him to king Agrippa, who wished to hear what he could say in defence of himself and the new religion which he had embraced and propagated. In this defence, he related his views and feelings both before and after his conversion. And speaking of himself before he embraced the Gospel, he said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

To set this passage in clear light, it is necessary to show,

I. That Paul had a wrong opinion of Christ, before he embraced the Gospel;

II. That he acted sincerely in opposing Christ;

III. That he was criminal in opposing Christ;

IV. To point out wherein his criminality consisted.

I. I am to show, that Paul had a wrong opinion of Christ, before his conversion. Paul was a Pharisee, and a great stickler for the peculiar sentiments of his own sect. He agreed with them in their notions of the Mosaic laws, rites, and ceremonies, and of the character of the promised Messiah, and of the predictions

concerning him. They had explained away the true meaning of the legal dispensation, and formed entirely false apprehensions concerning the types and predictions of Christ. So that when he came and dwelt among them, they had no idea of his being the long-expected Redeemer, but universally viewed and treated him as an impostor. This was the opinion of Gamaliel, the most learned teacher they had among them. He very candidly, but cautiously, delivered his opinion of Christ and his cause, before an ecclesiastical council at Jerusalem. "Then stood there up one in the council, a Pharisee, named Gamaliel, and commanded to put the Apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed." Here Gamaliel compares Christ with other impostors, and supposes that he and his cause would eventually meet the same fate, with which they had already met. And in this opinion all the council con-

curred. This affords a strong presumptive evidence, that Paul, like the rest of his sect, viewed Christ as an impostor. And this evidence is corroborated by another circumstance, and that is, Paul was actually taught his religious sentiments, by this same Gamaliel; which circumstance he mentions, to convince the Jews, that he once entertained the same opinion of Christ that they did. "I am verily a man who am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye are all this day." This puts it beyond a doubt, that Paul, like all the other Pharisees, considered Christ as an impostor, or, false prophet. Notwithstanding the doctrines which Christ preached, and the miracles which he wrought, and the declarations which he made, to prove that he was the true Messiah, who was to come and die and make atonement for the sins of the world; yet the Jews continued in unbelief, and considered him as a vile deceiver. They often said, "*He deceiveth the people.*" And this clearly appears to have been the opinion of the Apostle. He verily thought, that Christ was a deceiver, and his religion a delusion, which was subversive of the law and religion of Moses. He imbibed a false and groundless opinion of Christ. He viewed the Lord Jesus Christ as a vile impostor and false teacher, who propagated false and dangerous doctrines, which would prove fatal to all his followers. And in this opinion he was completely established. I proceed to show,

II. That he was, on this ground,

sincere in opposing Christ. He solemnly declared his sincerity before king Agrippa. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Every man always thinks he is so far sincere, as he speaks and acts according to his real opinion. And so far as we believe, that any man speaks and acts according to his real opinion, just so far we always believe he is really sincere. If Paul verily thought, that Christ was an impostor, his conscience must have told him, that he ought to speak and act against him, and do all in his power to defeat his design and destroy his cause. This duty was expressly enjoined upon him in the 13th chapter of Deuteronomy. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or wonder, and the sign or wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet or dreamer of dreams, shall be put to death, because he has spoken to turn you away from the Lord your God, who brought you out of the land of Egypt," &c. This divine injunction bound Paul as a Jew to oppose every impostor; and so long as he really thought that Christ was an impostor, his

conscience must have dictated, that it was his duty to oppose such a deceiver, and those who suffered themselves to be deceived by him. Hence his opposing Christ and his followers is a clear and conclusive evidence of his sincerity. He believed Christ to be an impostor, and he treated him as God required him to treat an impostor, which was the best evidence he could give, that he was really sincere in doing many things contrary to the name of Jesus of Nazareth. But yet,

III. He was really criminal for all his opposition to Christ and his followers. Of this he was fully convinced, after his heart was renewed and united to Christ. Though he knew he was forgiven, yet he could never forget his criminality in opposing the divine Redeemer, and persecuting his sincere and inoffensive followers. He never could speak of this part of his conduct without self-condemnation and self-abasement. Referring to this subject he said, "And last of all he was seen of me also, as one born out of due time. For I am the least of all the Apostles, that am not meet to be called an Apostle, *because I persecuted the church of God.* But by the grace of God I am what I am." In another place speaking of himself he says, "Who was before a *blasphemer, and persecutor, and injurious.*" And again he says, "Concerning zeal, *persecuting the church.*" As soon as he was thoroughly convinced, that Christ was the true Messiah and Saviour of the world, and that his religion was truly divine; he was equally convinced, that all his past enmity and opposition to him, and to his friends, and to his cause,

was altogether criminal and inexcusable. His conscience condemned him for all the prejudice, selfishness, and malevolence, which he had felt and acted out, in opposing the Lord Jesus Christ and his kingdom in the world. He felt that his past sincerity did by no means excuse his blaspheming, persecuting, and injurious spirit. And his consciousness of guilt is an infallible evidence of his criminality in all he said and did against the name of Jesus of Nazareth. But if we could even suppose, that *he* was deceived in respect to his guilt, yet we could not suppose that Christ was deceived in respect to it, who knew his heart and expressly charged him with guilt for persecuting himself, when he was going to Damascus with a full purpose of persecuting his disciples. As he met and appeared to him on the way, he solemnly demanded, "Saul, Saul, why persecutest thou me?" Thus it is too plain to be denied, that Paul was verily guilty, notwithstanding his sincerity, in opposing Christ and his cause. But it still remains to be inquired,

IV. Wherein his criminality consisted.

Many have found a difficulty to reconcile Paul's criminality with his sincerity. If he verily thought that he ought to do many things contrary to the name of Jesus of Nazareth, they have seemed to imagine, that his sincerity left no room for guilt. And though he acknowledges, that he did wrong in opposing Christ, they cannot easily discover wherein his criminality consisted. But if he was really guilty for doing what he did against Christ, it is to be presumed, that his criminality may be pointed out. Here then it may be observed,

1. That Paul was to be blamed for *forming* his false opinion of Christ. He was acquainted with the Old Testament, which contained not only various types of Christ, but plain predictions of the time, and place, and circumstances of his birth; of his design in coming into the world; of the miraculous works which he should perform; and of the sufferings he should endure, and of the death he should die on the cross. Many of these predictions he had an opportunity of seeing fulfilled. And by comparing these prophecies with his life and death, he might have proved to himself what he afterwards proved to others, that Jesus was the Christ. We are told, that when Ananias came to him, after his conversion, and put his hands upon him, "Immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And straightway he preached Christ in the synagogues, *that he is the Son of God.*" But all that heard him were amazed, and said, "Is not this he that destroyed them who called on this name in Jerusalem, and came hither for that intent that he might bring them bound unto Jerusalem? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, *proving that this is very Christ.*" All this evidence of Christ's being the Son of God, the promised Messiah, and Saviour of the world, Paul was to blame for not seeing before; for he might have seen it, and would have seen it, if his heart had been free from prejudice, partiality, and selfishness. If he had regarded God more than man, and the Scriptures more than tradition, he would never have thought Christ was

an impostor, but have been fully persuaded that he was the very Christ, the true Immanuel, who came to save his people from their sins. He was, therefore, without excuse for his first error in thinking that Christ was an impostor. While he dwelt at Jerusalem with Gamaliel, he had an opportunity, and it is likely he improved it, of seeing Christ, of hearing him preach, of beholding his miracles, and of attending his crucifixion. These things would have carried conviction, had he not resisted the light, and chosen to deceive himself. His ignorance and errors, under such circumstances, were totally inexcusable. He loved darkness rather than light, and error rather than truth. It was altogether owing to his evil heart of unbelief, that he formed a false and groundless opinion of Christ, notwithstanding that full blaze of light, which was exhibited before him. His self-deception was extremely criminal and inexcusable.

2. Paul was blamable for *persisting* in his wrong opinion of Christ. He had no right to form a false opinion of him at first; for he came at the time predicted, appeared in the circumstances foretold, performed the works assigned him, and finally suffered and died according to the Scriptures. But after all these things, the evidences of his being the Son of God and Saviour of the world continually increased. For God raised him from the dead; he appeared to many after his death, commissioned his Apostles to go into all the world, and preach the Gospel to every creature; thousands in Jerusalem and other parts of Judea believed the Gospel which they preached and confirmed by miracles. And Paul himself heard Stephen prove

from the Old Testament, that Jesus was the Christ, and then saw him seal with his death the truth of the doctrine he had proved. If Paul never had before, he then ought to have given up his false opinion of Christ, and cordially embraced the Gospel. Indeed, there never was a time, after he formed his false opinion of Christ, in which he might not and ought not to have given it up. As he had no right to form a false opinion of Christ, so he had no right to persist in it. Sufficient light was continually shining around him, to convince him of his erroneous opinion. Some errors after they are formed are invincible, because there are no means left to discover them. But Paul's error concerning Christ was not of this kind. It was a voluntary error at first, and his persisting in it was voluntary. On this account, he was totally inexcusable for obstinately persisting in it in opposition to constantly increasing light. All the saints he saw, and especially all he persecuted, called upon him with a piercing and heart-affecting cry, to renounce his error, and believe the saving truths which they believed. They saw, believed, and professed the truth respecting Christ, at the risk of their lives, which was the highest testimony they could give in favour of the divinity of his person and the truth of his doctrines. Besides, there was nothing in the word of God, or divine providence, to counteract or weaken the evidence of Christ's being what he professed to be, the promised Messiah and Saviour of the world. His ignorance of Christ, therefore, was a voluntary ignorance, his error a voluntary error, and his sincerity in error was the fruit of the most

obstinate prejudice and unbelief. So that he was constantly increasing his guilt in verily thinking, and continuing to think, that the blessed Saviour was a vile impostor.

3. Though Paul verily thought that he ought to do many things contrary to the name of Jesus of Nazareth; yet he was extremely criminal for doing them from *selfish* and *malevolent* motives. It appears from his own account, as well as from the account of others, that he acted under the influence of malice and revenge in opposing Christ and his cause. The first account of him is, that "he consented to the death of Stephen, and kept the clothes of those who stoned him." After this, we are told, "that he made havoc of the church, entering into every house, and haling men and women, committed them to prison." And the next account is, "that Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." In these instances of his conduct, he manifested a most malignant spirit, which took pleasure in the torture and misery of the sincere and patient followers of Christ. But his own account of himself, while a persecutor, and acting agreeably to his misguided conscience, gives the most striking evidence of his malignant spirit, notwithstanding his professed sincerity. This account we have in the text and the following verses. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jeru-

salem; and many of the saints did I shut up in prison, having received authority from the high priest; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly *mad* against them, I persecuted them even unto strange cities." Now, though Paul verily thought that he ought to do all these things; yet he had no right to do them, from such a malevolent spirit. Men may do their duty in acting according to the dictates of a misguided conscience, if they act from truly benevolent motives: but they can never do their duty in acting agreeably to the dictates of even a well-informed conscience, from selfish or malevolent motives. Though Paul's error had not been invincible, as it was not, yet this conduct would have been justifiable. But he was altogether criminal in obeying his misguided conscience, from a cruel, malevolent, persecuting spirit. *Conscience*, as well as the *divine law*, must be obeyed from a *pure and pious heart*, or there is no duty done, but sin committed. Men really sin, while they do those things which the divine law requires and conscience dictates, if they act from a selfish, wicked heart. Though Paul acted agreeably to the dictates of his conscience in opposing Christ and his cause, yet he was verily guilty for acting from corrupt and malevolent motives. And had Christ been, as he supposed, a real impostor, and his religion a delusion, still his malignant opposition to both him and his cause would have been absolutely sinful. So that his sincerity did by no means excuse the malignity of his heart.

[To be concluded.]

For the Christian Magazine.

A COLLOQUY ON THE MEANS OF REGENERATION. BY INVESTIGATOR AND SUPERFICIUS.

Investigator. Well, friend, as we have a little leisure, let us, if you please, resume the subject on which we began to converse the other day.

Superficius. You refer to the means of regeneration, I suppose?

Inv. I do, Sir; and the reason of my wishing to resume the subject is, that we may come at the truth, and endeavor to obtain clear and definite views in regard to it. There are few subjects, as it seems to me, on which it is of more importance to have such views; and yet few, on which the views of Christians generally, are more indefinite and divided.

Sup. It is important, no doubt, to understand the subject, but for my part I never had any difficulty about it. I think it plain enough that there are such means, and that of course they are to be used. We have evidence of it from Scripture, reason, and fact.

Inv. Very true; but let us be a little more definite. There are means by which regeneration is effected; that is, by which holiness is begun in the heart, and, also, means by which it is subsequently increased; now, will you have the goodness to specify *by* whom and *for* whom these means are to be used for these purposes.

Sup. Why, by all and for all, to be sure, who have them within their reach;—more especially, however, by ministers of the Gospel.

Inv. I hope you will pardon the obtuseness of my faculties; but I must say, I do not yet de-

finitely understand your meaning. I will be more explicit myself, and reduce my question to simple terms; for, perhaps, I have not made myself understood. As it respects those, in whose hearts holiness *already* exists, it is evident that *they* should use means to *increase* it both in *their own* and in *each other's* hearts; and it is also evident, that *they* should use means to *excite* holiness, in the hearts of those in whom it *does not* exist: that is, that *they* should use means to effect the regeneration of the unregenerate. But *are there any means which the UNREGENERATE are to use, in order to excite holiness in their own hearts?*

Sup. Most certainly. Do you suppose they are to fold their hands and do nothing? That they are to use no means whatever,—not even to attend meeting, read the Bible, and pray?

Inv. Certainly not. You mistake my meaning. I do not intimate that they are not to use means, for I believe it is their duty to do it, as much as it is the duty of Christians. But *how* and *for what* should they use them? Why, with the *same disposition* that Christians do, viz. a right, holy disposition. The Bible nowhere, as I can find, requires or *allows* any to use them with a *different* disposition; but it seems to require that every moral agent, sinners as well as saints, should use them with a holy disposition; and to intimate that God cannot accept them if used with any other. Hence, if they should use them with the *same disposition*, they should use them for the *same purpose*, that Christians do; and *not in order to the beginning of holiness in their hearts*. For this, as I conceive, would be absurd; because using means

with a right or holy disposition, implies that holiness is *already commenced* in the heart, *as soon as they begin* to use them. Hence, to say that a sinner must use means, *in order to begin to be holy*, is the same as saying in other words, that *with a holy disposition*, he must use means, *in order to the beginning* of a holy disposition. This, then, I suppose, cannot be your meaning in the answer you gave to my question?

Sup. You are always for carrying matters to extremes, and trying to make hair-splitting distinctions. For my part, I was never fond of that method of reasoning. But it is utterly impossible for me to see, according to your theory, how you would ever direct a sinner to begin to be holy, if not by using means?

Inv. I never would direct him *how*, for this would be going farther than the word of God. God requires that the sinner should exercise love to him—that he should repent, pray, &c. but he has no where told them *how* to go to work, if I may so speak, to exercise love, repentance, and a spirit of prayer.

Sup. What, then, is the use of means to the unregenerate?

Inv. God makes use of them in the hands of his children to bring them to repentance, and persuade them to exercise love; but he no where requires or *allows* the unregenerate to use means *with an unregenerate heart*, in order to begin to be holy; for this would imply that he allowed them to remain unregenerate, or at enmity with him, *while using* the means. Whereas he has made it a sinner's *first* and *immediate* duty, to love him, and to repent of his sins.

Sup. Then, impenitent sinners must not pray, or read the Bible,

or do any thing, before they love God and repent?

Inv. Certainly, they cannot be justified in doing any thing *while* their hearts are unreconciled to God; nor can —

Sup. Then they must wait and not try to do any thing till they love God?

Inv. No, brother, why do you ask if they must *wait*, when it is their *immediate* duty to be reconciled to God? Or, if you please, when it is their immediate duty to use the means of salvation, such as prayer, searching the Scriptures, attendance on preaching, &c.

Sup. But you are coming over to my side of the question, it seems, and begin to think they must use the means.

Inv. I have never said any thing against their using the means of salvation, with a right disposition; but have repeatedly said this was their duty. But I have opposed the absurd idea of their using means *with an unholy disposition*, in order to begin to be holy.

Sup. But how can they use the means of salvation with a holy disposition, when they have no such disposition?

Inv. I answer this, by asking a similar question, viz. how can they love God, when they have no love to him? The true answer is, they cannot, *while* they have no love to him; but is this a good reason for not loving him? And is the fact that sinners have not a holy disposition, a good reason why they should use means with an unholy one? No; certainly not, God does not think it so; but on the contrary, the very fact that they do not love him, and have not a holy disposition, is a reason why he commands them to love him, and to exercise such a disposition.

Sup. But, after all, a sinner will not use the means, at first, with such a disposition; may he not therefore use them as well as he can?

Inv. The fact that a sinner will not rightly use them is certainly no reason why he *ought* not, or why he should be justified or *allowed* in a wrong use of them, or why he should have it intimated to him that he *may* thus use them.—But what do you mean by “*as well as he can?*” Your language must imply that he cannot, that is, *is not disposed* to use them with a right disposition, and *therefore*, in using them, he may come *as near having such a disposition as he is disposed*, and no more! Now I believe you will shrink from such an idea, but it is certainly a correct inference from your language.

Sup. What, then, shall a sinner do? Your instructions would utterly discourage them from the use of means, and drive them to despair.

Inv. Well, brother, ought they not to be discouraged in such a case? Ought they not to despair of ever beginning to be holy, or of recommending themselves to God, and thinking they are in a fair way to be converted soon, by using means with a wicked disposition? Now, to urge a sinner to the use of means, with a humble, broken heart, telling him not to rest satisfied without it, instead of being a discouragement for him to use them, would, as I think, have quite a contrary effect. But, on the other hand, if any one should undertake to ease the matter a little with him, by giving him to understand that he might use them, with a wrong disposition rather than not at all, he would be more likely, by such intimations, to encourage

him to delay repentance and to live in sin; than in any other way.

Sup. But do not sinners often use them while unregenerate; and does not fact show, that by doing so, a good effect is often produced? And would not you have more hope that he would become a Christian, who did thus use them, than that he would who neglected to use them at all?

Inv. The fact that sinners often do use them while unregenerate, I admit. Perhaps this is universally the case with them previous to their conversion; and doubtless, it often has a good effect, in one sense of the word,—though I think its effect depends very much on the state of the sinner’s mind, who thus uses them. If he is unawakened, and unconvinced of sin, then his constant use of them may have a tendency to make him self-righteous, or to quiet his conscience in sin. But if he is convinced of sin, and deeply distressed on account of it, then, I think such attempts as he makes at prayer and other duties, has this effect, viz. to convince him more deeply of sin, of his lost and helpless condition, and his indispensable need of divine assistance. And I admit that in such a case, at least, I should have more hope of his becoming a Christian, than of one, who in a thoughtless state, made no use of means, at all. But I must add; though the use of means with an unregenerate heart, often actually produces such an effect on the mind of an awakened sinner, as I now speak of, yet I never would urge him to such a use of them, or intimate that he might so use them, for several reasons. 1. Because God has never done it; but on the

contrary has said such a use was not acceptable to him. 2. Because he has never given any warrant for any one to do it, but has said the *first* and *immediate* duty of every sinner is to repent of sin and exercise love to him. 3. Because there is no need of thus directing him. If his sinful state is set before him, and he is made to feel that repentance and love to God, are his undeniable, unavoidable, and immediate duty, there is no danger but he will make unregenerate attempts enough, at using means,—even more than he would if encouraged to make them. But 4. To tell, or even intimate to him that he is more likely to become regenerate, by such a use of means, than as though he wholly neglected them, or was careless and indifferent, would be hazardous in the extreme. For, in the first place, though it is more *likely*, yet it is not any more *certain* that he will, than as though he was indifferent and wholly neglected them. In the second place, he would be liable, from such intimations, to rest in such a use of means,—to take courage and hope in them, while he was unreconciled to God; and thus lose his fears and convictions and perhaps his soul. Besides, thirdly, I can conceive of no possible good that would result from thus directing him.

Sup. But would it not encourage him to keep using them, till he became holy?

Inv. It would indeed encourage him to keep using them for a while at least, but not till he had obtained grace, for no sinner ever did or ever will obtain grace, while continuing in such a use of them. What! because he is unwilling to use them, at present, with a humble, penitent

heart, shall he be told, that he may continue to use them with an unhumiliated, impenitent heart? And with the hope, too, that God will sooner or later, accept of and bestow grace in answer to them? Or that he will be more likely to accept of them than none at all? Besides, such directions would give him to understand, that it will be *easier* to use them with a right disposition, after a while, than now—or than it will to *begin* using them with a right one: which is not the case.

Sup. But did you not say, that for an awakened sinner at least, to use them with such a heart as he had, often produced a good effect?

Inv. Yes. Yet it is not *certain*, that such an effect, if produced, would lead him to submit his heart to God, for, often, such is not the case with sinners. But, to tell him that such will most likely be the effect of using them with a heart unreconciled to God, would, as I said before, not only do no good, but would rather be a sure way to prevent such an effect?

Sup. But, after all, is it not just as proper for a sinner to use the means of salvation with a wrong heart, as it is for him to eat, work, or provide for his family with such a heart? And do you hesitate to allow and to tell those whom you know to be unregenerate, to do these things?

Inv. As to propriety, there certainly is none in either case. How can there be a propriety in a man's doing any thing with a heart unreconciled to God? And to tell the unregenerate, to do these things, is what I do not hesitate to do; neither, you should remember, do I hesitate to tell them to use the means of salvation; but I would avoid inti-

mating to them that they may use them with any other than a right disposition. For an inspired writer says, the *plowing* of the wicked is sin, as well as his sacrifice an abomination. And another, that whether ye *eat*, or *drink*, or *whatever* ye do, *do all to the glory of God*. Now this is just what I would have them to understand, when I tell them to do *any* thing, though I do not always stop to inform them of it. And whether they do any thing with a right heart or not, is what I am not to see to, or account for.

Sup. But do you not teach your children to pray, and read the Bible, and do you not require them to attend family and public worship; while you know they have not holy hearts?

Inv. Certainly, certainly. You seem constantly to have the idea, that I would never tell a sinner to do any of these things. But I am as strenuous that they should do them, as you are. All I contend for is, that they should do them with no other than a right disposition. When I teach my children to pray, read the Bible, and attend family and public worship, I teach them to do it with humble, penitent hearts, and with a filial disposition; telling them that otherwise God will not be pleased with and accept them. This is as far as I can or ought to go. Whether or not they perform them with such hearts and dispositions, is what I must leave between them and God. But I dare not intimate to them that if they will not perform them thus, they may do it differently. Am not I correct?

Sup. Why, yes, I don't know but you are; but—is it not *less sinful*, to use them with a wrong heart, than not use them at all?

Inv. To this I say, 1. If it is, they may not be allowed to use them with such a heart, any more than they may be allowed to commit a lesser sin, if they will not commit a greater. It is better, to be sure, or rather I will say it is not so bad, to commit the lesser as the greater; and if one *must* be done, it is more desirable, certainly, it should be the former. But 2, they ought not to do either, or have it intimated to them that they may, for this would imply that they might delay being reconciled to God. 3. It is not certain that it is less sinful. In some instances it may, and in some it may not be.

Sup. If what you have said on this subject is correct, and I am not certain but it is, it will follow that *all*, sinners as well as saints, must use the means of salvation with the *same disposition*, and hence for the *same purpose*, viz. of becoming more holy, and not beginning to be holy in heart. Is this your idea?

Inv. It is; *so far as it respects individuals separately considered*; for, to tell a person to use means with a right disposition, *in order to have* a right disposition, in his *own* heart, appears to me rather a strange idea. Though I have no objections, to his undertaking to do it, provided he will do it with a right disposition. But considering them collectively, it is certainly the duty of each one, with a right disposition to use all proper means to induce others to become holy immediately.

Sup. But it seems to me, that this last idea, viz. that it is the duty of every one, sinner as well as saint, so far as his influence extends, to use means *with a right disposition*, in order to excite right dispositions in *others*, is full as strange an idea as the other

you mentioned; for if *all* should do so, there would be no *others* with whom to use means, that is, if *all* should do their duty, there would be no opportunity to do it!

Inv. Well, Superficius, I must say you begin to be a little more acute and deep in your reasonings than usual. But you confound my meaning. There are *two* duties contained in my expression, the second depending on the first; but your reasoning seems to go on the supposition that there is but one. The first duty, which I mentioned as binding on all, was for each one to have a right disposition himself. The second, that each, so far as his influence extends, should endeavor to excite such a disposition in others, *provided*, there were any others in whom it did not already exist, that is, *provided* there were any who did not perform the first duty. But if *every one* should perform the first duty, the second, of course, could not be binding, that is, could not be a duty. But, brother, I must leave you; as I have just at this time an engagement. If you wish for further information on this subject, I must refer you to that excellent dissertation of Dr. Spring's, which is just published. I hope, however, that the little interview we have had may be profitable to each of us. We should ever be careful in treating this subject to avoid the extreme on the one hand, that a sinner is not to use means till *after* he loves God, and, on the other, that he may use them *before*. The middle course is doubtless the true one, viz. that *while* he uses them he must love him, and while he loves him, he must use them.

F. C. R.

For the Christian Magazine.

MR. BALFOUR'S OPINION OF THE
DEVIL, CARRIED OUT.

Messrs. Editors,

As Mr. Balfour has been pleased to favor the world with several publications, in which he has attempted to display much talent and learning, he is doubtless willing that his assertions should be put to the test of *common sense*; especially as he pretends to make this a capital rule by which to try the sentiments of others. It must, also, be rather ungrateful not to take some notice of *his* works, as well as other current publications, seeing he has taken so much pains to show that the Scriptures are wrongly translated, and that there is no such thing as a real being called the Devil or Satan. I shall, therefore, with your leave, devote a few numbers to the reading of the Scriptures, according to Mr. B.'s translation in his second "Inquiry," in which he endeavors to teach the *true* "doctrine of devils," and from which we may doubtless derive much light and new instruction.

MATHEW.

THE first Devil, or Satan, which Mr. B. introduces, he calls by the name *lust*. After stating many things to show, as he supposes, what is represented by the *serpent*, in the third chapter of Genesis, he proceeds to say, p. 26, "I shall now state for candid consideration my own opinion on this subject." He then cites some of those passages in which the serpent is represented as deceiving Eve, and observes, "It will now be said, *allowing all this to be true, what was it that deceived Eve, and which Moses here represents by the subtilty of the serpent?* I answer, *lust or desire* in Eve, for what is lust but desire?" p. 27. Now admitting this to be

true, and adapted to the account given by Moses, it will read in the following manner: "Now the lust was more subtil than any beast of the field which the Lord God had made. And he (lust) said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the *lust* or *desire*, We may eat of the fruit of the trees of the garden: but of the tree that is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the *lust* or *desire* said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be *desired*, or *lusted* for, or *serpented* to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."—Verse 9. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden; and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The *lust* or *desire* beguiled me, and I did eat. And the Lord God said unto the *lust* or *desire*, Because thou hast done this, thou art cursed above all cattle, and

above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee (*lust* or *desire*) and the woman; and between thy seed and her seed: it shall bruise thy head, (*lust* or *desire*) and thou (*lust* or *desire*) shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy *lust*, *desire* or *serpented* shall be to thy husband, and he shall rule over thee."

The next passage, in which the term Satan occurs as a proper name, is, 1 Chron. xi. 1, "And Satan stood up against Israel, and provoked David to number Israel." On this passage, Mr. B. comes to the conclusion, p. 43, that the term Satan *may mean* "some evil desire or passion" in the mind of David, or "some human adversary;" "nor," says he, "would it be very strange that the anger of Jehovah was in this passage the Satan referred to." Though Mr. B. appears at a loss to determine who or what *is* meant by "Satan," in this passage, yet, after his laboured criticism, we may doubtless venture to read it thus: and 'some evil desire or passion in his own mind,' or 'some human adversary,' or 'the anger of Jehovah, stood up against Israel, and provoked David to number Israel.'

The next remarkable passage, where the term Satan is introduced as representing a real person or being, occurs in the first and second chapters of the book of Job. Here Mr. B. gives his own repeated assertions, that the book of Job was written to refute the heathenish notion of an evil being, called Ahraman, and

which he is pleased to call, "*the Christian's Devil*." He is under the necessity, however, of supposing, that the term Satan, used in the first and second chapters must allude to *something*, and chooses, therefore, pp. 57—58, that the Sabean and Chaldean freebooters should receive this appellation. In order to obtain the *true* SENSE of the passage, then, we may read it in the following manner: 'Now there was a day when the sons of God came to present themselves before the Lord, and the Sabean and Chaldean freebooters came also among them. And the Lord said unto the Sabean and Chaldean freebooters, Whence comest *thou*? Then the Sabean and Chaldean freebooters answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto the Sabean and Chaldean freebooters, Hast *thou* considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then the Sabean and Chaldean freebooters answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto the Sabean and Chaldean freebooters, Behold, all that he hath is in thy power; only upon himself put not forth *thine* hand. So the Sabean and Chaldean freebooters went forth from the presence of the Lord.'—'Again there was a day when the sons of God

came to present themselves before the Lord, and the Sabean and Chaldean freebooters came also among them to present *himself* before the Lord. And the Lord said unto the Sabean and Chaldean freebooters, from whence comest thou? And the Sabean and Chaldean freebooters answered the Lord and said, from going to and fro in the earth, and from walking up and down in it. And the Lord said unto the Sabean and Chaldean freebooters, Hast *thou* considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although *thou* movest me against him, to destroy him without cause. And the Sabean and Chaldean freebooters answered the Lord and said, skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto the Sabean and Chaldean freebooters, Behold he is in *thine* hand, but save his life. So went the Sabean and Chaldean freebooters forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.'

The next passage, to which we may turn our attention, is Ps. cix. 4, "For my love they are my adversaries: but I give myself unto prayer." Now as the original of the term adversary, (though here in the plural,) is the same as that, which in the 6th verse is translated, or, as Mr. B. says, is left untranslated, *Satan*, Mr. B. concludes that they must both mean the same thing. Indeed, whoever will take the trouble to consult his "Inquiry,"

will find him to insist, that the terms *Satan* and *adversary* are synonymous. He also asserts, p. 62, respecting verse 6th, that "in the Jewish mode of parallelism, a wicked man in the first part of the verse, is the same as Satan in the second." But Mr. B. cannot deny, on his own ground, that the pronouns *he* and *him*, in this and some of the following verses, refer to adversary, or adversaries, previously mentioned. Now, if *adversary*, and *Satan*, and *wicked man*, are synonymous, we may safely read the whole in the following manner, without destroying or even injuring the sense: 'For my love they are my Satans' but I give myself unto prayer. And Satans have rewarded me evil for good, and hatred for my love. Set thou a Satan over Satan; and let Satan stand at Satan's right hand. When Satan shall be judged, let Satan be condemned: and let Satan's prayer become sin. Let Satan's days be few; and let another take Satan's office. Let Satan's children be fatherless, and let Satan's wife be a widow. Let Satan's children be continually vagabonds and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that Satan hath; and let the stranger spoil Satan's labour. Let there be none to extend mercy unto Satan: neither let there be any to favour Satan's fatherless children. Let Satan's posterity be cut off; and in the generation following, let their name be blotted out. Let the iniquity of Satan's fathers be remembered with the Lord; and let not the sin of Satan's mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that Satan remembered

not to show mercy, but persecuted the poor and needy man, that Satan might even slay the broken in heart. As Satan loved cursing, so let it come unto him: as Satan delighted not in blessing, so let it be far from him. As Satan clothed himself with cursing like as with his garment, so let it come into Satan's bowels like water, and like oil into his bones. Let it be unto Satan as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of my Satans from the Lord, and of them that speak evil against my soul.' Verse 29th, 'Let my Satans be clothed with shame, and let them cover themselves with their own confusion as with a mantle.'

The last passage in the Old Testament to which our attention is called, is, Zech. iii. 1, 2. Mr. B. says, p. 63, that Satan, mentioned in these verses, means Tatnai and Shethar-boznai, whose names are recorded in Ezra, chapters 5th and 6th. We may therefore, have the sense of the passage by reading it thus: 'And he showed me Joshua the high priest standing before the angel of the Lord, and Tatnai, and Shethar-boznai, standing at his right hand to resist him. And the Lord said unto Tatnai and Shethar-boznai, the Lord rebuke thee, O Tatnai and Shethar-boznai, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' But, if *Satan* and *adversary* mean the same thing, as Mr. B. contends, and we admit the marginal reading, "*to be an adversary unto him*," we can read the passage in this manner: 'And he showed me Joshua the high priest standing before the angel of the Lord, and adversary standing at

his right hand to be an adversary unto him. And the Lord said unto adversary, the Lord rebuke thee, O adversary,' &c. Again, because Satan and adversary are synonymous, we may read it thus: 'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to be a Satan unto him.' Again, if Satan and adversary, in this passage, mean Tatnai and Shethar-boznai, we may give the passage another reading, which will doubtless throw still more light upon that "*old serpent, which is the devil and Satan.*" 'And he showed me Joshua the high priest standing before the angel of the Lord, and Tatnai and Shethar-boznai, standing at his right hand to be Tatnai and Shethar-boznai unto him.'

From Hall's Polemicks.

HEROISM OF THE ATHEIST.

[Extract from a Review of Foster's Essays.]

In tracing the steps by which some have arrived at the last stage of daring impiety, the denial of a God, Mr. Foster evinces in a masterly manner the presumption of the atheist, and places the extreme absurdity of pretending to demonstrate the non-existence of a Deity, in a light in which we do not remember to have seen it exhibited. Speaking of a pretended heroism attached to atheistic impiety, he adds,

"But, indeed, it is heroism no longer, if he *knows* that there is no God. The wonder then turns on the great process by which a man could grow to the immense intelligence that can know that there is no God. What ages, and what lights are requisite for this attainment? This intelligence involves the very attributes of di-

vinity, while a God is denied. For, unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot, with certainty, assign the cause of all that exists, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly."

LOVER OF MONEY.

MEDITATE on the final condition to which the lover of money is hastening. The *covetous*, the man who is under the dominion of the love of money, *shall not inherit the kingdom of God.* In the present life he has a foretaste of the fruits of his sin. He is restless, anxious, dissatisfied: at one time harrassed by uncertainty as to the probable result of his pro-

jects; at another, soured by the failure of them; at another, disappointed in the midst of success by discerning, too late, that the same exertions employed in some other line of advantage would have been more productive. But suppose him to have been, thro' life, as free from the effects of these sources of vexation as the most favorable picture could represent him. *He shall not inherit the kingdom of God.* He may not have been a miser; but he was a lover of money. He may not have been an extortioner; but he was a lover of money. He may not have been fraudulent; but he was a lover of money. *He shall not inherit the kingdom of God.* He has had his day and his object. He has sought, and he may have accumulated, earthly possessions. By their instrumentality he may have gratified many other appetites and desires. But he did not seek first the kingdom of God; therefore he shall not obtain it. *He loved the world; therefore he shall perish with the world.* He has wilfully bartered his soul for money. In vain is he now aghast at his former madness. In vain does he now detest the idol which he worshipped. The gate of salvation is closed against him. He inherits the bitterness of unavailing remorse, the horrors of eternal death.—*Gisborne's Sermons.*

PARTY SPIRIT.

DURING the present disjointed state of things, nothing remains, but for every one to whom the care of any part of the Church of Christ is intrusted, to exert himself to the utmost in the promotion of vital religion, in cementing the friendship of the good,

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and repressing, with a firm and steady hand, the heats and eruptions of party spirit. He will find sufficient employment for his time and his talents, in inculcating the great truths of the Gospel, and endeavoring to 'form Christ' in his hearers, without blowing the flames of contention, or widening that breach which is already the disgrace and calamity of the Christian name. Were our efforts uniformly to take this direction, there would be an *identity* in the impression made by religious instruction; the distortion of party features would gradually disappear, and Christians would every where approach toward that ideal beauty spoken of by painters, which is combined of the finest lines and traits conspicuous in individual forms. Since they have all drank into the same spirit, it is manifest nothing is wanting, but a larger portion of that spirit, to lay the foundation of a solid, cordial union. It is to the immoderate attachment to secular interest, the love of power, and the want of reverence for truth, not to the obscurities of Revelation, we must impute the unhappy contentions among Christians—maladies, which nothing can correct, but deep and genuine piety. The true *schismatic* is not so properly the person who declines a compliance with what he judges to be wrong, though he may be mistaken in that judgment, as the man who sedulously employs every artifice to alienate the affections of good men from each other.—*Hall's Polemicks.*

ANECDOTE OF HUME.

David Hume observed, that all the devout persons he had ever

met with were melancholy. On this Bishop Horne remarked; this might very probably be; for in the first place, it is most likely that he saw very few, his friends and acquaintances being of another sort; and, secondly, the sight of him would make a devout man melancholy at any time.

APHORISMS.

TRUE goodness is not without

that germ of greatness that can bear with patience the mistakes of the ignorant, and the censures of the malignant. The approbation of God is her "*exceeding great reward*," and she would not debase a thing so precious, by an association with the contaminating plaudits of men.

No man ever offended his own conscience but first or last it was avenged upon him for it.

Reviews.

For the Christian Magazine.

REVIEW OF TRACTS published by the American Unitarian Association.

[Continued from page 222.]

THE next writer with whom we have to do is Rev. Orville Dewey of New Bedford, in a Tract entitled "*The Unitarian's Answer*." Originally, we presume, this Tract was a Sermon, from 1 Pet. iii. 15. "*Be ready always to give an answer*," &c. It was "first published by the New Bedford Book and Tract Association," and has now passed to its "third edition." The object of it is to exhibit the reasons, why Unitarians prefer their own system of religion to all others. "These reasons," says the author, are the two following, viz. "the system which we have embraced is, in our judgment, more true, and more useful, than the systems which prevail around us."

Before entering on an examination of these general reasons, it is natural to inquire, and indeed necessary to determine, what the Unitarian system is: for unless we know what the system is, how can we estimate the force of reasons to induce us to embrace it? But to this most reasonable in-

quiry, we are furnished with no explicit answer; and we are under the necessity of proceeding to the body of the work, and of spelling out what Unitarianism is, from among the reasons advanced to support it. In doing this, we are impressed more than ever with the propriety of a description once given of Unitarianism, that it "consists rather in *not believing*;"* since, having diligently examined the pages before us, with a view to discover what it is, we can now tell of little more than what it is not—than what it rejects and discards from the religious system of our venerated Fathers. It rejects, first of all, the doctrine of the Trinity, inculcating, not only (in common with other systems) the unity of God, but that there are no personal distinctions in the Godhead. It rejects the divinity of the Saviour, receiving him merely in his official character, without pretending to know how long he has lived, or what may be his particular rank in the scale of created beings. "From the stones, God could raise up children to Abra-

* This description was given by a Unitarian of Boston.

ham; and from the dust, he could raise up a Saviour. Suppose that his existence did commence with his birth; he might be none the less invested with all needful power." (p. 18.) Unitarianism farther rejects the proper atonement of Christ; regarding his death "as an example of virtue," or, if we please, "a sacrifice in the cause of virtue." It rejects also the scriptural view of human depravity; "believing that this depravity is great and lamentable, but not that it is native or total." It rejects the kindred doctrine of a radical and instantaneous moral change; preferring to consider conversion a progressive work, varying in its nature and character according to the varying circumstances of those who are its subjects.*

Such then is Unitarianism; and now for the reasons why the abettors of this system receive it, in preference to all others. "Our first and great reason," says Mr. D., "is, that in our apprehension it is truer than any other system." But what are we to understand by this singular mode of expression? "*Truer than any other system!*" Some other system then may be true; but Unitarianism is truer; and a third, yet undiscovered perhaps, may be the truest; and still not even this may be *the truth!* But not to appear captious;—how does Mr. D. evince that his is the truer system?—He begins with the Unitarian view of the Divine Being, and

asserts that this is, first, "the simple doctrine of the Bible;" second, "the unembarrassed doctrine of the Bible;" and third, "the current doctrine of the Bible." But what does he mean by its being "the simple doctrine of the Bible?" That the idea of one God existing in one person is more simple than that commonly received by Trinitarians? And what if it is? Is it on this account the more true? Do the Scriptures exhibit the Divine Being as a specially simple object of thought, presenting nothing mysterious, nothing difficult, to the contemplative mind? Certainly not, but the contrary. "*Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know?*"

—If the proper meaning of Mr. Dewey's first proposition has here been given, it obviously proves nothing to his purpose; and we can conceive of no other meaning, without running it into the second, viz. that his is "the unembarrassed doctrine of the Bible."—But is it possible that he finds no embarrassment, in squaring his views of the Supreme Being, with those presented in the holy Scriptures? Has he no embarrassment from those passages which speak of a plurality of persons in the Godhead? "Let us make man after our own image." "Let us go down, and confound their language." Has he none from the mass of evidence, so often exhibited, in proof of the supreme divinity of the Son, and Spirit? When the Son is called, not only God and Lord, but "the mighty God," the "true God," the "God over all," the "Jehovah of Israel"—when all the attributes of the Deity are appropriated to

* "With regard to *divine influence*," says Mr. D., "we firmly believe in it; only we maintain that it is strictly accommodated to the human powers, to human agency and freedom. And *election* we do not object against, if men are elected to be Christians, just as they are elected to be merchants or philosophers—in perfect conformity with their own choice, endeavour, and moral action. And *perseverance* we do not oppose, but plead for, if the doctrine be, that he only is a good man who is perseveringly good." pp. 35, 36.

him, and all the works of the Deity are ascribed to him, and all the honors of the Deity are offered to him—still, does Mr. D. find no embarrassment in saying and showing, that there is but one person in the Godhead, and that this person is the Father? Does he find no embarrassment from those many passages, in which the Father, Son, and Holy Spirit, are spoken of together, as distinctively concerned in the work of our redemption? “Baptizing them in name of the *Father*, and of the *Son*, and of the *Holy Ghost*.” “Elect, according to the foreknowledge of *God the Father*, through sanctification of the *Spirit*, unto obedience and sprinkling of the blood of *Christ*.” “The grace of our *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*, be with you all.” “Through *him* (*Christ*) we both have access, by one *Spirit*, unto the *Father*.”* Remarking upon one of the passages commonly urged in proof of the divinity of Christ,† Mr. D. observes, “To some other translation we are urged, or else to the entire suspension of our judgment, by the monstrous incongruities and contradictions of the popular explanation.” (p. 11.) That is, “Another translation must be forced upon this passage, or we cannot tell what it means—we cannot explain it, consistently with Unitarian sentiments.” And yet Mr. D. would persuade us that he finds no embarrassment, in rejecting the divinity of the Son of God!

But he proceeds to urge, that his is “the current doctrine of Scripture;” and in proof of this,

* Matt. xxviii. 19. 1 Peter, i. 2. 2 Cor. xiii. 14. Eph. ii. 18.

† Rom. ix. 5. “*Christ, who is over all, God blessed forever.*”

he tells us in how many hundred passages the supreme divinity of the Father is set forth; and in how many hundred more the Son is represented as “subordinate to the Father.” (p. 14.) But does he really believe that Trinitarians deny the supreme divinity of the Father; or that they do not regard the Son as in some sense subordinate, and even inferior to the Father? If his hundreds of passages, on these subjects, were increased to thousands, they would prove nothing to his purpose—nothing which we do not believe, as firmly as himself. It is perfectly vain for Unitarians to think of pressing us with proof-texts such as these; since they bear not at all on the question between us, but go merely to establish some of the essential parts of our own religious system.

In contradiction to the assertions of Mr. D., we feel it incumbent on us to say, that the Trinitarian doctrine is the only one which meets all the representations of the inspired volume, particularly in regard to the *person of Christ*. It meets those in which he is represented as God, and in which he is represented as man, and in which he is represented as the Mediator between God and man. It meets those in which he is represented as equal with the Father, and in which he is represented as inferior to him. It meets those in which he is represented as one with the Father, and in which he is represented as distinct from him.

The various representations of Scripture respecting the person of Christ, it is thought may be compared to a lock, the wards of which are so constructed, that but one key can possibly be made to fit them. Apply the sentiment that Christ is God, and nothing

else, and the key will not suit. It will turn indeed a little way, but cannot be forced round. It meets those passages which speak of the Saviour's divinity, but is irreconcilable with others which speak of his humanity.—Apply next the doctrine of Christ's mere humanity, and this does not suit. This will turn very well a little way, but no strength or artifice can bring it round. This meets those passages which speak of the Saviour's humanity, but is inconsistent with others which speak of his divinity.—Apply next the various keys of the other, and (as they are sometimes thought) higher classes of Unitarians, and none of these will suit. They may indeed be driven thro' some particular parts of the lock, but they turn easily nowhere, and it is impossible, without breaking, to force them through the whole. The only key which is known, or can be conceived of, which will perfectly suit in every part, is the sentiment advanced by Trinitarians, that *Christ unites, in his person, both divinity and humanity*. With this idea, all the passages which speak of him are consistent. In this, they all perfectly harmonize; and thus evince that this is indeed the revelation which God hath given us of his Son.

Mr. D. objects to the Trinitarian system, that, on this ground, Christ must have *humbled himself* to undertake the mediatorial work; whereas the Scriptures speak of him, in his appointment to this work, as being greatly *honored and exalted*. "Him hath God *exalted* to be a Prince and a Saviour." "God hath highly *exalted* him, and given him a name that is above every name."—But Mr. D. ought to know there is another class of passages, which assert that Christ actually *did*

humble himself, when he assumed the office of Mediator. "Though he was rich, yet, for your sakes, he *became poor*." "Who, being in the form of God, thought it not robbery to be equal with God; but *made himself of no reputation*, and *took upon him the form of a servant*, and *was made in the likeness of men*; and, being found in fashion as a man, he *humbled himself*, and *became obedient unto death, even the death of the cross*."—It is the happiness of our system, that it meets and harmonizes both these classes of passages; while it is the misfortune of the Unitarian system, that it meets, at best, but one of them. As *man*, Christ was "highly exalted," in being made "a Prince and a Saviour;" but as *God*, he greatly humbled himself, when he "took upon him the form of a servant, and was made in the likeness of men," and entered upon his mediatorial work. It is characteristic of the Trinitarian system, and of this only, that it is in agreement with all the representations which are given of Christ, in the inspired volume.

From the doctrine of the Trinity, Mr. D. passes to that of the *atonement*. He resolves the death of Christ into a mere *mean of grace*, intended to promote our deliverance from sinful practices, and to furnish motives in favor of holiness. Christ died, he says, first, "as an example of virtue;" second, "that he might rise again, and thus confirm the truth of his mission;" and third, as "a sacrifice in the cause of human virtue," and to furnish "a strong and affecting pledge of God's mercy" to men. (pp. 27—30.) That some of the objects here mentioned were accomplished by the death of Christ, no one doubts; but the question is, does

either of them, or do they all, constitute the *great* purpose and object for which he died? He exhibited an *example* of patient and submissive suffering, we admit; but can it be conceived that he endured the agonies of the cross, for this purpose merely? Did any one else ever die for such an object? Thousands have met their last enemy with exemplary patience, submission, and fortitude; but whoever died for the mere purpose of setting such an example? The *resurrection* of Christ was consequent upon his death; but so also it was upon his life and birth. And it may be said as truly, that he could not have risen, had he not been born and lived, as that he could not have risen had he not died. But Christ died, we are told, "as a *sacrifice* in the cause of human virtue." This form of expression has been adopted, we presume, for the purpose of lugging in the word *sacrifice*, which is so often used, in the Scriptures, in reference to the death of Christ. But the word, as here used, has nothing of its appropriate scriptural signification. Christ died a "sacrifice in the cause of human virtue,"—just as Warren died a sacrifice in the cause of American freedom; or as Martyn died a sacrifice in the cause of Missions.—Christ's death, we are farther told, "is a strong and affecting pledge of God's mercy to men." But could God in no way satisfy men that he was merciful, but by such a tremendous token as the blood of his Son? Would they not believe his *word* on this point—a point to which, of all others, they might be supposed to be, and in fact have been, most inclined to give credence? Would they persist in regarding him as unfeeling, unmerciful, unless he brought his

Son to the cross, to satisfy them of the contrary?

Mr. D., in common with other Unitarians, regards an atonement through the blood of Christ as wholly unnecessary; since "forgiveness is the direct and unavoidable consequence of repentance and holiness." (p. 25.) But if forgiveness, or justification (which means the same) is "the direct and unavoidable consequence of repentance and holiness," then, in what sense are men not justified by their own performances? And what is the ground of the distinction, so much insisted on by the Apostle Paul, between being justified by faith, and by works? And farther; if "forgiveness is the direct and unavoidable consequence of repentance and holiness," then why, in the matter of forgiveness, is so much stress laid upon the *blood*, and the *death* of Christ? "This is my *blood* of the New Testament, which is shed for many for the remission of sins." "We have redemption through his *blood*, the forgiveness of sins." "Unto him who hath loved us, and washed us from our sins in his own blood."*

Regarding the atonement as unnecessary, Mr. D. denies, as we might expect, that any atonement has ever been made. He denies that the sufferings of Christ are represented anywhere in the Scriptures, as "rendering it consistent with the divine character or government to forgive sinners." (p. 25.) But what will he make of the following representation of the Apostle Paul? "Whom (Christ) God hath set forth to be a *propitiation*," or *propitiatory sacrifice*, "through faith in his blood." For what purpose? "To declare his righteousness, for the remission of sins

* Mat. xxvi. 28. Eph. i. 7. Rev. v. 9.

that are past, through the forbearance of God; to declare, I say, at this time his righteousness." But why must his righteousness be declared? "That he might be just, and yet the justifier of him who believeth in Jesus." And what will he make of the declaration, that "without the shedding of blood, there is no remission?" There was none under the former shadowy dispensation; and there is none under the present, in which the substance has come, and the shadows are no more. And do not all those passages, which represent us as forgiven through Christ, and for his sake, necessarily imply that we could consistently be forgiven in no other way? Would Christ have died to open a way of forgiveness, when there was no necessity for such a sacrifice?

The next subject, on which Mr. D. regards his system as "truer" than that of the Orthodox, is *human depravity*. He seems to be aware that the Bible, literally interpreted, inculcates the total sinfulness of unsanctified men. But he adds, "The expressions which are quoted" in proof of this point, "are evidently the language, not of philosophical discrimination, but of strong feeling." (p. 33.) Consequently, as we are left to infer, they are not worthy to be believed.

The argument on which he chiefly relies, in opposing the doctrine of total depravity, is that "from reason, from experience, and observation." And to what does this amount? Why, in the first place, that "the native principles in man, such as the desire of physical enjoyment, of happiness, of power, of esteem, of knowledge—that the principle of self-defence—with the faculties of reason, conscience, mem-

ory," &c. are not sinful." (p. 32.) And nobody ever supposed they were. These native principles and faculties are possessed by the worst men, as well as by the best—they belong to our constitutions, and not to our characters—and no believer in total depravity, who understood the subject, ever regarded them as, of necessity, either sinful or holy.—But Mr. D. insists farther, that "good and holy affections are natural to men." And how does this appear? In general, from the fact, that we have something within us, which approves of what is right, and is affected with what is particularly generous, in the conduct of men. But is the approbation here spoken of, that of the conscience, or the heart; and are the affections referred to a part of the moral character, or the mere workings of animal feeling? In determining this point, it is not safe to appeal, as Mr. D. does, to the consciousness of individuals, but rather to the fruit which is exhibited in their conversation and lives. And having this for a criterion, we assert, without fear of contradiction, that the marks of holy affection suggested by Mr. D. appear not unfrequently in palpably vicious men—in men, who make no effectual efforts to be what they approve, or to imitate those acts of humanity and generosity, with which they are so much affected;—thus evincing that these are no marks of true holiness, and are not at all inconsistent with the divine declaration, that "the hearts of the sons of men are full of evil."

With the views which Mr. D. has expressed on the subject of depravity, his ideas of conversion cannot but be, in our apprehension, unscriptural. He talks in-

deed about conversion, but it amounts to but little more than talk. For if "good and holy affections are natural to men," *from what* shall they be converted? And *to what* shall they be converted? If their holy, natural affections are inconstant and imperfect, they may indeed be improved and perfected; but they cannot be, in the scriptural sense, *converted*—they cannot experience a radical and permanent moral change. Accordingly Mr. D. denies that *all* Christians ever do experience such a change; and that any are converted from total sinfulness to the first exercise of holiness. And yet how expressly is such a change inculcated and insisted on, in the holy Scriptures? "Except a man be born again, he cannot see the kingdom of God." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."*

Mr. D. resolves his reasons for regarding Unitarianism as the more *useful* system of religion, into a series of "objections to the popular or Orthodox instructions of the day." These objections are ranged under three heads; first, "a want of discrimination;" second, "a want of enlarged and liberal views;" and third, "a want of real and close dealing with the conscience." (p. 37.)

The "want of discrimination," with which Orthodox ministers are considered chargeable, consists, it appears, in their adhering too strictly, to "the language of the Apostles," and in applying their language "too indiscriminately." "The terms *believing, being born again, being brought out of darkness into marvellous light*"—the regarding enlightened

congregations as composed of "two classes, *believers and unbelievers, penitent and impenitent, saints and sinners*"—and the Apostolic exhortation, "*Be not conformed to the world*"—although they might have been very well in the time of the Apostles—yet, in the opinion of Mr. D., ought now to be discarded. But on this subject, we trust he may set his heart at rest. The ground of his complaint against Orthodox ministers, is one on which they feel entitled to glory. They love the language of the Apostles, and will strenuously adhere to it; because, in the first place, it is the language of *inspiration*—the language suggested by the Holy Ghost; and because it expresses, with admirable precision, the *sense* which they intend to convey. We do verily believe that enlightened congregations, at the present day, like those in the age of the Apostles, are divided into two great moral classes, believers and unbelievers, saints and sinners—that when any sinner becomes a saint, he is, in the sense of Scripture, "*born again,*" and "*brought out of darkness into marvellous light*"—and that those who are thus changed have need to be exhorted not to be "*conformed to the world;*" and believing this, why should we not speak of it in the language of Scripture? What better language can we think to devise, than that which was taught, not by the wisdom of man, but by the inspiration of the Holy Ghost?

In his complaint on the subject of conformity to the world, Mr. D. has some sentences which we feel constrained to quote, as a specimen of the spirit which occasionally oozes out, through

* John iii. 3. Mat. xviii. 3.

the leaky vessel of a boasted charity.

"One of the first notions which a new convert acquires, is, that men around him, perhaps his best friends, his kindred, are enemies or despisers of him on account of his religion, and he becomes, in consequence, sour, or sanctimonious, or conceited, and at any rate, less kind, less agreeable, less modest; while he imagines that he is all the more pious and heavenly. At the same time he is taught to avoid all cheerful recreations, as the ways of the sinful world; at least all polished recreations. He may go to the military review, he may celebrate 'the Election,' or the festival of Independence; he may mingle with promiscuous crowds, amidst vulgar sports, vicious excesses, and profane oaths, and not lose his good name; but let him beware of more decent and polished amusements, as he values his Christian standing. We do not deny that recreation may be abused, as business and every thing else may be abused. Still, however, the one was designed to occupy a place in life, as much as the other. Our concern is not to extirpate but to improve the pleasures of society. And to refuse recreations to the young, and relaxation to the busy, and amusement to the toiling, is not only an unwise and an unpromising undertaking, but it is to distort the rational and cheerful religion we profess, to disparage it in the eyes of intelligent and thinking men, and to dissuade them from its duties and ordinances. And it is at the same time to hold up to Christians, a very loose and questionable standard of piety." pp. 40, 41.

A considerable part of this paragraph we declare to be utterly false and scandalous. New converts among the Orthodox are not taught to regard their "best friends, their kindred, as enemies and despisers of them, on account of their religion"—although the treatment which they sometimes receive from their former friends is of a character to rivet this impression upon them. Nor are they taught that "they may mingle with promiscuous crowds, amidst vulgar sports, vicious excesses, and profane oaths, and not lose their good name." And we can frame no excuse for a

man, who has had as many opportunities as Mr. Dewey, for becoming acquainted with respectable Orthodox clergymen, who can allow himself in making such injurious assertions. The offence which has provoked them, we can indeed divine. Our ministers do not copy the example which is set them by some of the Unitarian clergy, in attending balls, and theatres, and parties of sinful pleasure; nor do they countenance an attendance upon such places, in the members of their churches. Others may, if they please, regard these amusements as "cheerful and polished recreations;" and regard those who discourage them as "distorting the rational and cheerful religion we profess." But we have not so learned Christ. And Orthodox ministers and Christians we hope will not cease to bear their testimony against all those scenes of levity and sin, which, while they gratify the dissipated and thoughtless, and nurture "the pride of life," are calculated to banish seriousness, unfit for devotion, and disgust and starve the spiritual mind.

Orthodox ministers are farther charged with "a want of enlarged and liberal views." The only instance of this mentioned, is their "setting the interests of the present world in opposition to those of the world to come," and representing a life of religion as a painful but needful *penance*, to be performed for the salvation of the soul.—But Mr. D., notwithstanding his Orthodox education, is entirely mistaken on this subject. This, we aver, is not the ground, on which Orthodox ministers urge and enforce the duties of religion. Our Saviour did indeed say, "Whosoever he be of you, that forsaketh

not *all* that he hath, cannot be my disciple." But what is the meaning? Not that those, who profess themselves the disciples of Christ, should literally and at once forsake all that they have; but that they hold all in subordination to their love of Christ, and be ready to forsake it, when he, in his providence, shall call. And Dr. Watts says, in the truly devotional lines which Mr. D. has quoted,

"I give my mortal interest up,
And make my God my all."

But what is the meaning? Not that Dr. Watts, or any other disciple, does literally and at once renounce all temporal interests and enjoyments; but that he seeks and finds his chief happiness, not in these, but in God, and is ready to renounce all, at the bidding of his Divine Master. On the subject before us, we believe, and we inculcate, the sentiment of the inspired writers, that "the ways of wisdom are ways of *pleasantness*, and all her paths are *peace*"—that "godliness is profitable unto all things, having promise of the *life that now is*, and of that which is to come"—and that "*in keeping the divine commandments there is great reward.*" We quote with full credence, and with entire approbation, the expressive lines of our Orthodox brother Doddridge,

"Live while you live, the epicure would say,
And seize the pleasures of the passing day.
Live while you live, the tatter'd monk replies,
And wait your happiness in yonder skies.
In me, dear Saviour, both united be;
I live in pleasure, while I live to thee."*

The last objection of Mr. D. to the ministrations of the Orthodox is, that they are not characterised by "real and close dealing with the *conscience*." A very singular

objection, truly, to come from a Unitarian! The very same which thousands and millions among the Orthodox would make, to preaching on the other side! "It does not arouse the slumbering conscience. It does not excite and affect the heart."—If then each side accuses the other of a want of thorough and faithful dealing with the conscience, how shall the point at issue be decided? By what criterion shall it be determined, which of the two is most in fault? We know of no safer method than an appeal to facts. Under what preaching is the slumbering conscience most frequently awakened? Under what preaching is the stupid soul most frequently disquieted and alarmed? Under what preaching are there the most frequent and noticeable reformatations, and the deepest apparent convictions of sin? We have no fear as to the result of an appeal like this. The instances of distress for sin, and consequent reformation, if they occur at all among Unitarians, are certainly "few and far between;" while they are of continual occurrence, under the ministrations of the Orthodox.—The celebrated Dr. Chalmers may be regarded as an unexceptionable witness on this point. For twelve long years, he preached much after the manner of our Unitarians, inculcating their doctrines, and enforcing moral duties, with earnestness and eloquence; but in all this time, he declares that "he never once heard of any reformatations having been effected among his people."* And it was not till he changed his style of preaching, with his sentiments, and became a determined defender of the Orthodox faith, that he was per-

* We quote from memory, and not perhaps with verbal accuracy.

* See Chalmers's Farewell Discourse to his Parishioners of Kilmany.

mitted to witness any desirable fruit of his labors.—On the question of close and faithful dealing with the conscience, we may safely appeal to the whole Unitarian community. Have they ever known persons to leave their parishes, and unite with the Orthodox, on the ground that their preaching was too close and impressive, and gave them too much uneasiness in their courses of sin? Can they point us to a single instance of this kind? But hundreds have left Orthodox parishes and joined the Unitarians, on this very ground. They could not gratify their appetites and passions, and live in pleasure as they wished, and hear the solemn, searching truths, which every returning Sabbath brought to their ears.

The Tract here reviewed is, on the whole, an able production of its kind. The style is unequal—in some places loose and careless, but in others flowing and even eloquent. The method too is not simple or clear. Still, the book is fitted to have an influence; and its whole influence, we regret to say, will be in opposition to the truth.—What a solemn responsibility those are taking upon themselves, and what a fearful account they must expect to render, who, being blessed with talents, and with the means of exerting an extended influence, are exerting all their talents, and all their influence, to subvert the doctrine of the Apostles; to spread another Gospel; and to shut out their fellow men from a spiritual acquaintance with Him, “whom to know aright is life eternal!”

We are next to consider, “A Discourse on the Evidences of Revealed Religion; by William

E. Channing, D. D.”—the only Tract perhaps in the series, which may not properly be termed *sectarian*. A leading object of the discourse is to meet and refute the great objection to the Christian revelation, “that *miracles are incredible* ;” and that the supernatural character of an alleged fact is proof enough of its falsehood.” In disposing of this objection, which we are happy to say Dr. C. has done, in a very able and satisfactory manner, he encounters, as might have been expected, the celebrated argument of Mr. Hume, in opposition to miracles. This had been previously answered by Dr. Campbell; but several considerations are here subjoined, which serve to render that answer more convincing and complete. Indeed, this argument of Hume, of which so much was once boasted, is now seen to be no better than a specious sophism—a lamentable instance of the power of prejudice, in blinding and deceiving an ingenious and inquisitive mind.—It is well observed by Dr. C., while on the subject of miracles, that “Christianity is not only confirmed by them, but is in itself, in its very essence, a *miraculous religion*.” It is, what “it professes to be, a *supernatural communication from God*.”

Having removed the objection against miracles, Dr. C. “proceeds to consider the *evidences of the Christian religion* ;” or rather, he states and illustrates the *general principle*, into which all the evidences of Christianity may be resolved. It is merely this, that “*every effect must have an adequate cause*.” The Christian religion he considers an *effect*, for which, in many points of view, no adequate cause can be assigned, except the

special interposition of the Almighty. This part of the subject, like the other, is very ably discussed, and Christianity is shown to be, "not of earthly origin, but a ray from the everlasting light; a stream from the fountain of heavenly wisdom and love."

The truth of our religion being thus established, Dr. C. concludes, in the following eloquent and impressive manner :

"This religion, if true, is the greatest of all truths, deserving and demanding our reverent attention, and fervent gratitude. This religion must never be confounded with our common blessings. It is a revelation of pardon, which, as sinners, we all need. Still more, it is a revelation of human immortality; a doctrine which, however undervalued amidst the bright anticipations of inexperienced youth,* is found to be our strength and consolation, and the only effectual spring of persevering and victorious virtue, when the realities of life have scattered our visionary hopes; when pain, disappointment, and temptation press upon us; when this world's enjoyments are found unable to quench that deep thirst of happiness which burns in every breast; when friends, whom we love as our own souls, die; and our own graves open before us.—To all who hear me, and especially to my young hearers, I would say, let the truth of this religion be the strongest conviction of your understandings; let its motives and precepts sway, with an absolute power, your characters and lives."

We regard this discourse with unqualified approbation, and should rejoice to see it in the hands of all our readers. The subject is most important, and it is treated in a manner to instruct and interest the different classes of society. Our single regret is, that one who has so well defended Christianity in the general, should be left to pervert and distort it, as we think Dr. C. has done, in some of his recent publications. But on these we forbear, at present, to remark. We thank

* This discourse was delivered before the University in Cambridge, at the Dudleian Lecture, March 14, 1821.

him for the discourse here noticed; and we thank the committee of the American Unitarian Association, for giving it to the public in a cheap form. If they will publish no worse Tracts than this, the task of reviewing them will be much more pleasant than it has hitherto been, and than, we fear, it is likely to be, in the time to come.

The Assistant to Family Religion, in Six Parts: containing a Sermon on Family Religion; A System of Natural and Revealed Religion, in the form of Question and Answer, accompanied with Scripture Proofs, in Thirty Two Chapters; A Series of Resolutions, and Questions of Self Examination; Morning and Evening Prayers for every Day for Two Weeks, together with Occasional Prayers; Select Psalms and Hymns, adapted to Family Devotion; and Select Harmony, or Psalm Tunes, suitable for Family Worship. By WILLIAM COGSWELL, A. M. Pastor of the South Church in Dedham.— Boston: Crocker & Brewster.

IN this notice, our intention is not a critical review, but a presentation to our readers of the design and substance of the volume before us. Heads of families occupy an important station, and are under great responsibilities. On the faithful and proper discharge of their duties, more than the temporal welfare of their children and households depends, it subserves the prosperity of the churches, and the cause of religion in the world. Ministers have books, not only to remind them of their duties, but to aid in the discharge of them. This may be affirmed of almost all other per-

sons in the various offices which they sustain. We see not why parents and heads of families should not be assisted and furnished with all needful aid and encouragement. They should, as it appears to us, avail themselves of the best information and means which they can obtain, to assist them in the performance of those important duties that daily devolve upon them. The subject of their wants has not been entirely overlooked and disregarded by those who were able to supply them. Forms of prayer, and hymns for family devotion, have been composed, and catechisms have been put into the hands both of parents and of children; but these have been in *separate* publications, and of course, more expensive and inconvenient. Few families only would be, it is probable, in possession of the whole of them. There was evidently need of a work that should comprise the whole subject of family religion and in a convenient form. Such a work is now before the public. The title page, which we have already given, shows that the *parts* are entire, wanting nothing. These parts are proportionate and sufficiently ample, and are executed with ability and judgment. We shall, separately but briefly, notice each of them, and in the order in which the author has arranged them.

The Sermon on family religion is well planned and executed, and is a proper introduction to the other parts of the work. We shall have but little room for extracts; but we are disposed, here, to make one from the conclusion of the discourse. After presenting the arguments in favor of family religion, and pointing out the time for its observance and the duties included in it, and after

considering the manner in which it should be observed, and noticing and answering excuses which are made for the neglect of the duty, the author closes by saying,

“Let me appeal directly to those of you, who are heads of families. How do you feel, and how will you act in consideration of the vastly important object of Family Religion? Will you not suffer your houses to be temples of the living God, and, from the family altar, grateful incense to ascend to heaven, morning and evening? Will you not commence and close the day with the most excellent, and noble, and pleasurable, and heavenly services of family worship? Or will you expose yourselves to the alarming denunciation, and everlasting displeasure of the Most High? O! be entreated by the authority of the great God, by the comfort and salvation of your own souls, and of those committed to your care, and by the best interests of religion, to adopt the pious resolution of Joshua, ‘As for me and my house we will serve the Lord.’ Morning and evening, read the Word of God, instruct your households in the great principles of Christianity, and offer unto your Father in Heaven prayer and praise. In this entreaty, I plead for the happiness of the present and future generations;—I plead for the prosperity of Zion and the world. Let these weighty motives constrain you to discharge this delightful, this profitable, this imperious duty. Happy, thrice happy the family! where God’s Word is read, where suitable instructions are given, and where prayer and praise are wont to be offered. God loveth, and will bless the dwellings of Jacob.”

The second, and much the largest and most difficult part of the work, is upon the subject of natural and revealed religion. It indicates much thinking, and careful investigation, and a pervading, stirring mind, conversant with theological studies. Rarely do we find so much and such various religious instruction as is here contained in about two hundred pages. Every head of a family, disposed to teach those under his care the first principles of the oracles of God, will here find that assistance which he may need. As some evidence of the

truth of this assertion, we give the general topics of which the author treats.

"1. The existence and character of God, and the condition and duties of man, as manifested by the light of nature; 2. The sacred Scriptures; 3. The character of God, natural and moral, as revealed in the Sacred Scriptures; 4. Trinity; 5. Purposes of God; 6. Creation; 7. Providence; 8. Angels; 9. Creation and primitive state of man; 10. Rule of obedience and life to man in his primitive state; 11. Apostacy, depravity, and lost state of man; 12. Atonement; 13. Regeneration; 14. Holy Love; 15. Repentance; 16. Faith; 17. Justification; 18. Perseverance; 19. Death; 20. Future State; 21. Resurrection; 22. Judgment; 23. Future Happiness; 24. Future Misery; 25. Means of Grace; 26. Worship; 27. Sabbath; 28. Church; 29. Baptism; 30. Lord's Supper; 31. Church Government and Discipline; 32. Millennium."

These several topics are all discussed by way of question and answer. Had we room to present the questions, which are no less than four hundred and seventy one, to our readers, they would be more convinced of the value and importance of the work which we wish to recommend to their notice. The mode which the Author has adopted, that of question and answer, is certainly the best adapted to the purpose of instruction, and admits of the most matter within the same compass. Heads of families will find the principal truths and duties of religion, collected, assorted and arranged for their use. The part of the work, now under our eye, is rendered more valuable, by the illustrations and proofs adduced from Scripture, and placed at the bottom of each page. A mere reference to chapter and verse would have been of service; but a much greater service is done by quoting the passages, and presenting them immediately to the eye of the reader. They

may now be read in connexion with the doctrine, or duty, which they are brought to support. This is, obviously, a great convenience. We have examined many of the passages, with a view to satisfy ourselves whether they are pertinently introduced. The result is a conviction, that they are well selected, and either directly, or indirectly show, what they are adduced to show. They may, very generally, be relied on as proof texts. We are not prepared to affirm, that no sentiment advanced by the Author will be called in question by any of the religious community; but we do believe, that the main doctrines exhibited are according to godliness, and contained in the Scriptures of truth. In the part we are now reviewing, scarcely any thing is loosely and vaguely written. The writer has a meaning, and he definitely and clearly expresses what he means. The volume before us, and, especially, that part of it now under consideration, will be found highly useful to preachers, to instructors of Sabbath schools, and a proper book for the higher classes in such schools. The aid it will afford to those whom we have mentioned, will be found in the great variety of important and appropriate subjects of which it treats, in the selection of passages from the Scriptures, and in the observations which are made and the reasons which are offered as illustrations and proofs.

After making two or three extracts, we shall close what we propose to present on this division of the work. The first is taken from the Chapter on the Sacred Scriptures. The question is,

"What is the evidence, that the Bible is given by inspiration of God?"

The answer is,

"There is evidence from history;—from miracles recorded in it, wrought in the presence of competent witnesses;—from its prophecies and their fulfilment;—from the unrivalled sublimity of its language, the nature and harmony of its doctrines, and the perfect purity of its precepts;—from the glorious effects it has produced upon the hearts and lives of multitudes;—from the sacred character of its Writers;—from the propagation of Christianity;—and from the analogy there is between natural and revealed religion."

We quote the fifteenth question in the same Chapter together with the answer, because we wish the sentiment may not be forgotten by our readers.

"Are all controversies in religion, decrees of councils, opinions of ancient and modern writers, and the doctrines of private men, to be tested by the Bible?"

"*A.* They are. This is the supreme judge in all matters of religion. There can be no appeal from Scripture to reason, for this would be to exalt man above God. This grand Protestant maxim should ever be embraced and maintained."

Our next extracts are from the fourth Chapter, on the Trinity. To the question,

"Do the Scriptures teach the Doctrine of three persons in the one essence in the Godhead?"

The answer is,

"They teach, that there is one God, numerically one in essence and attributes, and that, in this one God, there is a three-fold subsistence or distinction, or three persons, the Father, the Son, and the Holy Ghost, possessing numerically the same essence, and the same perfections, so far as made known to us. This mode of existence is peculiar to the Great Jehovah. In the one self-existent Being, there is a something, as the ground for His existing Trinity in Unity."

We have room but for one more extract from the same Chapter.

"*Q.* Is God one and three in the same sense?"

"*A.* He is not. God is three in Person, but one in essence or substance;—three

in one respect, but one in another. The three Persons in the Godhead do not make one Person; neither does the one God make three Gods; but the three Persons exist in one God, and the one God subsists in three Persons. God is *really*, and not *nominally*, three in Person; but not in any such sense as to be inconsistent with His being one in essence."

After a careful perusal of the twelfth chapter, which is on the Atonement, we see not that any extracts can be made that will give our readers a fair view of what the Author has written upon this prominent and important subject of the New Testament. The whole chapter should be read in connexion. In the close of it we find a sentiment, that demands the serious consideration of all at the present day.

"*Q.* Is the doctrine of atonement taught by revelation only, or is it a dictate of reason, or the light of nature?"

"*A.* Reason and the light of nature can give no information on this subject. The doctrine of atonement is derived wholly from the sacred Scriptures. And it is this which peculiarly distinguishes the Christian religion from Deism, Mahometanism, Paganism, and all other religions. All, therefore, who reject the atonement ought not to be considered as believers in the religion of *Christ*."

We feel that it is time to repress our inclination for making extracts. After making one more on Future Misery, we resolve to desist.

"*Q.* What are the evidences, that there is a future state of misery for the finally impenitent of mankind?"

"*A.* 1. The plain and explicit declarations of the Scriptures in relation to this subject, are decisive evidence of the truth of this doctrine. 2. The opposition, made to the instructions of the Prophets, Christ, and the Apostles by the impenitent, to whom they preached, is evidence, that they did teach this doctrine. Their hearers would never have been so bitter to the truths they taught, if they had declared, that all men would be saved. 3. The concern in many for their own future salvation, produced by the preaching of the Gospel, by Christ

and His Apostles, is an evidence, that the doctrine of future punishment was taught by them. 4. The great solicitude for the salvation of souls, which the Prophets, Christ, and the Apostles manifested, proves beyond a doubt, that they believed in the doctrine of the future misery of the wicked, and that they taught it."

Passing to the third part, we find eighty resolutions, with questions for examination annexed to each of them. We feel as if no one, and especially as if no one having a concern for his own personal religion and spiritual state, can peruse them without profit. As a specimen of this part of the work, we copy the 31th and 79th. resolutions, with the questions for examination.

"*Resolution.* I will consider my corporeal and mental faculties, my time, earthly possessions and influence, as the property of God, loaned to me, and I will use them as not abusing them."

"*Question.* Must I not condemn myself for the habitual violation of this resolution? Have not my idols been many? And have I not exulted in my powers and possessions?"

"*R.* I will view with pleasure the many benevolent Societies, which have been formed to promote the temporal and spiritual good of mankind, and will give them my approbation, my prayers, and my pecuniary assistance, so far as I have ability and opportunity."

"*Q.* Have I done so the year past? If the relief of human sufferings, and the spread of the Gospel depend on me and others like me, will not the poor continue to suffer, and sinners continue to die in ignorance and sin?"

The resolutions, throughout, are such as every one ought to make and to keep, and the questions upon them are fitted to bring out the state of the heart,

and to lead all who attend to them to see of what manner of spirit they are.

In the fourth part, the Author has composed, for the assistance of those who need them, forms of prayers for a family, morning and evening, and for several occasions, and in a well judged variety. They are original, pertinent, comprehensive, and devotional. Although many passages of Scripture are wrought into them, yet we in no instance found the same passage occurring in different prayers.

For the Psalms and Hymns, which are about sixty in number, the Author is entitled to the praise of making a judicious selection from a variety of the best poetical works. We hope that many will be encouraged and disposed to commence and maintain singing as a part of their family worship.

The Psalm Tunes, with which the volume before us closes, are of all the variety of metres in common use in public worship. Of these, we need say nothing more than this, that they are approved by the best judges of sacred music.

The Author, it appears to us, has ably executed his design, and done an important service to the religious community, by preparing and publishing the volume before us. We are happy to learn the approbation and currency it has received during the short time it has been before the public. We wish it a continued and general circulation.

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No. 9.

SERMON.

ACTS, xxvi. 9. *I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.*

[Concluded from page 230.]

IMPROVEMENT.

1. It appears from the case of Paul, that men may be to blame for their opinions as well as practice. Paul was to blame for his opinion concerning Christ. He says it was his sincere opinion, that both Christ and his followers ought to be opposed, and that he did right in opposing them. His sincerity cannot be disputed; but his opinion, as well as practice, ought to be condemned. He was to blame for believing that Christ was an impostor and his religion a delusion; for he was not an impostor, but gave infallible evidence of the divinity of his person and of his doctrines. That evidence Paul ought to have believed, and embraced Christ as the Saviour of the world, and united with his followers in promoting his cause. He was, therefore, wholly to blame for his erroneous sentiments. They were owing to an evil heart of unbelief. He hated the doctrines which Christ taught, because they condemned his religious sentiments and destroyed his religious hopes. He wished to believe, that such doctrines were not true, and of

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course, wished to believe, that he who taught them was an impostor. And he formed his opinion according to his heart, which blinded his understanding. All religious errors flow from the same source from which Paul's flowed. They are the effect of a corrupt heart, and are as corrupt as the heart from which they flow. Men are, therefore, as much to blame for their erroneous opinions which flow from their depraved hearts, as for any of their sinful actions, which flow from their depraved hearts. It seems to be a very prevailing opinion, that men are not to blame for any religious errors they imbibed, because the heart is not concerned in believing or disbelieving any religious doctrines. But this is a great mistake, for men's hearts have as much influence in forming their opinions, as in governing their external actions. A sinful heart disposes men to believe what is false, as well as disposes them to do what is wrong. Under the Old Testament, the prophets reprov'd the people of God for imbibing the gross and fatal errors of the idolatrous nations round about them. Under the New Testament, Christ severely reprov'd and condemned the Scribes and Pharisees for their fatal errors, respecting the divine commands, and respecting his person and preaching. He expressly told them, "except ye believe that

I am he, ye shall die in your sins." And he warned men to beware of the leaven of the Pharisees and Sadducees; by which he explained himself to mean, their false and dangerous doctrines. The Apostle also condemned false teachers, and warned men to guard against their corrupt and dangerous doctrines. "Now I beseech you, brethren," says he, "mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." And again he says, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, being condemned of himself." Professors of religion are as really criminal, and as really deserve to be censured and excommunicated for heresy, as for immorality.

2. It appears from the case of Paul, that there is a wide difference between men's merely thinking that their religious sentiments are right, and knowing them to be so. Paul verily thought that he was right when he formed, and while he maintained a false and groundless opinion of Christ. He sincerely believed, that he ought to view Christ as an impostor; that he ought to reject the Gospel which he preached; and that he ought to oppose and persecute those who embraced it. But his sentiments were grossly erroneous, which he had no right to believe and maintain. And after he embraced the Gospel, he not only *thought*, but *knew* that he believed the truth. He clearly saw the wide and essential difference between merely *thinking* he was right and *knowing* that he was so. All who cordially embrace religious error, always *think* they embrace the truth; but it is impossible that they should *know*

that they embrace the truth, while they embrace error. Error is diametrically opposite to truth, and, therefore, merely thinking error to be the truth cannot make it so. This Paul was conscious of, after he had renounced the error which he had *thought* to be the truth, and embraced the truth which he had *thought* to be an error. He then *knew* that his having *thought* an error to be the truth, did not make it the truth; and though his sincerity in *thinking* his error to be the truth, extenuated his guilt, yet it did not entirely remove it; for he acknowledged that he obtained mercy, because he erred and acted *ignorantly* in unbelief. Men may *think* they are right, when they are wrong; but they *cannot know* they are right, when they are wrong. Some suppose, that no man can *know* that any one doctrine of the Gospel is true, and on this supposition, they conclude that no man can be to blame for not distinguishing between truth and error, or for embracing error instead of truth. But this supposition is contrary to Scripture and common sense. Men can *know* that some of the doctrines of the Gospel *are true*. Job says, "I know that my Redeemer liveth." Paul says, "I know whom I have believed." And the Apostle John says to Christians, "I have not written unto you because *ye know not* the truth: but because *ye know it*, and that no lie is of the truth." How often do men *think* they know that to be true, which afterwards they *know* was not true. Though those, who embrace the most gross and fatal errors in religion, may verily *think* that the errors they embrace are divine and important truths; yet they do not and can-

not know that they are so. There is no reason to doubt but that errorists, at this day, are as sincere in their erroneous sentiments as Paul was, while in the state of nature. He embraced error with his whole heart, and so do errorists at this day. Their understanding is darkened, being alienated from the life of God through the ignorance that is in them, because of the *blindness* of their hearts. Out of their hearts proceed *erroneous*, as well as all their other evil thoughts. If we only make the great and essential distinction between men's *merely thinking* they are right in their religious sentiments, and *their knowing* they are right, we may allow them all the *sincerity* that they profess to have; and yet condemn them for their *evil heart* of unbelief. With all their sincerity, they may be as bitter enemies to Christ and his cause as Paul was, and as ardently desire and endeavour to overthrow Christianity, as he did. Their plea of sincerity ought to have but little weight with themselves, or with others, for it will have but little weight with Christ, who will root up every plant, which his Father has not planted.

3. It appears from the case of Paul, that those, who embrace religious errors, may be extremely *zealous* to propagate them. It does appear strange at first view, that those who embrace false and fatal sentiments, should be very zealous to propagate their errors. They generally maintain, that it is of little importance what doctrines men embrace, if they are only sincere in their belief; and accordingly profess to exercise great charity and catholicism towards all who differ from them in their religious opinions. But the truth is, they are

more zealous to maintain their false and fatal sentiments, than many others are to maintain and propagate the doctrines according to godliness. They are like Paul, whose whole heart was in his errors. His selfish heart kindled into zeal to oppose the truths, that contradicted his belief and destroyed his hopes; and to give up them was like giving up the ghost. His false hopes made him alive and happy; and he would sooner give up his life, than give up his future and eternal hopes. It is not strange, therefore, that he had a false and flaming zeal. There is precisely the same cause, why errorists, at this day, should be zealots. They build their hopes of eternal happiness upon their false schemes of religion, and see no other foundation upon which they, or, others can safely rest. Their profession of catholicism is a fiction, but their zeal is built upon what they consider a reality. It seems, however, a little more difficult to account for the zeal of Universalists. Their scheme promises safety to all, and requires them, if they are consistent, to extend their charity and catholicism to all; which seems to remove every motive to zeal, in maintaining and propagating their singular error. I call it singular, because it has been long broached, but could never gain many proselytes in any part of the Christian world. But, perhaps, it is principally owing to this very difficulty to make proselytes, that the advocates of this absurd doctrine feel such an ardent zeal to increase their number, and strengthen their hands and hopes. However, be this as it may, we know that they, like other heretics, feel and express a peculiar zeal, to maintain and spread their

soul-ruining errors, though it makes the whole Bible a dead letter, and takes off all restraints from the corruptions of the human heart. These corruptions, indeed, foster every false scheme of religion, and give the patrons of error all the advantage they ever gain over the friends of truth. The great majority of mankind love error, rather than truth, and the publishers of error, rather than the publishers of truth. Individuals are fond of following the multitude to believe falsehood, as well as to do evil. The hope of success, therefore, has a powerful influence to inflame the zeal of all sorts of errorists.

4. It appears from the case of Paul, that religious error has a tendency to do immense mischief in the world. Paul's religious error, respecting Christ and his cause, was a fruitful source of great and complicated evils, as long, and even longer than he continued to act under the baleful influence of it. Though Christ did not suffer him to continue long in his blind and false zeal, yet in a few months, he did incalculable mischief. In the space of less than one year, he spread terror, distress, and misery in the church of Christ, by persecuting many, and destroying some of his most faithful and eminent followers. Such fatal effects of his error and blind zeal he freely acknowledges and bitterly laments. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against

them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Thus he made havoc of the church, putting some to death, causing some to blaspheme, subjecting some to the sufferings of cruel confinement, and scattering others into strange cities. These were great natural evils to the injured and persecuted, flowing from his bitter and baleful zeal. But these were minor evils in comparison with the great and extensive *moral* evils they produced. In all probability, they deterred and prevented thousands and thousands from embracing and professing the Gospel, and securing the salvation of their souls, at that time and afterwards. Religious error always tends to excite a blind and false zeal, and a blind and false zeal always tends to promote persecution. It actually produced ten persecutions of the church in the three first centuries after Christianity was published. And it produced the same dire effects afterwards at different times and in different parts of the world. And it is still the natural tendency of religious error to produce a blind, bitter, and persecuting zeal. Though many imagined, that errorists have lost not only their *power*, but their *zeal* to persecute; yet I see nothing in the state of the world, nor in the temper of the times, to render it impossible, or even improbable, that the power and spirit of persecution should again revive, and produce their natural and destructive effects. We now know, that religious error and false zeal are doing great *moral* mischief in every part of our country; and

without the spirit of prophecy it is easy to foresee, that a flood of errors will overwhelm our churches, unless the friends and Spirit of God set up a standard against them.

5. The case of Paul shows us, that the grossest and most inveterate errors are not incurable. They may be removed where they have the strongest hold of the human mind. Paul was a man of learning and of superior reasoning powers, which he had vigorously exercised in confirming his religious errors, which he had imbibed, increased, and strengthened from his youth. His erroneous sentiments in respect to the law, prepared the way for his erroneous sentiments in respect to Christ and the Gospel. He was sincere, and, therefore, secure in his errors. When he set out for Damascus, he felt beyond the reach of conviction, but he was suddenly and effectually stopped in his mad career in error and zeal. These were founded in his corrupt heart, and this foundation Christ was able to take away, and when he had taken it away, his errors like a dream vanished in a moment. When a blind heart was taken away, and a wise and understanding heart was given him, he immediately saw and renounced his errors, and joyfully embraced the truth of the Gospel. Paul always has admired, and always will admire the sovereign grace of Christ in producing this great change in his sentiments, and setting him up as a striking instance of a converted errorist. His case clearly shows that men may be, and how they may be, effectually cured of the grossest and most inveterate errors. All corrupt sentiments in religion are founded in a corrupt

heart; and this foundation God can take away whenever he pleases. Though those, who have imbibed great and fatal errors, appear to be in the most dangerous state, yet there is hope in their case. They are in the hand of a sovereign God, who has been graciously pleased to convert some skeptics, some deists, some Unitarians, and some Universalists. Where God has arisen and powerfully pleaded his own cause, he has often made the arrows of conviction pierce the understandings, the consciences, and the hearts of errorists, and laid them, like Paul, prostrate at the feet of divine sovereignty. The teachers and professors of religion have encouragement to employ all the means and opportunities they enjoy, to enlighten, reform, and restrain those, who are walking in the blind and dangerous paths of error, if "God peradventure will give them repentance to the acknowledging of the truth."

6. The case of Paul shows, that when sinners are under genuine convictions, they condemn themselves for all their past errors in opinion and practice. Before his conversion, Paul viewed himself as one of the best of men. He verily thought he was sincere in faith and in practice. As touching the law he felt himself entirely blameless. He thought that he had lived in all good conscience towards God and man. He felt confident that he stood high in the divine favor. He was once alive in hope without the law. But when he was struck under genuine convictions, his sins revived and his hopes died. He saw that he had always lived under the power and dominion of a totally selfish heart, which render-

ed all his religious opinions, and religious services, and supposed obedience, altogether sinful in the sight of a holy and heart searching God. He judged and condemned himself for all in his heart and life, of which he had vainly and confidently boasted. He felt himself to be a lost and ruined creature, and had no other plea to make but that of the publican, "God be merciful to me a sinner." This representation is perfectly agreeable to the account that Paul gives of himself under genuine convictions. "If any man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ." Thus he condemned himself for what he once supposed to be sincere in his faith and sincere in his practice, being fully convinced that his whole life had been filled up with disaffection and disobedience to God, for which he deserved to perish forever. When any sinners are struck under genuine convictions, they condemn themselves for all their past errors in opinion and practice. They see that they have been governed by selfish motives in all their views and feelings and conduct, by which they have constantly transgressed the law of love and displeased God, which throws them into the gall of bitterness and into self-condemnation. This is true of all sinners under genuine convictions, whether they have been Orthodox or heterodox in princi-

ple, or moral or immoral in conduct. When Paul was convinced and converted, he *knew* that his former sentiments of Christ and the Gospel were *false*, and that his new views of Christ and of the Gospel were *true*. Such a change from error to truth, from selfishness to benevolence, every sinner must experience in order to be saved. Paul's convictions and conversion are a *pattern* to all who shall hereafter believe in Christ to everlasting life. The erroneous must renounce their errors, the self-righteous must renounce their self-righteousness, and the profligate must renounce their profligacy, in order to embrace the Gospel and obtain eternal life. There is but one straight and narrow path to heaven; and let no errorist, let no self-righteous moralist, let no profligate sinner, deceive and flatter himself, that he can go to heaven, while he walks in any other path. The broad road certainly leads to destruction.

7. It appears from the case of Paul, that while men are in the state of nature, they do nothing that is right, but all they do is wrong and displeasing to God. Paul verily thought he kept the whole law, did his whole duty, and was altogether blameless, while he was in the state of nature and totally destitute of true love to God; but he was under a great and awfully dangerous delusion, for his heart all the time was full of evil and fully set in him to do evil. While he verily thought he was doing his duty, in viewing and treating Christ as an impostor and in persecuting his followers, he was actually sinning with a high hand; and while he thought he was obeying the whole law, by paying a merely *external* respect to it, he was

actually breaking the whole law. When he did what his conscience told him was *right* he sinned, and when he did what his conscience told him was *wrong* he sinned; for he constantly acted from a totally selfish heart which was full of enmity to God. He could do nothing but sin, whether he obeyed or disobeyed his conscience from a corrupt heart. While his conscience told him he ought to do many things contrary to the name of Jesus, he would have sinned, if he had not opposed Christ. And while his conscience told him he ought to pay an *external* obedience to *all* the divine commands, he would have sinned, if he had not paid that external obedience. He was under a moral necessity of doing wrong. And this is precisely the case of all men in the state of nature. They possess a carnal mind which is enmity against God, not subject to his law, neither indeed can be. All their desires and prayers and external obedience are an abomination in the sight of God. Though they verily think, as Paul did, that they are serving God, yet they are really serving themselves, and sinning against God. This they must see and condemn as Paul did, or they can never find mercy. Such self-deception is extremely dangerous. It well nigh ruined Paul, and has actually ruined multitudes, who have enjoyed and abused the means of grace. Is there not great reason to fear, that there are many, who are without the law, flattering themselves that they are doing their duty, while they are constantly sinning against God, and rejecting the Gospel? Those are in a dangerous condition, who are under a strong delusion to believe gross and fatal errors; but, are not

others in a dangerous situation, who vainly imagine, they are doing their duty, while they are doing no duty at all, and are pursuing the path to heaven, while they are pursuing a devout path to destruction? Does not self-righteousness generally mark the character of sinners among us? Is there any thing more blinding, stupifying and hardening, than self-righteousness? Is not the present state of sinners extremely hazardous and alarming? Remember the commandment will come sooner or later, and when it does come, your sins will revive and your hopes will die. Immediately condemn your sincerity in error and sin, and fly from the wrath to come, and lay hold on eternal life.

From the Christian Spectator.

THE UNCOMPROMISING CHARACTER OF CHRISTIANITY.

DURING the persecutions under the early Roman emperors, the Christians were accused of inflexible obstinacy; of an uncompromising, unsociable temper in respect to their religion. Pliny, in his well known letter to Trajan, says of them; "I did not in the least hesitate, but that, whatever should appear on their confession, to be their faith; yet their forwardness and inflexible obstinacy, would certainly deserve punishment." A learned writer, in remarking on this passage asks;—"what was this inflexible obstinacy? It could not be the professing a new religion; that was common enough. It was the refusing all communion with paganism; refusing to throw a grain of incense on their altars. For we must not think," says he, "that this was enforced by the Roman

magistrates to make the Christians renounce their religion; but only to test its *hospitality and sociableness of temper*. When the Gospel was first promulgated, it was favourably heard. One of the Roman emperors introduced it among his closet religions. Another proposed to the senate to give it a more public entertainment: but when it was found to carry its pretensions higher, and to claim to be the *only true one*, then it was that it began to incur hatred and contempt: but when it went still further, and urged the necessity of all men forsaking their own national religions, and embracing the Gospel, this so shocked the pagans, that it soon brought upon itself the bloody storm which followed. This is the true origin of persecution for religion, not committed, but undergone by the Christian church."

Reformers of every age, have, by their contemporaries, and often by those who followed them, been accused of the same thing. It is possible, now, that religion *may* take such a hold of the mind, and its obligations come to be viewed in such a light, and in such relations, by its professors, that they must necessarily appear obstinate to those who are unacquainted with the new power under the control of which their minds have been brought. The precepts of religion may require a certain *specific conformation of character*, perfectly distinct from every character which can be formed in any other way. It may bring to view facts and prospects for the existence of which, there is, to the mind of the Christian, evidence as convincing as intuition; and to which there is an importance attached, that makes it appear absolute madness, not to give them a paramount regard. Among these

facts there may be some of so affecting and endearing a nature that he shall not only be driven to this specific conformation of character, but he shall seek to attain it, as the object of his highest desire. Among these facts and prospects, there may be another class, too, which are adapted to afford him such an amount of consolation and hope, as shall, beyond measure, outweigh all the possible pains and inconveniences, to which his religion can subject him in this world; and lead him to say with Paul, in the language of the great *Christian paradox*; "*sorrowful, yet always rejoicing*."

But not only *may* the Christian have this separateness of character, and inflexibly maintain it, but there is an obligation and a necessity laid upon him to do it. The Christian is sent into the world to exhibit a living exemplification of divine truth. If, then, the facts and precepts of the Gospel have any *definite meaning* and application; if the Gospel does enjoin any definite principles of action, any definite course of conduct to be pursued rather than any other; if the Gospel does fix any definite boundaries within which Christianity is circumscribed, and by which it is separated from every thing else;—then the Christian must, in his religion, in his feelings, and in his conduct, stand off separate and aloof from all other men. He must not pass these boundaries, and parley with the world, for his life's sake. It has indeed become fashionable to suppose that all that language which in old times described Christianity as a *strait and narrow way*, which called Christians a *little flock*, and spoke of the Christian course as a *warfare with the world*,—has now become obsolete; and that the language has gone into

desuetude because there are no such things to be expressed. The hedges which bounded this narrow way are broken down, and the traveller may wander to the right or left,—indulge this appetite, participate in this amusement, and conform to this custom, without impediment or danger. The *level world* is the *way*—decency of deportment, and an amiable temper are Christianity. Christianity, as a distinct thing, has mouldered away, just as we may suppose some towering rock, which anciently was steep and well defined and conspicuous, by the wear of time and the elements to have become disorganized, and to have settled down into a gentle sand hill, extending nobody knows precisely how far, and scarcely to be distinguished from the surrounding plain. This is the Gospel, as it now exists in men's apprehensions; but for aught that can be seen in the Gospel itself, it was designed to last out the world, and all the while to remain towering, and well defined, and conspicuous, as when it was first promulgated.

But it is asserted that the world has become *better*, and there is no need of keeping up this unsociable, uncompromising temper towards it. The human heart has become the natural soil of Christian principle and Christian feeling. Let us hear what a learned and shrewd historian of the last century said on this point. "If a man were called," says Gibbon, "to fix the period in the history of the world, during which the condition of the human race was most prosperous and happy, he would without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." Had Gibbon lived till this day, he would doubtless have

said the same; and he doubtless might have said it with equal truth. And can it be, he would seem to ask, that Christianity is of so exclusive and uncompromising a character that its professors could have no sympathy, no communion, with the humane and magnanimous Trajan, and the amiable and literary Pliny? Or could they not relax some of their peculiarities, so as to meet on some common ground, and hold intercourse, and mingle kind feelings with the philosophical and virtuous Antonines? No; they would not throw one grain of incense on the altar of another god, than the God of heaven; nor execrate Jesus, nor worship the idol, nor the king, though confiscation, and torture, and death, stared them in the face. This, as we have seen before, was the very reason why the Romans persecuted them.

But, contrary to what Mr. Gibbon has said, I admit, that the world, or that part of it where Christianity exists, has grown better; but at the same time, I reject the conclusion drawn from this admitted fact. And I reject it because I suppose this *admitted* fact to be *really* a fact. From what cause, I ask, has the world grown better? What has been the process of this melioration? The original, the abiding cause has been, this inhospitable, this uncompromising religion. The mode of its operating has been, its presenting itself to one age of men and another in its true unmodified aspect; and the fact that at those periods, and in those places, where it has shown most of its inhospitable, uncompromising character, it has made the greatest progress, and produced its most signal effects in meliorating the condition of man, proves.

that this inhospitality and unsociableness of temper are essential in giving to it meliorating power. Look at facts. Never did the Gospel make more rapid progress, or produce more glorious results, than it did in the days of the apostles. But never was there a class of men, in attempting to arrive at a desired object, opposed by more serious embarrassments. Never, to all human view, were the parties so unequally matched,—the twelve apostles against the world. Never did concession and compromise seem so unavoidable. Yet they did not concede. Their object was not to be at one with the world, at any rate; but to be at one with them on the principles of the Gospel; and this object was not to be gained by giving up their own ground and going over to that of the world; but by an unyielding maintenance of their own ground, and drawing the world to them. Hence the apostles, when brought before the magistrates, and threatened and commanded not to speak any more in the name of Jesus, answer,—“Whether it be right in the sight of God to hearken unto men more than unto God, judge ye. *We cannot but speak the things which we have seen and heard.*” Instead of yielding compliance to these mandates, they went on preaching just as before. When persecuted in one city they fled to another. “I am ready,” said Paul, “not only to be bound, but to *die* for the name of the Lord Jesus.” “None of these things move me, neither count I my life dear unto me.” This was the language of all the apostles. All their conduct corresponded to such declarations. Their path was straight and plain. If the stake, or the cross stood in it, they went forward till they

came to it, and there laid down their life, to be clothed upon with immortality. Such also were the principles and the conduct of the generation which succeeded the apostles. They lived to contend for the faith, and falling victims to their zeal, they died in the struggle rather than violate their principles. Such too, were the principles and conduct of the Waldenses, who for six centuries lived to contend for the faith; and though literally hunted like wild beasts, through their narrow vallies and over mountains of snow, afflicted and tormented; yet feeling that they were set for the defence of the Gospel, they opposed a fore front to the corruptions of the Romish Church, until they were cut in pieces and utterly dissipated by the power of Louis XIV. Such is the fact respecting Luther and his compeers. How easy would it have been for him, by yielding, or forbearing to avow, a few of his peculiar religious tenets to have kept peace with the church, and to have partaken largely of her honors. Yet he openly proclaimed his abhorrence of the abominations of that church—he burnt the decretals of the pope, and set at defiance the power of Charles; and in doing so he earned for himself the character which the saints at Jerusalem gave of Barnabas and Paul; he hazarded his own life for the name of the Lord Jesus. Now it may seem strange to us, as it did to Gibbon in reference to the Christians in the days of the Antonines, that Luther need be so rigid;—and we may ask why he could not sympathize with the refined and magnificent family of the Medici whose court was the home, and whose treasures were the patrimony of every artist, and poet, and philo-

sopher? That man, it would seem, must be a most unreasonable bigot to his own opinions who should be disposed—and that religion must be most unrefined and tasteless which requires its devotee, to break off all communion with the pontiff and the court which all taste and all learning have conspired to praise, and to which the splendid honor has been awarded of reviving literature and the arts from the death which Vandalism had inflicted. But so it was,—Luther was so much a bigot. He loved literature indeed, but he loved religion more; and being directly at issue with the pope on the latter, the former, in his view, afforded but a slight ground for communion of feeling. He knew that he had views of religious truth different from those of the whole mass of European population;—views, which, in his mind, were infinitely important to himself and to them. He knew that if he was to change the belief and character of Christendom, he was not to accomplish it by concealment and compromise, but by avowing and defending his peculiarities.

Just the same is true of Knox, who by one unremitted effort, lasting his life out, sustained the falling cause of protestantism in Scotland, as Atlas is fabled to have sustained the heavens on his shoulders.—These men, with a few sturdy coadjutors whom they gathered around them, as we should lean against a weight descending an inclined plain, withstood the rush of nations ever prone to descend again into their long cherished and dearly loved superstitions. The mass of those who favored the protestant cause seem to have had too little understanding of the truths they espoused, or too little feeling of

their importance, or too much fondness for their old opinions, to give any impulse to the work of reformation, or even to maintain their own ground. It was necessary, therefore, for these few, in the powerful workings of whose minds the reformation begun,—like the leaders of a cowardly army,—to impart of their own courage to the timid, of their own conviction to the doubting, and of their own ardour to the indifferent. Thus the opinions, the courage, and the zeal of one man was imparted to thousands, and these constituted the army of the reformers. Now was it not presumption in Luther, to think his opinions were more correct than those in which all Europe had for ages deliberately concurred? Was it not obstinacy in him to adhere to them when all Europe agreed in denouncing them? Was it not most unsocial and uncompromising in him to refuse all sympathy and all communion with those who would not adopt his opinions when they were condemned by all the learning and power of Europe? Yes; Luther and Knox have been called obstinate and uncompromising men. The whole body of the Puritans have been called most unlovely Christians. But suppose that the apostles and the reformers of the 16th century, and the Puritans, instead of being thus unsocial and obstinate, had made concessions and met and held communion with their adversaries on some common ground, what would have been the effect on the progress of religion? This is not a question that cannot be answered; for it has been answered by facts a thousand times. When the church and the world met on common ground in the days of Constantine, the curse of God

came upon the church. It was given up to strong delusions: All its efforts were palsied; and it went back to downright paganism;—a paganism which broods over more than half of Europe to this day. When the English church attempted to make a similar compromise, did not a deep slumber come on it, and rest upon it, almost unbroken from the days of Elizabeth, till Wesley and Whitfield arose to disturb it? Other instances might be mentioned. Where are the results of the Catholic missions in Abyssinia, in Hindostan, in China, in Japan? These were all a system of compromise, and they are now as though they had never been.

We all know from our own observation that instances of individual compromise in matters of religion are always attended with inactivity and ill success;—and we all know too, from the nature of the case, that compromise cannot effect reformation. In Luther's time the current of the human mind set towards error, and superstition, and profligacy. Who ever thought of stemming a current, by allowing himself to float down on its surface? Who ever thought of reaching a goal by travelling away from it? In order to reclaim men from their errors, the reformer must exhibit in himself what he would have them be. He must, therefore, have a marked and obvious peculiarity;—not only so; but, if he intends to make them feel that he is in earnest, and sympathize with him, he must *obstinately* maintain this peculiarity, and thus show that he attaches an importance to it,—an importance that forbids him to yield it, though ridicule, and calumny, and death, be the consequence. Now this is precisely the way in which every

reformer, ancient or modern, has advanced in his work. It is this obstinate and perilous maintenance of this peculiarity, which has given rise to the fact, that historians have narrated when they have quaintly said,—“The blood of the martyrs is the seed of the church:” a saying that is full of truth; and though to most it may seem perfectly paradoxical, yet it admits of a perfectly easy and philosophical explanation. Such men the church has had; and to such men as instruments, under the Head of the church, the church owes all her extent and all her glory: and we may add too, that such men are the only true ambassadors of Christ,—for they only take his religion as he gave it to them, and publish and defend it. We may further add, that such men ought least of all, to be called arrogant: for which is the greater arrogance in an ambassador,—to take his instructions as he finds them, and faithfully adhere to them, or to use with his instructions all that modification, and concealment, and compromise to which his own fancy, or the humor of those to whom he is sent, shall direct him?

The same demand is made now for a “*sociable, compromising*” religion, which was made in the times of primitive Christianity; and a wonder seems to be excited at the present day, why Christians cannot sympathize with the philosophical, the learned, and the amiable, similar to the wonder of former times, that Christians could not sympathize with the Antonines, or Luther with the Medici. But not only do men of this age make this demand for a “*sociable, compromising*” religion, but at the very time they make it they are so grossly

inconsistent as to praise the primitive Christians, the reformers, and the puritans. In looking back over the intervening generations, and tracing our best institutions to their origin, they see, that to these sturdy religionists we owe all our best notions of liberty, and nearly all our advancements in literature and science, and while enjoying all the advantages thus procured, they forget that rigid and uncompromising character which these religionists inflexibly maintained,—a peculiarity of character which alone gave them all their power, to accomplish what they did accomplish, and by which alone they differed from other men, and for which alone they deserve peculiar praise. These asperities are all lost sight of in the distance, while the blessings which flow from them are all around us. These were men who lived, and labored, and suffered for succeeding generations; and we are those who have entered into, and are most indolently, and most ungratefully enjoying, their labors. But were I addressing the flexible, accommodating Christians of the present day, I would ask, what propriety is there in *your* eulogizing the *primitive Christians* and the *puritans*? What *community of feeling* have you with them? Do you possess that separateness of character, and that distinctiveness of class which they possessed? Is the line which divides *you* from the world, as straightly drawn and as plainly marked, as that which divides *them* from the world, so that in opposing the tide of error and vice, you and the world seem like the fore front of two contending armies? Are you as willing as they were to suffer ridicule, and reproach, and

death, rather than give up a particle of your religion? Just put one of the *temporizing*, flexible Christians of the present day, by the side of one of the *round heads* of Cromwell's time, or one of the town council of Edinburgh in the days of the Scottish queen, and see how they would appear together—how their characters would compare. One would come boldly up to the line of gospel truth, and bow and shake hands across it, and upon invitation, would step over and travel on until he forgot whether he was a disciple of deism or of revelation. The other would approach that line with caution; and when he had reached it, he would plant his feet there, and though you should put terror behind to drive him,—or pleasure before to allure him,—yet would he laugh contempt on all your terrors, and frown on all your blandishments, standing straight and immoveable. You might saw him asunder, or burn him to ashes; but you must do it within the precincts of his own principles. Now how much resemblance is there between such characters; and what ground is there for them to eulogize each other? There is a perfect contrast between them;—to name them both in the same discourse, would be like sending Paul and the author of Don Juan to evangelize Corinth together; or like binding “the Saint's Rest,” in the same volume with “the Age of Reason;” or like contemplating at the same time, a character which embodies all the moral sublime, and one that embodies whatever is drivelling and time-serving.



For the Christian Magazine.

MR. BALFOUR'S OPINION OF THE
DEVIL, CARRIED OUT.

Messrs. Editors,

HAVING in my last communication, attended to the reading of the Scriptures according to Mr. Balfour's translation, in various instances, where the term Satan is applied to a real being in the Old Testament; I shall now review several passages in the New Testament, and see how they stand according to his interpretation. I shall not, at this time, however, follow Mr. B. in all those passages where the terms, Devil and Satan, are used *figuratively*; for I take it for granted, that no term can ever be used *figuratively*, unless it is sometimes used *literally*. A *literal* signification must necessarily be antecedent to the *figurative* use of any term whatever. Now that Mr. B. admits the figurative use of the terms, Satan and Devil, is evident; because he uses those terms himself in very different senses. Even on his own ground, therefore, these terms *may* and *must*, in certain instances, have a *literal* signification. Mr. B. has not told us, however, what that literal signification is; and, consequently, he has not, as yet, taken one step to prove, that there is not a real being, called, by Christians and the inspired writers, "the Devil and Satan."

The first passage in the New Testament, to which I shall apply Mr. B.'s translation, is, Luke, xxii. 31, 32. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Here Mr. B. says the Jews were the Satan alluded to

by our Lord. His words are these: (p. 100,) "In Psalm cix. and other places in Sec. 3, we have seen that the unbelieving Jews were called a Satan or adversary to our Lord. Here they showed themselves so by sifting Peter as wheat, for their opposition was chiefly against the Saviour." To have the true sense of the passage, then, we must read it in the following manner: "And the Lord said, Simon, Simon, behold, *the unbelieving Jews*" HATH desired to have you, that *he* may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

Luke, xiii. 16. "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" In this passage, Mr. B. makes the cause and the effect, or the agent and the action, one and the same thing. He makes "the spirit of infirmity" not only the Satan who bound the woman, but the bond with which she was bound. Accordingly Satan must have bound this woman *with himself*, for eighteen years. Now as the Satan who bound her, and the infirmity with which she was bound, were one and the same; the passage may read thus: "Ought not this woman, being a daughter of Abraham, whom *the spirit of infirmity*" hath bound with *the spirit of infirmity*, lo, these eighteen years, be loosed from this *spirit of infirmity* on the sabbath day?" Again, Mr. B. says, p. 103, "this complaint medical men have called *the rigidity of the back-bone.*" "The rigidity of the back-bone," therefore, according to Mr. B. was the Satan who

bound the woman, and the Satan with which she was bound. The passage then may read thus: 'Ought not this woman, being a daughter of Abraham, whom *"the rigidity of the back-bone"* hath bound, lo, these eighteen years, be loosed from this *"rigidity of the back-bone"* on the sabbath day?'

Luke xxii. 3. "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve." On this passage Mr. B. says, p. 105, "Well, what Satan entered into Judas? I answer, *the spirit of opposition to Jesus and the secret purpose to betray him.*" In order to get the true sense of the verse, therefore, we must read it in this manner: 'Then entered *"the spirit of opposition to Jesus and the secret purpose to betray him"* into Judas, surnamed Iscariot, being of the number of the twelve.'

John, xiii. 27. "And after the sop Satan entered into him." Here Mr. B. says, "What Satan now entered into Judas, for it is said in the preceding passage, that Satan had entered into him? I answer, his *fixed determination immediately to execute his purpose.* This purpose is called Satan entering into him, Luke, xxii. 1—7: and the Devil putting it into his heart, John, xiii. 2." We may, therefore, read these several passages in the following manner: John, xiii. 27. "And after the sop *"his fixed determination to execute his purpose"* entered into him.' John, xiii. 2. "And supper being ended, *"his secret purpose to betray him"* having now put it into the heart of Judas Iscariot, Simon's son, to betray him.' Luke, xxii. 3. "Then entered *"his secret determination to execute his purpose"* into Judas, surnamed Iscariot, being of the

number of the twelve.' It seems, then, according to Mr. B.'s metaphysics, that the secret purpose of Judas to betray Christ put it into his heart to betray him; and that *"his fixed determination immediately to execute his purpose"* entered into him, and instigated him immediately to carry his determination to execute his purpose into execution. This appears evident, because Mr. B. within one page, and in commenting upon this same passage, uses *"determination"* instead of *"purpose,"* and makes it mean the same thing. For he says, speaking of what Christ communicated to his disciples, concerning the traitor, p. 106,—"The delicate hints of his guilt must have agitated Judas' mind: but giving him the sop must have roused him to fury, as he was now openly exposed, and he departs to execute his design. The words which followed confirm this—"that thou doest do quickly." These words, though not understood by the rest of the disciples, appear to have been well understood by Judas. They hastened his departure; for upon hearing them he went *"immediately out."* But where did he go to, and for what purpose? To his employers, the chief priests, that he might execute his determination." Mr. B. then certainly interchanges the words, *purpose, design, and determination,* and makes them all mean the same thing. It seems that the *"determination"* of Judas enters into him to execute his *"purpose,"* and his *"purpose"* puts it into his heart to execute his *"design,"* and both his *"purpose"* and *"design"* instigate him to execute his *"determination."* This must certainly either be a *"tri-devil,"* or else one devil enters into Judas to execute ano-

ther devil. In either case, we think it surpasses even Ezekiel's vision of "*a wheel within a wheel*," and outdoes every "*christian devil*," and every "*orthodox devil*," of which we ever heard or read.

Acts, v. iii. "But Peter said, Ananias, why hath Satan filled thine heart to lie unto the Holy Ghost, and to keep back part of the price of the land?" On this passage, Mr. B. says, p. 107, "what is meant by Satan *filling* the heart, is explained to mean, Ananias *conceiving this thing in his heart*." Also, p. 108, "Ananias and his wife were drawn away by their lust or love of money. This Satan filled their heart." It seems, therefore, according to Mr. B. that Peter should have said, 'Ananias, why hath "*lust or the love of money*" filled thine heart to lie unto the Holy Ghost, and to keep back part of the price of the land?' Here we enjoy the light of Mr. B.'s metaphysicks again. Satan filling the heart of Ananias, means, Ananias "*conceiving this thing in his heart*," and this Satan which filled his heart, is "*lust or the love of money*." This must be "*a wheel within a wheel*;" but which wheel is within the other, whether "*conceiving this thing in his heart*," or "*the love of money*," Mr. B. does not condescend to tell us. It is very desirable, that, if Mr. B.'s "*design*," "*purpose*," "*determination*," "*LOVE OF MONEY*," "*desire*," "*lust*," "*serpent*," or "*SATAN*," should instigate him to write again, he will tell us what these things mean.

Acts, xxvi. 18. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which

are sanctified by faith that is in me." Here Mr. B. after several comments, says, p. 109, "The darkness of ignorance, superstition, and wickedness, were the Satan from which Paul turned men, and this he did by the light of the glorious gospel of Christ." There can be no doubt, therefore, according to Mr. B. that the passage should read in the following manner: 'To open their eyes, and to turn them from darkness to light, and from the power of "*darkness of ignorance, superstition, and wickedness*," unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.'

Romans, xvi. 20. "And the God of peace shall bruise Satan under your feet shortly." Here Mr. B. says, p. 109, "The term Satan is frequently used to designate the persecuting Jews, and this declaration of the apostle is agreeable to the fact, for they were bruised under the feet of Christians in the destruction of their city and temple, and dispersion among all nations as our Lord predicted, Matt. xxiv." It seems then, that Paul ought to have said, 'And the God of peace shall bruise "*the persecuting Jews*" under your feet shortly.'

1 Cor. v. 5. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." On this passage Mr. B. comes to the conclusion, p. 111, that the term Satan means, "*the adversaries of the Gospel*." It seems, therefore, that Paul expressed himself ambiguously, and ought to have been more explicit. Indeed, how much is it to be regretted, that the Corinthian church did not have a Mr. Balfour to interpret

for them! The passage under consideration, according to Mr. B. should read thus: 'To deliver such an one unto "*the adversaries of the gospel*," for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'

1 Tim. i. 20. "Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." Mr. B. says, "the remarks on the last text are sufficient here." The passage, therefore, should read in this manner: 'Of whom is Hymeneus and Alexander; whom I have delivered unto "*the adversaries of the gospel*," that they may learn not to blaspheme.'

1 Cor. vii. 5. "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." On this passage also, Mr. B. concludes, p. 111, that Satan may mean "the adversaries of the gospel," and perhaps "lust or sinful desire." The passage then ought to stand thus: 'Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that "*the adversaries of the gospel*," or "*lust or sinful desire*," tempt you not for your incontinency.'

2 Cor. ii. 11. "Lest Satan should get an advantage of us: for we are not ignorant of his devices." On this text Mr. B. refers us to his exposition of 1 Cor. v. 5, where he says, Satan means "the adversaries of the Gospel." To obtain Paul's meaning, then, we must read, 'Lest "*the adversaries of the Gospel*" should get an advantage of us: for we are not ignorant of

his devices.' But Mr. B. says, "I may just add, that the Scripture usage of the term Satan, would warrant us to say, that an unforgiving temper of mind was the Satan here referred to." The passage, with this interpretation, may read thus: 'Lest "*an unforgiving temper of mind*" should get an advantage of us: for we are not ignorant of his devices.'

2 Cor. xi. 14. "And no marvel; for Satan himself is transformed into an angel of light." On this passage, pp. 112, 113, Mr. B. endeavors to prove, as in other places, that Satan means "the unbelieving and persecuting Jews." In order to get the true sense of the Apostle, then, we must read this and the following passage thus: 'And no marvel; for "*the unbelieving and persecuting Jews*" himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.' Mr. B. also says, that the term Satan means, "the unbelieving and persecuting Jews," in the following passages, which I shall cite severally, according to the common version, and read according to his translation. 2 Cor. xii. 7. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Mr. B. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of "*the unbelieving and persecuting Jews*" to buffet me, lest I should be exalted above measure.' 1 Thes. ii. 18. "Wherefore we would have

come to you, even I Paul, once and again; but Satan hindered us." Mr. B. 'Wherefore we would have come to you, even I Paul, once and again; but "*the unbelieving and persecuting Jews*" hindered us.' 2 Thes. ii. 9.

"Even him whose coming is after the working of Satan, with all power and signs, and lying wonders." Mr. B. 'Even him whose coming is after the working of "*the unbelieving and persecuting Jews*," with all power and signs, and lying wonders.' 1 Tim. v. 15. "For some are already turned aside after Satan." Mr. B. 'For some are already turned aside after "*the unbelieving and persecuting Jews*."'

Rev. ii. 9. "I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan." On this passage Mr. B. remarks, p. 115, "The persons spoken of, said they were Jews, but were not. They were of the synagogue of Satan, or adversary; or they belonged to the synagogue of the unbelieving, persecuting Jews." Mr. B. therefore, has, at once, let us into the true meaning of the passage. "I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of "*the unbelieving, persecuting Jews*." He also makes the term, Satan, mean the same persons, in the following passage. Rev. iii. 9. "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Mr. B. 'Behold, I will make them

of the synagogue of "*the unbelieving, persecuting Jews*," which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.'

Rev. ii. 13. "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Here Mr. B. remarks, "If Satan is only rendered adversary, all difficulty is at once removed." So Mr. B. will give us the true sense, by reading it thus: "I know thy works, and where thou dwellest, even where "*adversary's*" seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where "*adversary*" dwelleth." So also in Rev. ii. 24. "But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." Mr. B. 'But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of "*adversary*," as they speak; I will put upon you none other burden.'

How much to be lamented, that Mr. B. did not live in the days of King James I. of England.

MATHESES.

From the Western Intelligenter.

THE STRAIGHT ROAD.

President N— once preached a discourse near Schenectady, in

which he set forth the intense and eternal torments of the finally impenitent. One of our modern restorationists heard the discourse; and, having "an itching palm" to show his knowledge of futurity and divine dispositions, he followed the President to the house, where he took tea after the exercises of the day were closed, and introduced himself, by saying to Mr. N——, "Well, Sir, I have been to hear you preach, and have come here to request you to prove your doctrine." "I thought I had proved it; for I took the Bible for testimony," was the reply. "Well, I do not find any thing in *my* Bible to prove that the sinner is *eternally damned*, and I do not believe any such thing." "What do you believe?" "Why, I believe that mankind will be judged according to the deeds done in the body, and those that deserve punishment, will be sent to hell, and remain there until the debt is paid," &c. Says Mr. N——, "I have but a word to say to you; and first—for what did Christ die? And lastly—there is a straight road to Heaven; but if you are determined to go round through Hell, to get there, I cannot help it." The man took his leave, but his mind was "ill at ease." *There is a straight road to Heaven*, still rang in his ears: he went home, read his Bible attentively, and was soon convinced of and acknowledged his error; and after a suitable time, united with the followers of the Lamb.

SLANDER.

A person who can live in this world without suffering slander, must be too stupid or insignificant to claim attention.

BUSY BODIES.

"And withal they learn to be idle, wandering about from house to house; and not only idle but tattlers also, and busy bodies, speaking things which they ought not."

A VERY favorable argument for the divine authenticity of the sacred scriptures, is to be derived from their perfect exhibition of the human character. They delineate it in all the variations of its formation, as it is influenced by prosperity and adversity, by virtue and by vice, with an accuracy so complete, that the most ordinary proficient in the knowledge of human nature and of the Bible must be convinced that nothing but the inspiration of the Almighty could have originated such a correct representation. The passage which is placed at the head of this article, tells us of those who are *idlers, wanderers, tattlers, speaking things they ought not*. The light of almost every day furnishes illustrations of this divine declaration. They are to be found not only among the poorer and inferior grades of society; but they can be numbered where affluence, where intelligence, and where honor resides. These habits of idleness and of defamation are having too much influence in society.—They are engendering evils which tend to undermine the felicity of individuals, and the peace and good order of communities. It is time now, when so much is doing to exterminate vice as it is fostered by the intemperate, the profane, and the sabbath breaker, that SOMETHING should be done to destroy the contagion which these practices are emitting into our moral atmosphere. I cannot believe that there is a consciousness in many who accustom themselves to these practices, of their deteri-

orating and pestiferous influence. —A moment's attention, however, must give their true tendency.

"And withal they learn to be idle, wandering about from house to house." Idleness, then, first presents itself for notice. Now in a community like ours, made resplendent as it is by religion and literature, a vagrant, idle, wandering individual, whose very appearance, the tatters of whose attire, the expressions of whose visage, and the sluggishness of whose actions, at once conveys to the beholder his character, and fills him with feelings indignant at the thought that this wretched miscreant is bound to him by the common ties of humanity. But why should our feelings of indignation be less highly graduated when the idler comes before us in the garb of respectability? There are reasons then which should not in the least permit them to wane. The comeliness of his dress and the gentility of his appearance should create in us the reflection of the time he is wasting, which might be consumed in purposes beneficial to mankind. The splendor of attire ought never to be the panoply to shield vice from punishment. This man is an idler; he is not at his occupation. Neither friendship, nor business, nor civility requires him about you with the frequency his visits are repeated. He lounges around you at your dwellings; he comes near you in your places of business; and he haunts the hours of your retirement.—And still the ensigns of civility are held out to him. A character like this, consuming the precious moments of his existence in "wandering about from house to house," ought not to be the recipient either of urbanity or regard.

These characters are "not only idle" "*but tattlers also, and busy bodies, speaking things which they ought not.*" Business may plead for frequent intercourse with our neighbors, and then we speak things which we ought. But when this intercourse is supported neither by business nor by friendship, then are we entitled to make the inference that things are spoken which ought not to be. Then we are upheld in supposing that the theme of conversation is not what interests the votary of religion; not what charms the lover of science; not what excites the glow of patriotism, nor what gives the political aspirant new zest for clambering the rugged ascent to honor.—No: Such themes as these interest not these "busy bodies." Persons, characters, must be their subjects. The business of neighbors must be canvassed. Their plans must be scrutinized, and if in their ingenuity they are not exceeded, must be misrepresented and perverted. The conversation which these "busy bodies" hear in one family must be made to savour of personal reprehension when retailed in the next, and thus be made the seeds whose fruits are perpetual hostilities to harass the peace of those who always "had taken sweet counsel together and walked to the house of God in company." When these "busy bodies" see *persons* who from their acts, their measures, and their *ordinary demeanour*, they imagine, design to obtain an honorable rank in the community, they must assail their characters with all that asperity of language and virulence of invective in their power to command.—For the truth of these remarks let the existing state of things, as almost every town will exhibit, speak. Cannot

the reader call to his "mind's eye" characters who are here correctly portrayed? Can he not call up before him many who have "*withal learnt to be idle, wandering about from house to house; and not only idle but tattlers also, and busy bodies, speaking things which they ought not,*" creating their tales of slander, and zealously publishing them to the world?—Now, I seriously ask, what is the incentive to the actions of these 'busy bodies'? Is it to effect the reformation of those upon whom they shower their calumny? It cannot be; for its victims are generally of superior merit to those by whom they are offered a sacrifice. It can be nought but that passion which prompted the adversary of souls to enter the garden of paradise, and there to disturb the quiet of our first progenitors.

In view of these things, ought not something to be done? Ought domestic tranquillity longer to be invaded by these 'busy bodies,' "who go about like a roaring lion, seeking whom they may devour," when the evil can be so easily remedied? Yes: we trust there can something be done.

Let them who thus make shipwreck of character, who thus love to despoil merit of its loveliness and virtue of its attractions, however elevated they are by their wealth or their intelligence, be made to wear the badge of the 'CALUMNIATOR,' at which society may look and avoid them.—Could this be done, and what is more easy? character would not long be blackened by slander.—Innocence would not long be enrobed in the habiliments of guilt. If society would manifest their opinion of these 'busy bodies' by such overt expressions as could not be hid from them, their number would rapidly diminish. The want of this manifestation is the only bar to their reformation. Let individuals come out and boldly express their scorn, when they behold the calumniator busy at his work of defamation. Let the press, which has too long been silent, send forth its influence; let the sacred functionary of the pulpit more frequently "cry aloud and spare not" those who belong to the community of 'busy bodies.' Let these things be done, and the work of reformation is begun.

VERITAS.

Review.

REVIEW OF TRACTS published by the American Unitarian Association.

[Continued from page 252.]

THE ninth Tract in the series is entitled "Causes of the Progress of Liberal Christianity in New-England." It is *assumed* by the writer, that the Unitarians of New-England have widely departed from the religious system of the early settlers of this country. "Never," says he, "has there been a change greater or more remarkable." (p. 3.) It is

farther *assumed*, that this change consists in a series of improvements—a great increase of light and knowledge which entitle it to be regarded as a *reformation*. And still farther it is *assumed*, that this reformation has advanced more rapidly and gloriously in New-England, than in any other part of the Christian world. For this last fact, three specific reasons are assigned: First, "the character of our puritan ancestors;" second, "the popular cast of our religious institutions;" and

third, "the interest taken by intelligent laymen in theological discussions."

The *first* assumption of this writer we admit—in as strong terms as he has expressed it. Unitarians have departed widely indeed from the religious system of their "puritan ancestors;" and the changes they have effected in some places are as remarkable as they are great. It is remarkable that they should be able to introduce an entirely new order of things—another Saviour, and another Gospel—into some of the largest and wealthiest congregations in the land, and to do it with so much secrecy and art, that no great commotions should be excited, and no livings forfeited—that few should be disquieted, or alarmed, or suspect indeed that any change was going on, until the whole was accomplished, and they were prepared to acquiesce in it.

The *second* assumption we of course deny; and hope to make it appear, before we are through, that this denial is not without reason.

Respecting the *third*, we are still in doubt, the confidence expressed by the writer of the Tract, notwithstanding. We have yet to learn, that the progress of Unitarianism in this country, during the last thirty or forty years, has been more rapid than it has been in other countries, and at other periods—more rapid than it was in the East, in the days of Arius; or than it was in Poland, in the days of the younger Socinus; or than it has been more recently in some parts of Europe. But this is a point of very little consequence.

The great questions to be decided are these; whether Unitarianism is indeed an *improvement*

upon the religious system of our Puritan ancestors; and whether its introduction and progress in New-England have been effected by the operation of *causes* such as the writer of the Tract assigns.

Unitarians often speak of themselves as *reformers*, and seem to think that they are very piously engaged in carrying forward the reformation from Popery. Luther, and those who followed him, did what they could; but they were very far from accomplishing the work which they commenced. They were enabled to break away from the spiritual tyranny of Rome, and to expose and abolish some of the Popish errors and abuses in point of order and discipline; but it was left for Unitarians of the nineteenth century to finish the work of reformation, by exposing and extirpating the remaining errors and delusions of Popery, particularly in regard to doctrines.*

In considering this subject, it will be needful to ascertain as definitely as possible, in what this new reformation from Popery consists, and to what lengths it has been already carried. By this means, our readers will be able to judge for themselves whether it is more properly a reformation, or a relapse—a high advance in religious knowledge, or a reverting back to the exploded heresies of other times.

These self-styled reformers begin with rejecting the *plenary inspiration of the Holy Scriptures*.† They next discard the doctrine of the *Trinity*, regarding the Son (to use their own language) as "infinitely inferior" to the Fa-

* See Christian Examiner, Vol. iii. p. 76.

† See Christian Register, Nov. 4, 1826. Also, "Improved Version of New Testament," and "Le Clerc on Inspiration," both of which have been published, with high encomiums, by Unitarians of New England.

ther, and denying that there is, in the sense commonly received, any Holy Ghost.* They deny the original *apostacy* of man. "It is not," we are told, "the way of heaven with our race; to begin with that which is perfect, and let decline and corruption succeed."† They deny the doctrine of *total depravity*, insisting that "wickedness, so far from being the prevailing part of human character, makes but an *inconsiderable part* of it."‡ They describe *regeneration* as "a change, either from the Jewish religion, or the idolatrous religion of the Gentiles, to the open profession and sincere belief of the Christian religion;" but that the term "is without meaning," when applied to those who have been born and educated under the Gospel.§ As to the *atonement*, they openly declare, that they "would resort to the less chilling creed of the Atheist, rather than admit it."|| *Justification by faith in Christ*, is also rejected. "To build the hope of pardon on the independent and infinite sufficiency of Jesus Christ, is to build on an unscriptural and false foundation." "Those persons deceive themselves, who, in the apprehension of death, lay hold on the merits of Christ, and expect to enter heaven in consequence."¶ The *future and eternal punishment of the wicked* "is another doctrine which," as we are told, "most Unitarians of the present day concur in rejecting."** They disbelieve the existence of *fallen angels*, and probably also of *holy*

angels, representing the language of scripture on this subject as "imagery borrowed from the oriental philosophy, and not to be taken in a literal sense."* Unitarians discard the idea of a *Church*, as separate from the congregation. "The distinction attempted to be kept up between the two," they tell us, "is in most respects artificial, and without a counterpart in nature." They hold that the property of the Church is the property of the congregation; and that the sacrament of the Lord's supper should be open alike to all. "We have no more business," say they, "to shut up this ordinance to a peculiar and chosen few, than we have to treat in a similar manner any of the public services of the sanctuary. We have as much right to stand upon the threshold of a Church, and to forbid any worshipper to enter, as to stand before the communion table, and forbid him to approach." Some indeed maintain that every one, whether layman or clergyman, is authorised and qualified to administer the special ordinances of the gospel.† Unitarians differ from the generality of Christians in regard to the observance of the *sabbath*. They think "there is a general superstition and a Puritanical strictness" on this subject, "which infects and injures the minds of multitudes in this country."‡ We want," say they, "no demure looks, nor gloomy penances, on a day which is pre-eminently designed for the promotion of religion and happiness. There ought to be no unnecessary or severe restraints enjoined."—

* Chris. Disciple, New Series, v. i. p. 386.

† Chris. Examiner, vol. iii. p. 17.

‡ Ware's Letters to Trist. and Cal. p. 24.

§ Chris. Disciple, 1822, pp. 419, 420.

|| See Lamson's ordination ser. at Danvers.

¶ Chris. Disciple, New Se. vol. i. p. 440, and Chris. Register, Nov. 4, 1826.

** Chris. Dis. New Series, vol. iii. p. 451, and Bancroft's Sermons, pp. 391—409.

* Improved Version of New Test. *passim*, especially p. 422.

† Chris. Register, Sept. 16, 1826, and Ch. Examiner, vol. iii. p. 10, and Mr. Colman's speech before the American Unitarian Association, May 29, 1827.

Children especially ought to be indulged with suitable recreations.* Unitarians are totally averse to an *examination into the religious opinions* of persons, under any pretence, or on any occasion whatever. "No such examination of candidates for ordination, or for admission to our communion or fellowship, with whatever softening pretences it may be proposed, should ever be acquiesced in."† Indeed they hold that mere *error* is innocent, and of no account. "The denunciations of heaven were never uttered against error of faith, but error of practice." "Jesus neither condemned, censured, nor judged any man for his errors."‡ And yet with marvellous consistency, Unitarians denounce the whole system of the Orthodox as "absurd, unscriptural, and *pernicious*," declaring that they consider "transubstantiation itself a *less monstrous doctrine* than the five points of Calvin."||

We might proceed to greater lengths; but the disclosures already made will enable our readers to judge of the nature of the changes attempted to be introduced, and of the justness of their claims to be regarded as improvements. Unitarians flatter one another with the appellation of *reformers*; and they are endeavoring to pass off this imposition upon the world. But instead of carrying forward the reformation of the sixteenth century, they are laboring to pull down every thing, which those early reformers established, at the peril of their lives, and with the price of their blood. And in place of the actual

system of the reformers, they are substituting errors very nearly resembling those, which infested, and troubled, and in some instances rent, the reformed Churches. Our Unitarians would have us believe that they are making great improvements, and have received a vast increase of light, on the subject of religion. But there were Unitarians in the sixteenth century, as well as now; and some who very nearly resembled those of the present day. The reformers were acquainted with them, and with their doctrine; and had they thought it consistent with the Bible they might have embraced it. But so far from this, they rejected and abhorred it. They reasoned, they expostulated, with those who did embrace it; and if incorrigible, excluded them from their company and fellowship.* And could these devoted men, from the celestial glory, now hear and reply to the pretensions of Unitarians in New England to be their coadjutors and followers, we are bound to believe they would disown them. They might be expected to say, 'your foundation and ours is infinitely different. You trust in your own merits; we in the merits of Christ. You think your robes have never been much defiled; ours have been washed and made white in the blood of the Lamb. You refuse divine honors to the Saviour; but we unite forever with the heavenly host in saying, worthy is the *Lamb that was slain* to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and to the *Lamb*, forever and ever.'

And Unitarians have as little

* Chris. Examiner, vol. iv. p. 115, and Ch. Register, March 11, 1826.

† Chris. Disciple, 1822, p. 54.

‡ Unit. Mis. 1822, p. 175, and 1821, p. 54.

|| Chris. Examiner, vol. iii. p. 76, and Mr. Gannet's speech before Amer. Unit. Assoc. May 29, 1827.

* See Mosh. Ecc. Hist. vol. iv. p. 471.

claim to be considered the genuine followers of the *Puritans*, as they have of the reformers. It is customary for them to extol the Puritans, especially the early settlers of New England. Nothing is too good, or too honorable, to be said, on certain occasions, in praise of these adventurous and excellent men. But as our Saviour once said to the Pharisees, "If ye were Abraham's children, ye would do the works of Abraham;" so now it may be said to Unitarians, "If ye were the followers of the Puritans, ye would believe their doctrines, and imitate their worthy example." It was the religious *doctrines* of our ancestors which brought them to this country. Had they believed, with modern Unitarians, that mere differences of opinion are of little consequence, and that no man is culpable for his errors; they never would have come here. Their religious doctrines were, not the accidental appendages, but the very elements of their character. These constituted them what they were. With other views of religious truth, they must have been totally different men. On what grounds, then, do those, who reject their religious system throughout, and whose characters are formed under the influence of another Gospel, pretend to be their genuine followers, and their most devoted friends?

It is amusing to consider the various pretences under which Unitarians lay claim to an almost exclusive discipleship of the Puritans.—One is, the Puritans were friends of *religious liberty* and of *free inquiry*; and so, say Unitarians, are *we*.* And what denomi-

nation of Christians can be found in New England, who will not respond with them, "So are *we*"? One would think, from the language of Unitarians on this subject, that all around them were in bondage, and that they alone had achieved their spiritual independence. But the truth is, other denominations are as free as they. Others think as they please on the subject of religion, and worship God according to the dictates of their own consciences.—Unitarians seem to infer, because others do not coincide with them, that they cannot possibly be at liberty to judge and act for themselves. But the truth is, other denominations do not coincide with them, because they *are* thus at liberty. They do think as they please on the subject of religion, and for this very reason they are not, and never can be, Unitarians.

In the Tract before us, Unitarians claim moral affinity with their Puritan ancestors, because like them, say they, "we shrink not from an avowal of our dissent from popular and long established errors, from a dread of the cry of innovation." (p. 8.) On reading this, our minds involuntarily reverted to certain published letters which passed from Unitarians in this country to those in England, several years ago. Unitarianism, says a distinguished promoter of the doctrine in Boston, "has spread *very extensively* in New England; but I believe there is only one Church *professedly* Unitarian." Another letter-writer, in the same sentiment, attempts an apology for the studied *concealment* practised by the Unitarian ministers of Boston, in the

exemplified, may recur to facts published pp. 319, 320, of the last Vol. of the Christian Magazine.

* Those who wish to see the good feelings of some Unitarians, and their very ardent love of Christian liberty, most illustriously

following terms: "Can it be expected, upon the common principles of human nature, of a body of clergy, nursed in the lap of ease and affluence, and placed in a station of such high secular consideration and comfort, as that of the ministers in Boston, that they should come forward, and by an *open profession of unpopular truth, voluntarily risk the loss of all their temporal dignity and comfort, and incur the contempt and enmity of many, who are now their warmest admirers and friends?* Who will venture to say of himself, that his virtue would be equal to the trial?"* Yet the Unitarian ministers of Boston have now the effrontery to claim alliance with the dauntless Puritans, on the ground of their open and intrepid inculcation of unpopular truth!! "We, like those lion-hearted Christians who first visited our shores, never shrink from an avowal of our dissent from popular and long established errors, from a dread of the cry of innovation, or from the fear of forfeiting our temporal dignity and comfort"!!

But the most ridiculous of all the pretences, on which Unitarians claim affinity with the Puritans, is, not that the Puritans were with them in sentiment, (this is not pretended) but *they believe they would be with them in sentiment, if they were alive at the present time.* Says the writer of the Tract, "I believe, as I believe I live, that if the Fathers of New England, if Robinson, and Higginson, Bradford, and Winthrop, had been born two hundred years later, they would have been found among our warmest and most effective coadjutors." (p. 8.) This truly is a singular ground of al-

leged discipleship—such, we presume, as was never urged before—and such as any other denomination on earth might urge, with equal reason. Should the Quakers, some of whom had the misfortune to be hung, for their vagaries, in the early days of New England—or the Universalists—or the Swedenborgians, claim to be the genuine followers of the Puritans, because they "believe, as they believe they live, that if the Puritans had been born two hundred years later, they would have been found among their warmest and most effective coadjutors;" the pretence would be just as reasonable in their mouths, as it is in the mouths of modern Unitarians. The truth is our Puritan ancestors were not Quakers, or Universalists, or Swedenborgians; and *neither were they Unitarians.* And the reason why they were not was, not, as the writer of the Tract insinuates, that they were not sufficiently advanced in religious knowledge, and that sufficient truth had not yet "beamed from the sacred word:" for there were Unitarians in the days of our Fathers, and all the leading errors, which have since been broached on the subject of the Trinity, had been broached then. Arius, and Socinus, and a hundred others, had denied this doctrine, and every possible theory respecting the person of Christ had been, by one and another, adopted and inculcated. Pelagius had denied the doctrines of depravity and regeneration. And Arminius had assailed Calvinism at all points, with as much learning and ability as it has ever been assailed since. Our Fathers were not so rude and ignorant that they had never heard of these things. They had heard of them, and they knew them well. They knew

* History of American Unitarianism, pp. 11—16.

as much about Unitarianism, as they desired to know, or as they needed to know; and had they been disposed to embrace it, they had a fair opportunity. But they rejected it. They abhorred it. They could not find it in their Bibles, nor could they find any thing congenial with it, in the temper of their hearts. Had it followed them, they would have extirpated it, or they would have fled from it. Had it been urged upon them, they would have resisted it, even unto death. And could they have foreseen that, in less than two centuries, it would spring up in the Churches they were planting, and in the Seminary they were consecrating to the glory of their Saviour, perverting their charities, and poisoning the principles of their children; what would have been their astonishment and grief! The prospect would have wrung their hearts! They would have wept over it, with tears of blood! And yet their Unitarian successors and descendants now rise up and say, "If our Fathers had known as much as we, they would have been Unitarians too! If they had been born two hundred years later, they would have been our warmest and most effective coadjutors!" The poor Pilgrims, it seems, believed and acted as well as they knew, but they did not know but little. They had not made those vast attainments, of which their children vaunt. The reformation from Popery had then but just begun; and the science of "not believing," which is laid down as a first principle of the Unitarian school, was not understood so thoroughly as it is at present.

But though our Puritan ancestors did not know enough to be Unitarians, they knew enough, it

seems, to pave and prepare the way for its introduction and progress in future years; as the writer of the Tract before us mentions their *character* and *example* as a first and principal reason of the present prevalence of Unitarianism in New England.—But this is assigning a very strange influence to the example of the worthy Pilgrims. We had supposed that a good example ordinarily had influence, by furnishing inducements for *imitation*. The proper influence of Christ's example is to make us *like* him. And this is the legitimate influence of all good example. But the good example of the Puritans we are told has had a directly contrary influence. It has contributed to introduce and spread a system of religion, such as they rejected and abhorred. They were, to a man, the undoubting believers and promoters of the *Orthodox faith*. The doctrines of Christ's divinity and atonement, of depravity and regeneration, of saints' election and perseverance, with others of a kindred nature, constituted the special nutriment of their souls. These were "the sincere milk of the word," upon which they fed, and by which they thrived. And yet *their example* is now assigned as a reason for the rejection of all these doctrines, and for the introduction of an opposite system—the prevalence of another Gospel! Our Puritan Fathers were the founders and unfailing friends of the *Churches* of New England, strengthening them by their example and influence, and sustaining them by their charities and their prayers. And yet *their example* is now assigned as a prime reason for the introduction of a system, which is breaking down these Churches, stripping them

of their funds, denying them the right to elect their own Pastors, opening their communion to the world, and which is in fact merging them in those mere civil corporations with which they severally stand connected! Our Fathers were also the friends of the *sabbath*, observing it with exemplary devotedness, as near as they were able according to the requisitions of the divine law. But *their example* is now assigned as a reason for the introduction of a system, which "wants no demure looks" upon this sacred day, and sneers even at the imperfect manner in which Orthodox Christians endeavour to keep it, as "a general superstition, and a Puritanical strictness!" But enough of this. The charging of the prevalence of Unitarianism in New England upon the example of our Puritan Ancestors, is the most ridiculous charge ever made, or ever attempted to be refuted. "It is time," says the writer of the Tract, "for men to be done with the senseless clamor, that Unitarians have departed from the principles of the Fathers of New England." But we reply, 'It is time for Unitarians to be done with the senseless clamor, that they have *not* departed from the principles of the Fathers of New England.' The truth is, they have departed from these principles, *toto cælo*. In the religious world, they, and their Puritan ancestors, are perfect antipodes. Unitarians cannot preach a sermon, in consistency with their own principles, without condemning the principles of their Fathers. They cannot take a step, or lift a hand, for the advancement of their religious system, without virtually passing a vote of censure upon the system

of the early settlers of this happy country.

Unitarians may think to atone for their dereliction of the principles of their Fathers, by heaping honors upon their names and memories; but the thought is vain. For after all they can say, the truth of the case remains the same. If their Fathers were right, they are wrong; and if they are right, their Fathers were wrong. They cannot honor their Fathers, without condemning themselves; and they cannot honor themselves, without condemning their Fathers. The truth cannot by any means be concealed or disguised, that Unitarians are a totally different sort of men from the early settlers of this country. In a religious view, there is no communion, or fellowship, or even resemblance, between them. And Unitarianism, so far from being introduced among us by the example of our ancestors, was introduced in *face* of their example. It was introduced, and has prevailed, in *opposition* to the whole weight of their example and influence.

The second cause of the progress of Unitarianism in New England "is to be found," says the Tract, "in the popular cast of our religious institutions." The great body of professing Christians in New England are Congregationalists; and in Massachusetts especially, where Unitarianism has chiefly prevailed, the Churches are not consociated, but retain their individual independence. Hence it is concluded, that the strictly Congregational or Independent form of Church government, is peculiarly favorable to the spread of this doctrine. —For ourselves, we can see no necessary connexion between this

conclusion, and the fact on which it is made to rest. We are ourselves Congregationalists. We are so from principle—from choice; and we can discover no manner of connexion between the peculiarities of Congregational government, and the spread of Unitarian errors. There is not, so far as appears, the remotest tendency in the former to produce the latter. True, Unitarianism has spread in New England, where Congregationalism prevails; but it has spread in other countries, where Congregationalism does not prevail. It spread in the East, in the time of Arius, when the Churches were, in a modified sense, Episcopalians. It has spread in Geneva, where the Churches are Presbyterian. It has extended itself in the different religious establishments of Germany. And in England, while the great body of the Independents or Congregationalists adhere to the principles of the Orthodox faith, nearly all the old Presbyterian churches are said to have become Unitarian.* Facts like these perfectly satisfy us, and they are of a nature, we think, to satisfy the public, that whatever other causes may have contributed to the promotion of Unitarianism in New England, its introduction and progress are not to be charged to the account of Congregationalism.

The last cause mentioned for the progress of Unitarianism among us is “the interest taken by intelligent laymen in theological discussions.”—We have but one scruple as to admitting the alleged operation of this cause; and that arises from our doubts as to the existence of the cause itself. We are not yet certain that intelligent laymen, in this part of our coun-

try, have commonly been more interested in theological discussions, than they have in some other parts, or in some other countries.—We are aware, that even intelligent laymen too frequently have very little connected knowledge of theology; and what they have, is often of that kind which “puffeth up.” While they are mere smatterers in divine things, they are apt to regard themselves as “wiser than their teachers.” And when their teachers are willing to be duped and directed by them, we can conceive of disastrous errors as being the probable result. But we are not aware that this has been the case here, more than in many other places. We do not believe that intelligent laymen have taken more interest in theological discussions in New England, than they have in Old England; and we are quite sure that they have not in Massachusetts, the principal seat of Unitarianism, more than they have in Connecticut, where lives but a single Unitarian congregation. For obvious reasons, the Orthodox clergy of New England are objects of the special dislike of Unitarians—a feeling which they miss no good opportunity of expressing. In discussing the topic now under consideration, our author has several comparisons between clergymen and laymen, which ought not to pass unnoticed.—He urges at some length, that the opinions of laymen on theological subjects are deserving of more regard than those of clergymen. But is it not strange, that the opinions of professed theologians—those who make theology the study of their lives, should be entitled to less regard than the opinions of those, who attend to it only on incidental occasions? What would be

* See Sabine's Ecclesiastical History.

thought of a similar declaration, coming from either of the other professions? Suppose the members of the Boston Bar should publish to the world, that the opinions of lawyers on subjects of jurisprudence were entitled to less regard, than those of any other class of the community. Or suppose a committee of the Massachusetts Medical Society should publicly and solemnly declare, that physicians were of all men the least acquainted with the science of medicine. What would be thought of such declarations? And what would be thought of such men? They ought in all conscience immediately to disband, and not trouble the world farther with pretensions, which themselves declared were worse than useless. And yet, a committee of the American Unitarian Association—a committee of *clergymen*—not only assert before the public, but labor to prove, that the opinions of clergymen on theological subjects are deserving of less regard than those of laymen! With what face can these reverend gentlemen ever again put on their robes, and lay claim to the titles, the attention, and the respect of clergymen? And what reply could they make to any intelligent layman, who should please to say to them, “Give me your place, and you take mine. As I know more than you on the subject of religion, why should not I be the teacher, and you the learner? Why should not I take the pulpit, and you the slip?”

The writer of the Tract asserts, that in the pretended reformation which Unitarians are thinking to carry on in New England, the laity, and not the clergy, have taken the lead. He also asserts, that “the clergy, as

a body, never yet led the way in improvement, and never will. The people always were before them, and probably always will be.” (p. 15.) We will not here dispute the point, whether clergymen or laymen have been the most active in endeavoring to spread Unitarianism in New England. It will be in time to decide, to whom the honor of this boasted reformation belongs, when it is well ascertained whether it is a reformation, or not. But we must call in question the truth of the declaration, that “*clergymen never yet led the way in any improvement*”—in any public reformation. In their stations, and with their advantages, it would be a shame to them, if this declaration were true; but to the confusion of those clergymen who have published the disgraceful declaration, it may be shown conclusively that it is not true. Who, we ask, are entitled to the credit of spreading Christianity in the primitive age? It was a body of *clergymen*. Peter, and James, and John, and Paul, and all the Apostles of our Lord, were clergymen. And who are entitled to the credit of disenthraling the world from papal bondage? Undoubtedly *clergymen*. Wickliffe was a clergyman. John Huss was a clergyman. Luther and Zuingle were clergymen. Calvin, and Knox, and Cranmer, were clergymen. Indeed, in every stage of this perilous business, we find clergymen standing in the front rank, and fearlessly breasting the bloody onset. And who, we ask farther, are now taking the lead, in the great and benevolent work of spreading the Gospel among the heathen? Who are traversing land and ocean, and exposing themselves in distant and sultry climes, not to en-

rich and aggrandize themselves, but with a view to the spiritual and temporal welfare of their fellow men? They are *clergymen*. The leading missionaries, everywhere, are clergymen;—and those who take the lead in measures for the support of missions, belong to the same class. The English Baptist Missionary Society had its origin in an Association of clergymen. The London Missionary Society was formed at the instance, and by the instrumentality, of clergymen. The American Board of Commissioners for Foreign Missions originated in the General Association of Massachusetts, a meeting composed exclusively of clergymen. Other facts of the same nature might be stated; but they need not be. It is too evident to be proved or denied, that in all the various benevolent efforts, which are now blessing a sinful world, clergymen have stood first and foremost. And yet we hear a committee of clergymen, in and around the metropolis of New England, venting (shall we say) their *spleen* against their professional brethren of all denominations, countries, and ages, past, present, and to come, by publishing before the world, that “*the clergy, as a body, never yet led the way in improvement, and never will!! The people always were before them, and probably always will be!!*”!*

The remarks here made, it will be seen, are not at all of a party nature. They are in a common cause, and on a subject in which clergymen, of every name, are

vitaly interested. And we have no fear, however closely they may bear upon particular individuals, that they will not commend themselves to the consciences of all the friends of the clergy, and the lovers of truth, throughout our country.

As we dissent from the account given by the writer of this Tract of the manner in which Unitarianism has been introduced and propagated in New England, perhaps it will be thought incumbent on us to give our own views in relation to this subject. In doing this, we can little more than repeat the facts which were published, in an authentic history of American Unitarianism, in 1815.—It appears that the first Unitarian minister (Dr. Freeman) was settled in Boston, Nov. 18, 1787. By the labors of this zealous believer in the doctrine, aided by those of a Mr. Hazlitt, in conversing with individuals, and in placing the English Unitarian Tracts in the library of the University, and in most of the social libraries of the city, an impression was ere long made upon the minds of numbers. In opposition to the account given by the writer of the Tract, Dr. Freeman asserts, in a letter written probably in 1797, “*The clergy are generally the FIRST who begin to speculate; but the people soon follow, where they are so much accustomed to read and inquire.*”* The heaven continued to work with considerable power, though with studied secrecy, for a long time; for so late as in 1811, and we believe in 1815, no church in Boston had come out openly on the Unitarian side, except that of Dr. Freeman. But the publication of the history, of which we have spoken, and the controversy

* We speak of this committee as composed of clergymen. It is so, with a single exception. They doubtless regard their publications as open to remark; and they will not, we trust, complain, as the name of the writer of the Tract now before us is withheld, that we consider them responsible for its contents.

* Hist. American Unitarianism, p. 23.

which immediately followed—all in 1815—produced “no small stir” in the Unitarian camp, and were the means of unmasking many, who had long endeavored to be concealed. Those who really *were* Unitarians were soon obliged to be such openly; and from that time to the present, we do not believe the doctrine has made much progress in New England. In Boston, it has been, and is, in a comparative view, declining. If its numbers have increased at all, they have not increased in any proportion so rapidly as those of the Orthodox. And in different parts of the

country, though many who were Unitarians before have avowed their sentiments, and some new societies have been formed; we do not think the error itself has made much progress. And, under God, we have now no great fear of its progress in future. The thing has been drawn forth from its lurking places to the light of day—it has been made palpable—people can examine it for themselves—and it lives, henceforth, but to be shunned and to perish with “the hay, wood, and stubble,” when the coming “fire shall try every man’s work, of what sort it is.”

Ordinations and Installations.

Ordained, in Montville, Me. Mr. THOMAS ROBINSON, as an Evangelist. Sermon by Br. D. Ricker.

June 6,—Mr. JOSEPH CONE was ordained at Baltimore, as an Evangelist, in the Baptist connexion. Sermon by Rev. Dr. Staughton.

June 20,—Rev. WM. J. WILCOX was installed Pastor of the Presbyterian Church at Cold-Spring, Cataraugus county, N. Y.

June 27,—At Onesquethaw, in the town of Bethlehem, Albany co. N. Y. Rev. THOMAS

HOLIDAY was installed Pastor of the Union Presbyterian Church. Sermon by Rev. H. R. Weed.

July 18,—Mr. GEORGE C. BECKWITH, late Assistant Instructor in the Theological Seminary at Andover, was ordained over the First Congregational Church and Society in Lowell, Mass. Sermon by Rev. Prof. Porter, D. D.

Aug. 2,—Rev. CORNELIUS VAN CLEF was ordained as an Evangelist, by the Classis of Philadelphia.

To Correspondents.—Juvenis is received.

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SERMON.

1 THESS. V. 7. *They that sleep, sleep
in the night.*

In the book of Ecclesiastes we are taught, that "to every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted: a time to kill, and a time to heal: a time to break down, and a time to build up. A time to weep, and a time to laugh: a time to mourn, and a time to dance: a time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing. A time to get, and a time to lose: a time to keep, and a time to cast away: a time to rend, a time to sew: a time to keep silence, and a time to speak: a time to love, and a time to hate: a time of war, and a time of peace." In the above enumeration of times and seasons, Solomon has not mentioned *sleep*: but as he says in general that there is a time to every purpose under the heaven, we may therefore conclude, that there is a time to sleep, and a time to refrain from sleeping. It may sometimes be difficult to determine, when is the proper time to sleep: in the passage from which we have derived our text, the Apostle says, "They that sleep, sleep in the night, and they that be

drunken are drunken in the night." From this passage it would seem that when the Apostle wrote his epistle to the Thessalonians, the night was the time that temperate persons devoted to sleep, and the time that the intemperate devoted to drunkenness. But we have reason to believe that the time devoted to sleep and to drunkenness has been altered since the epistle to the Thessalonians was written: last Thursday morning while folding my paper to write this discourse, I observed a man pass my window, apparently so drunken that he could with difficulty walk, and from his appearance I concluded, that his time to be drunken was in the morning: and from what I have observed in our congregation of late, I have been afraid that a number among us had come to the conclusion, that when in the house of God on the Sabbath is the time to sleep. Viewing it of importance to direct your attention to what appears to be an existing evil, it is proposed in the present discourse,

I. To show that the sanctuary is not the place to sleep. And,

II. To illustrate the importance of guarding against this existing evil. I am

I. To show that the Sabbath is not the time nor the sanctuary the place to sleep. The Sabbath is a day of rest from secular employments; but it was

not given for our slothful indulgence of sensual appetites: the sanctuary is the place of our solemnities: here we profess to worship before the Lord our Maker, and hence in the first place,

1. To sleep in the sanctuary is inconsistent with that regard which we ought to have for ourselves. Admitting that we have no regard to the solemnities of the Sabbath and of the sanctuary; admitting that our assembling together is only a ceremony, still we ought to have sufficient respect to our own appearance to conduct the ceremonial with decency. The practice of sleeping in the house of God may become so general, that every one will feel that in doing it, there are enough to keep him in countenance: so any other act of indecorum may become so general in a community as to be considered a matter of course. But when indecorous conduct becomes so general as to be considered a matter of course, we are not to suppose that it is no longer indecorous. For it only shows that in that community the sense of propriety which ought to influence their conduct has ceased to operate. We can easily suppose that the practice of sleeping may become so general as to be extended to the whole congregation, and in that case we can have no doubt that their appearance would be in the highest degree indecent. But that which all may not do without shame, an individual cannot do without detracting from that regard which he ought to pay to his own conduct. Every person has a character to support, and we know that there are some things which no man can do without injury to himself. In the context the Apostle says, "They that be drunken, are drunken in

the night," and why does he assume, that drunkards will choose the night rather than the day for their intemperance? Because in the age in which he wrote, drunkenness was so disreputable, that even drunkards were ashamed to be known openly. But in our age, drunkenness has become so general that drunkards now brave the shame and expose their intemperance to the light of day. In the same connexion the Apostle says, "They that sleep, sleep in the night;" and the reason why he assumes this position is, because in that age in which he wrote, the practice of sleeping in their religious meetings was probably unknown. Now it has become in some measure general; but it is not the less indecent. Nor can our practice render it reputable; for no man can be in the practice of sleeping in the house of God without injury to himself: it is a crime which, although it may become so general as to be chargeable even upon good men, is revolting to the moral sense of every community. But,

2. We ought not to sleep in the house of God, because the practice directly tends to bring the preaching of the Gospel into contempt. The preached Gospel is the means by which it has pleased God to save them that believe: we may admit, that the means are not of themselves equal to the effect; that they are weak means, yea foolish: but seeing that it has pleased God in all ages to make instruments in themselves feeble, productive of the highest good, we must be allowed to contend that every practice which tends to bring those means into contempt is a crime against God and against social order. Now if whenever

the preacher has named his text, a portion of his audience shall place themselves in the most convenient position to indulge in sleep, I ask, whether their practice has not that tendency? Do they not practically say, Having attended to the prayer and to the singing, there is nothing now to be heard which is worthy our attention? And so far as their example has influence, do they not practically say to all who are awake, There is nothing now to be heard which is worth your attention? And especially will not this be the tendency, if those who indulge in sleep are the more serious and more aged part of the congregation? What hope can the preacher entertain that his discourse will gain the attention and reach the heart of the enemies of truth, while it excites not sufficient interest to guard its professed friends against sensual indulgence in sleep? I know that some plead in justification of the practice, their inability after the active labors of the week to restrain themselves. And that there is a strong tendency to sleep in those who are accustomed to labor through the week, may be readily admitted; but in view of the evil to be avoided and the good to be obtained, this very tendency ought to be only a stronger inducement to guard against indulgence. Is the practice an evil? then the tendency to that practice is an evil, and it ought to be resisted. The word of God nowhere assures us, that they will be allowed to do wrong who are strongly inclined to evil; on the contrary, it commands us to resist temptation, to overcome evil and to resist unto blood striving against sin. It will be universally admitted that were the heart engaged in the solemnities

of the sanctuary, it would not be difficult to refrain from sleep: to sleep therefore in the sanctuary only manifests the coldness of your hearts; and why should any among us give public testimony every Sabbath to their own indifference to the institutions of Christ, by which he maketh men wise unto salvation?

3. We ought not to sleep in the sanctuary, because by the indulgence of such a practice we place ourselves beyond the reach of the means of grace. We should readily admit, that those persons greatly injure themselves and their families, who withdraw from the sanctuary of God: but wherein is he different, who habituates himself to sleeping there? In the one case they place themselves beyond the reach of means, and so also do the others. Some appear to claim a right to sleep when doctrines are discussed, because they are not friendly to doctrinal preaching: others appear to claim the same privilege, when a subject that is already familiar is under consideration: and thus one sleeps because he is afraid of light, and another because he expects to hear nothing new. But, does not the existence of such a spirit among any people, destroy the hope of usefulness? The Gospel is not a novelty, neither is it mainly an appeal to the passions of mankind: it contains a system of doctrines and of truths, which have been again and again illustrated for 1800 years. To preach profitably, or to hear profitably, we must not aim at novelty to the rejection of that which is important, neither ought we to admit that there is any doctrine revealed which we can have no interest in hearing discussed. Such an assumption is inconsistent with

that child-like spirit without which we cannot enter the kingdom of God: and the very mention of such excuses for inattention to the means of grace, reveals a heart too proud to enter the kingdom of God.

4. We ought not to sleep in the sanctuary, because it is a sin against God. Sleeping in the house of God is not a disease; but a habit, and like intemperance, or any other evil habit, it gains upon us by indulgence. Now we never excuse those who by habitual indulgence find it difficult to restrain themselves from evil: for in those habits they are voluntary. And on the same principle, God will not hold him guiltless, who in the indulgence of an evil habit places himself beyond the reach of those means of grace, which he has sanctified, and who at the same time lends the force of his example to the introduction of a practice which cannot become general, without reducing the means of grace to contempt. If the magnitude of any sin may be estimated by its bearing on others, then is this practice of sleeping in the house of God, a sin of no common magnitude: for in its relations it is accompanied with many aggravating tendencies. We proceed,

II. To illustrate the importance of guarding against this existing evil. There are evils which on their first appearance strike the friends of religion and order with alarm: there are other evils so insidious that they spring up, take root and extend their influence without observation. Should some of the members of this church depart from the faith and deny the Lord that bought them, without doubt a great alarm would be excited: but it may be questioned, whether evils equally destructive

of vital religion may not take root among us without observation. Among this latter class of evils to be avoided, I am disposed to rank, the practice of sleeping in the house of God. At first view we might hardly be willing to admit, that it is an evil; we should perhaps be rather disposed to consider it an infirmity: yet if we consider the moral influence of this practice, as extending to a whole people, I know nothing that will be more effectual in exerting a deadening influence upon religion. It is not an evil which will excite alarm; in view of its existence we shall hardly be willing to admit that our faith and order are in danger; but it is an evil which so far as it prevails, will produce a moral slumber and a treacherous calm: and,

*"Much more this treacherous calm I dread,
Than tempests bursting o'er my head."*

It may perhaps be said that in preaching against this practice, I regard only myself, and seek to avoid the pain of addressing those who are asleep, and so far as I am concerned, I confess to you, that it is in its influence, sufficiently chilling: but were I the only person concerned, I think I could be willing to employ my voice as an instrument to hush you to repose. In the preparation of this discourse, I think that I have had respect to your good, rather than my own feelings: it is an evil which I have long lamented, and an evil too, which I am persuaded, if not guarded against, will become general. We have already admitted that in a laboring community there exists a natural tendency to this evil: if therefore to this natural tendency there is superadded the force of example, it is easy to perceive that the practice will be likely to become general. If therefore

any one would plead the difficulty of resisting an inclination to sleep, let him reflect that probably more than half this congregation labor under the same difficulty: from a regard to propriety, or from respect to the solemnities of the sanctuary, many resist this tendency; but every one who yields, does something to weaken that sense of propriety, and to prepare the way for the general prevalence of the practice. Now I am persuaded that there is not one here who would wish to see the practice generally prevail; your sense of propriety would cause you to revolt from the idea, of a whole community assembled in the sanctuary for indulgence in sleep: and I am further persuaded that some who have given countenance by their example to this practice, have never seriously reflected upon its moral tendency: the evil so far as it prevails has crept upon us so insidiously that even those who have been mostly subjected to its influence have not perceived its tendency. Permit me, therefore, as your watchman, to sound the alarm, and to ask, for what are you assembled here? Have you come to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service? And shall this sacrifice be made, while your senses are steeped in forgetfulness? Look then at the solemnity of your meeting: look on those who will be influenced by your example: look to the cause, to your duty, to your accountability, and then say, What meanest thou, O sleeper, arise, call upon thy God, if so be that God will think upon us, that we perish not.

INFERENCES.

1st. From what has been said we may learn that to the attain-

ment of any good end, attention to things small in themselves is indispensable. Attention to small matters is found to be necessary to success in things secular, and I know not why it should not be equally essential in religious matters. A manufacturer may at a great expense provide suitable buildings and machinery: but after all his labor, he will find that ultimate success will depend on the care and attention which he bestows on small savings and on the minute parts of his establishment. You, my hearers, have at a great expense and with much labor provided a commodious building for the worship of God, and we hope that you desire to promote the cause of religion in your own community; but like the manufacturer, in order to success, you must pay more strict attention to the minute parts of your conduct. A fine meeting-house, is no higher evidence of religion in a community, than the exterior deportment is of piety in an individual. Now you know that it was the characteristic of the ancient Pharisees, that while they paid the strictest attention to external deportment, they tolerated in their hearts the most rank corruption. Hence our Saviour compared them to a sepulchre, which on the outside was beautifully painted, but within was full of all corruption. Hence therefore in order to form a judgment of the state of religion among us, we must not be satisfied with the exterior of our house of worship; for it is not the house, but the assembly, which gives the direction to character. Now we will suppose that a stranger has come among us for the purpose of forming a judgment of our religious character: his first impressions would be favorable, for

he would first regard the outward appearance; but when he came to take a nearer view, when he observed a sleepy congregation, listless and indifferent, would he not say, Ah, this people have washed the outside of the cup and the platter; but they seem to pay no attention to that which is yet more indispensably necessary to their success as a religious community. Would you be unwilling to be thus made the object of remark to a stranger? Then realize that God sees you, that he scrutinizes your conduct yet more closely than any stranger could do; and realize that you are the object of remark to one another, that you cannot sleep without being observed, that your conduct in this indulgence will exert a chilling influence on all around you, and that if you would promote the cause of religion, you must not sleep as do others, but watch and be sober.

2. From our subject we learn, that we are in danger of losing that reverential awe, which ought to be felt in our assemblies of religious worship. Under the old dispensation, many ceremonies were instituted which tended to give solemnity to religious worship: the new dispensation has abrogated those ceremonies; for the Gospel addresses itself not to our corporeal senses, but to the understanding and to the heart. Our religious worship is better fitted to enlarge the mind and to instruct the intellect than theirs; but it is not so well adapted to strike the sense and to captivate the imagination. We do not praise God on loud sounding instruments; we burn no incense; we have no holy of holies into which the high priest may enter with a thousand ceremonies; our worship is not connected with

feasting and sacrifices; we are simply called to exercise our faculties of mind, in offering unto God a rational sacrifice of our hearts. Hence, unless we can be made to think and made to feel, there is nothing in our worship to fill the mind with reverence; for it is not addressed to the eye nor to the ear, but to the understanding and to the heart. To a thinking people, to those who are disposed to reflect, we grant that there is enough in our mode of worship to solemnize every mind; for we speak of God, of eternity, of heaven and of hell: we grant that to an intellectual people there is no form of religion so powerful as the simple testimony of the Gospel: but if a people will not hear, if they will not give their hearts to receive instruction, then they are in great danger of losing all that reverence of God which ought to be felt in religious worship. Solomon says, "Keep thy foot, when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools." By the sacrifice of fools, he probably designed to reprove that admiration of show and ceremony which was doubtless one of the evils of their ceremonial worship: but with us the sacrifice of fools will not be bestowed on show and ceremony, it will rather be manifested in listless inattention and cold indifference.

3. So far as the present subject is applicable to our circumstances, we have reason to believe that the spirit and power of religion are not felt among us. The power of religion is at the furthest possible remove from sluggishness and inactivity; it pierceth the heart, it renovates the soul; if any thing in the world can make a man active, lively, and engaged,

it is the exercise of truly religious affections. Hence the Psalmist speaks of praising God with all the heart, and of worshipping God with all his strength; and in other parts of his Psalms he explains what he means by these expressions: he speaks of rising at midnight to worship God and of going up to the sanctuary with exceeding joy. Paul also in the exercise of the same spirit, speaks of being constrained by the love of Christ, and in other passages he explains his meaning by saying, that for Christ's sake he had suffered the loss of all things, and that he accounted them but dross, when compared with the excellency of his Lord. Now when we compare our own sluggish inactivity and dulness in religion with the holy energy of Paul and David, we seem to be men of a different spirit. Judging of the influence which religion has upon our own energies we may well question whether there is not an essential difference between their religion and ours. Were a person under the influence of their spirit to come among us, were he to witness our coldness and our disposition to sleep in the house of God, would he not say, that we had no religion? And if there is such ground for suspicion, is it not our duty to take up the subject and make our own case a matter of serious reflection before God?

4. If what has been said is applicable to our circumstances, then it becomes us to remove this existing evil far from us. In the spirit of meekness, I would ask you, fathers and brethren, What is to be done? We have admitted that your employment through the week, creates a tendency to sleep when in the house of God; and perhaps you will go further and say, that this tendency cannot

be resisted. And if it cannot be resisted, what then is to be done? Are our solemn meetings to be thus perverted? Is the preached Gospel to be as the sound of an instrument to hush us to repose? God has commanded us to reverence his sanctuary; and have we such a disposition to sleep that we cannot obey this command? If we cannot resist a tendency to sleep, then the command of God is unreasonable; for he has said, "Reverence my sanctuary, I am the Lord." And if we must sleep in the sanctuary, then it is clear that we cannot obey this command; for we should consider it quite disrespectful to sleep in a private circle of friends, and how can we reverence the sanctuary and yet do that which we could not do in a private circle, without a breach of good manners? The fact is, it is an idle and a pernicious habit, which ought to be resisted: it is one of those insidious evils which steals upon us at unawares: but it is not the less an evil; for unless overcome, it will carry us in a downward course, until we become a congregation of sleepers. And what then shall be done? This must depend upon yourselves, my hearers: it is for you to determine whether you shall sleep or not. Do you say, that you cannot prevent it? One thing you can do: instead of fixing upon a convenient position, you can fix upon one where it would be extremely difficult to sleep: instead of covering, you can uncover your eyes; and instead of lolling, you can stand up.

The greatest friend of truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XIX.

Love-self. It seems to me that brother Thoughtful's notions of christian character condemn every body. He would allow none to be christians but such as exercise that love which is the fulfilling of the law. But, it is written, "there is not a just man upon earth, that doeth good and sinneth not."

Thoughtful. It would be of no use for us to attempt to justify those whom the great Judge condemns. And he certainly condemns all those who are destitute of holiness. Holiness is conformity to the moral law, which is the only rule of right and wrong. No man has any more holiness, than he has of conformity to the moral law.

Love-s. But what I mean is, that your scheme seems to require perfection, and to condemn all who are not perfect; and since the best of men are imperfect, it condemns the best of men as well as the worst.

Th. Uninterrupted conformity to the moral law is required of all men as a duty; but uninterrupted conformity to the moral law is not made the condition of pardon and salvation. If it were, there would be no hope for any. But, if a man is *never* conformed to that law, he *never* does any thing right, he never has the same mind that was in Christ, he never delights in the law of God after the inward man, he never walks after the Spirit, he *always* walks after the flesh, and shall die. If he never exercises that love which is the fulfilling of the law, he never possesses the temper of one that is "born of God," and

knoweth God." If he never "doeth righteousness," but always "committeth sin," he is not a child of God, but is a child of the devil. Good men are those who are sometimes conformed to the moral law, who perform some right actions, who sometimes have the same mind that was in Christ, and sometimes delight in the law of God after the inward man. But the best of men in this world are imperfect, as they are not always conformed to the moral law, and their right actions are intermingled with such as are wrong.

Love-s. Your scheme would still condemn me; for I do not think so highly of myself as to suppose I was ever conformed to the law for a single moment, or that I ever, for the smallest space of time, observed it with my whole heart. My only hope is, that my poor attempts will be accepted for the prince Immanuel's sake; and that my imperfections will be covered up with the robe of his perfect righteousness, so that the great Judge will see no spot in me. And this, I think, puts the highest honor upon him, as the sole author of my salvation.

Th. Can you expect that *sin* will be accepted by a holy being? And do you think you put honor upon the prince Immanuel, by hoping that *sin* will be accepted for his sake? What is this, but to make him the minister of sin? If your "poor attempts," as you call them, do not any of them come up to the law, they do altogether fall short of it. And if they altogether fall short of it, they are altogether sin. And it must be a vain hope, to suppose that any thing can hide your sins from the eye of the omniscient Judge, who has said he will "bring every work into judg-

ment, whether it be good, or whether it be evil." The prince Immanuel is indeed the sole author of our salvation. But it appears to me most honorable to him to suppose he accomplishes it by saving us *from* our sins, and not *in* them; and that, instead of covering up our sins, so that the eye of Omniscience cannot see them, though we continue in them, he will, by his Holy Spirit, bring us to repent of our sins and forsake them, and by his blood, procure our pardon; and that he will carry on the work by causing us "to walk in his statutes," and to "keep his judgments and do them," till "by patient continuance in *well doing*," we are fitted for "glory, and honor, and immortality."

Love-s. If you believe your own scheme, you probably think you do, sometimes, observe the moral law with your whole heart, and perform some actions which in themselves are right in the sight of God. But my scheme does not lead me to think so highly of myself. And let me give you the caution which is given by an apostle to every man, "not to think of himself more highly than he ought to think."

Tk. The caution is not unnecessary for me, and I desire to observe it, in its full extent, and what is added also, "but to think soberly, according as God hath dealt to every man the measure of faith." And it seems to me, that if the caution is necessary on my system, which teaches that God will accept of nothing but what comes up to his law, but abhors every thing which falls short of it, it is more necessary on your system, which teaches that he will accept of many things which altogether fall short of his law, and will cover up all that

he does not accept. If I think soberly, according to the measure of the grace which is given to me, and do not suppose that to be right in the sight of God which is really an abomination to him; if I form a just estimate of my own character, and view all my actions as God views them, and feel accordingly, I conclude I shall not transgress the apostle's precept. The angels in heaven and the spirits of the just made perfect, doubtless think that the exercises of their hearts are such as come up to the moral law; and yet, they are not chargeable with thinking more highly of themselves than they ought. A saint of old could say with truth, "With my whole heart have I sought thee;—give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart;—I entreated thy favor with my whole heart;—I cried with my whole heart;—I will keep thy precepts with my whole heart;—I will praise thee with my whole heart." And that he did not think too highly of himself in this, appears from the testimony of the great Searcher of hearts, who says of him, "My servant David, who kept my commandments, and who followed me with all his heart, to do that which is right in mine eyes." If we do not serve God with the whole heart, we do not serve him at all. When one inquired whether he might be baptized, it was answered, "if thou believest with all thine heart, thou mayest." This implies, that if he did not believe with all his heart, he would have no right; the not doing it with all his heart would be the same as not doing it at all, but only making a hypocritical pretence, according to that divine declaration, "Judah hath not

turned unto me with her whole heart, but feignedly." The heart cannot be divided, and a part given to one object and a part to the contrary, at the same moment. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." This must mean, no man can serve two masters, *at the same time*; for it is plain that he can at different times, one after the other. No man is ever conscious of both loving and hating the same object, at the same time, and in the same sense. The heart may be very quick in its changes from one object to its contrary; but in the same instant of time it is wholly on one side or the other. It is written, "He that is not with me is against me." It is also written, "The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Nothing is here said about its being partly light and partly darkness; but it is represented as being full of one, or full of the other. It is also written, "If we love one another, God dwelleth in us, and his love is perfected in us." Also, "A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. If a man's heart is good, he is a good man; but if his heart is evil, he is an evil man; and not partly one and partly the other, at the same instant. When a man is renewed, the heart of stone is represented as *taken*

away, and a new heart given, which could not be the case, if the heart of stone remained, and a new principle were only implanted in some part of it. The practical error, against which we need to be cautioned, I conclude to be, that of supposing those actions to be right, and acceptable with God, which are really not right, because they do not come up to the moral law. If we felt our obligations to condemn ourselves, and to abhor ourselves, for every thing in us which does not come up to the moral law, and judged impartially of ourselves, according to that rule, we should doubtless find occasion to humble ourselves before God for very many of those things for which we now think highly of ourselves and are highly thought of by others. And instead of flattering ourselves that they will be accepted for the prince Immanuel's sake, we should expect they would be condemned and abhorred by all holy beings, and should loathe and abhor ourselves on account of them, and repent in dust and ashes.

Love-self. Why is not your scheme the same as brother Feelwell's doctrine of perfection? He thinks that many attain to perfection, and live for days, and months, and even years, without committing any sin. And I see not why you do not embrace the same opinion.

Th. I do not suppose that any live for days, and months, and years, without committing any sin. I would not venture to affirm that any mere man ever lived an hour or a minute in the uninterrupted exercise of holy affection. Every man, that has attended to the operations of his own mind, must be conscious that his thoughts follow each other with amazing rapidity;

and doubtless our affections are as rapid in their succession, and as changeable in their nature, as our thoughts are. But I conclude there are other points of difference between the views which I have exhibited and his doctrine of perfection.

Feel-well. Yes; for you would have it that we are under obligation to keep the moral law, and to be as perfect as Adam was before he fell, which I do not believe at all.

Th. What, then, is your standard of perfection, if it is not the moral law, the law under which Adam was in the garden, and under which the angels are in heaven?

F. w. It is the law of faith.

Th. Does your law of faith require less than was required of Adam before he fell, less than is required of the angels in heaven?

F. w. Yes. The author whom I most highly esteem, discoursing on this subject, says, "The Adamic law is in substance the same with the angelic law, being common to angels and men. If required that man should use to the glory of God, all the powers with which he was created. Consequently, this law, proportioned to his original powers, required that he should always think, always speak, and always act precisely right, in every point whatever. He was well able to do so. And God could not but require the service he was able to pay. But Adam fell; and his incorruptible body became corruptible: and ever since it is a clog to the soul, and hinders its operations. Consequently no man is able to perform the service which the Adamic law requires. And no man is obliged to perform it; God does not require it of any man. For

Christ is the end of the Adamic as well as the Mosaic law."

Th. Do you mean to include the *moral law*, when you speak of the Mosaic law?

F. w. Yes. To use the words of my author again, by "the Mosaic law," I mean, "the whole Mosaic dispensation; which St. Paul continually speaks of as one, though containing three parts, the political, *moral*, and ceremonial. By his death Christ put an end to both" the Adamic and the Mosaic law: "He hath abolished both the one and the other, with regard to man; and the obligation to observe either the one or the other is vanished away. Nor is any man living bound to observe the Adamic more than the Mosaic law. In the room of this, Christ hath established another, namely, the law of faith. Not every one that doeth, but every one that believeth, now receiveth righteousness in the full sense of the word, that is, he is justified, sanctified, and glorified. We are dead to the law by the body of Christ given for us; to the Adamic as well as Mosaic law. We are wholly freed therefrom by his death; that law expiring with him."

No-law. Let me interrupt you, to express my approbation. "Not every one that *doeth*, but every one that *believeth*, now *receiveth* righteousness, in the full sense of the word." That is just as I believe. We never *do* any righteousness; we only *receive* by faith, the finished righteousness that is wrought out for us. And we are not required to *do* any. "By the body of Christ we are dead to the Adamic as well as the Mosaic law; we are wholly freed therefrom by his death, that law expiring with him." I agree to that, most cordially; and am happy to

find that we are so well united in this fundamental article of our religion.

Th. How then are we, as the apostle says, "Not without law to God, but under the law to Christ?"

F. w. My author answers that very question. These are his words: "We are without *that* law. But it does not follow that we are without any law. For God has established another law in its place, even the law of faith."

Th. Here, then, is a fundamental and essential difference between your system and mine. I suppose the moral law to be the eternal and immutable rule of right, to which God himself is conformed in all his ways, and to which the holy angels are conformed in all they do. To this law Adam was entirely conformed while in a state of innocence. And after he fell, he was no less bound to be conformed to it than before, his sin not diminishing his obligations. And to the same law all men are bound to conform, all the time. And they are well able to do it; for it requires no more than the constant right employment of all the powers they have, be they more or less. If the powers of men are diminished by the fall, that does not lessen their ability to keep the law; for he that has the least ability can do what he can, as well as he that has the greatest; and the law requires no more than all the heart, and all the soul, and all the strength, and all the mind. But you suppose this law to be set aside by the gospel, contrary to the express declaration of the apostle; "Do we then make void the law through faith? God forbid: yea, we establish the law." And you suppose another law has

been substituted in its place, which you call the law of faith. What do you suppose your new law requires?

F. w. It requires love. My author says, "The whole law under which we now are, is fulfilled by love. Faith working or animated by love, is all that God now requires of man. He has substituted love in the room of angelic perfection. The foundation is faith, purifying the heart: the end love, preserving a good conscience."

Th. How does faith work by love?

F. w. God by his Holy Spirit reveals his love to me, and shows me that he has taken away my sins, saying to me, "thou art an heir of God, a joint heir with Christ." This direct witness of the Spirit I believe, which is faith. This fills my soul with joy, and makes me love him because he first loved me.

No-law. Here too I cannot withhold my approbation. This is my experience exactly.

Love-self. And it is mine too, in the substance of it. But let us not interrupt. I wish to hear a full account of brother Feellwell's doctrine of perfection.

Th. Were I disposed to argue upon the points now stated, I should endeavor to show, that your statements are all wrong; that your notion of a direct witness of the Spirit is a delusion; and that believing that your sins are forgiven before you love God, is believing a lie; that justifying faith is not a belief that your sins are forgiven, but a cordial acquiescence in the gospel method of salvation; and that all the love which springs merely from God's supposed love to you, is selfish and wicked. But it is my present wish to obtain your views on the

subject of perfection. Having cast away the moral law as the rule of right, and substituted a new law requiring less, you suppose, of course, that some live up to all that is required by *that* law, do you not?

F. w. No. My author says again, "christian perfection is pure love, filling the heart and governing all the words and actions." But, "A man may be filled with pure love, and still be liable to *mistake*. A mistake in opinion may occasion a mistake in practice. Every such mistake is a transgression of the perfect law. Therefore, every such mistake, were it not for the blood of the atonement, would expose to eternal damnation. The best of men still need Christ in his priestly office, to atone for their omissions, their short comings, their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul; 'He that loveth another hath fulfilled the law; for love is the fulfilling of the law.' Now, mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love, nor therefore in the scripture sense *sin*. Not only sin properly so called, that is, a voluntary transgression of a known law, but sin improperly so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions;"—but "such transgressions," I do not call *sins*." "These souls dwell in a shattered body, and are so

pressed down thereby, that they cannot always exert themselves as they would, by thinking, speaking, and acting *precisely right*. For want of better bodily organs, they must, at times, think, speak, or act wrong; not indeed through a defect of *love*, but through a defect of knowledge. And while this is the case, notwithstanding that defect, and its consequences, they fulfil the law of love."

Th. I am not able to see why your statement is not self-contradictory. You say, "they fulfil the law of love," and yet speak of such "omissions, short comings, defects of various kinds, deviations from the perfect law, and even transgressions of it," as "need the atoning blood," and without it, would expose to eternal damnation."

F. w. It is the statement of a man wiser than you or I; and whatever you may think of it, I am resolved to believe it is entirely right, and perfectly consistent. And I know many, who, as my author says, "are saved in this world from all sin, from all unrighteousness; they are now in such a sense perfect as not to commit sin, and to be freed from all evil desires and evil tempers. *At all times* their souls are even and calm; their hearts are steadfast and immoveable. Their peace, flowing as a river, passeth all understanding. They rejoice evermore, pray without ceasing, and in every thing give thanks. Their souls are *continually* streaming up to God, in holy joy, prayer, and praise. This is a point of fact. And this is plain, sound, scriptural experience."

Th. Do you suppose that all christians, all who are justified by faith, have attained this perfection?

F. w. No. I suppose that when

a man attains it, he experiences, as my author says, another "change, immensely greater than that wrought when he was justified; when, after having been fully convinced of inbred sin, by a far deeper and clearer conviction, than that which he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God."

Th. It is now evident how widely your doctrine of perfection differs from mine. I believe that all christians in this life, are both perfect and imperfect in the same sense that any are, namely, in having some holy and some unholy affections, in rapid succession; and that the term *perfect* is, in the scriptures, applied to all christians, being synonymous with *saints*, or sanctified ones: But you believe that some who are in a justified state are perfect Christians, or sanctified ones, and others are not. I believe that no christian lives a single day, and perhaps not a single hour, or a single minute, in the uninterrupted exercise of holy affection; but you believe, that those you call sanctified, live for months and years without committing any sin, being, "at all times" in the uninterrupted exercise of perfect love. I believe that the moral law, which the angels keep, and under which Adam was placed in the garden, and which was communicated in the ten commands at Mount Sinai, is the only standard of perfection, the only rule of right and wrong, and that every man is bound to keep it without interruption: But you believe that law is taken away, and that no man is now under obligation to keep it;—but that a

new law, which requires less, is substituted in its room. I believe that no affections or actions are holy, but such as come up to the moral law; and that all those affections and actions which fall short of the moral law are sins: But you believe that your perfect ones, who live without committing any sin, are chargeable with very many "deviations" from your new and milder law, and many "transgressions" of it, which, "were it not for the blood of atonement, would expose to eternal damnation," but which, nevertheless, are not *sins*. In these points, and others connected with them, we differ totally.

Love-self. I perceive these differences plainly enough; and though I am not prepared to give my assent to all brother Feelwell's statements, I confess they are far less repugnant to my feelings than brother Thoughtful's, to which I can never assent, because they go to destroy all my hopes.

For the Christian Magazine.

ARGUMENT OF THE UNIVERSALISTS
FROM REV. V. 13, CONSIDERED.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.

AN understanding of the scriptures is of peculiar importance. If we misinterpret these, and receive from them falsehood instead of truth, they do not add to our knowledge, but to our ignorance. The more of the scriptures we have treasured up in our memories with erroneous ideas attached to them, the deeper are we

involved in spiritual darkness. The scriptures are capable of being *wrested*, and wrested too to our destruction. That is, a false, instead of a true interpretation may be given to them, and its practical effects may be destruction, instead of salvation. It becomes us to approach the scriptures as the word of God, as the Sovereign arbiter of all controversy respecting religion, as an infallible standard from which there is no appeal. We should approach them too with a supreme desire to know the truth, and a readiness to submit to all its practical results. We should ever guard against a rash and hasty judgment, especially where formidable difficulties present themselves to our minds, and patiently consider every circumstance which is essential to the acquisition of truth. The words at the head of this article are very differently interpreted by different men. Some, supposing them "to look forward to the completion of the scheme of God" on earth, view them as an unequivocal support to the doctrine of universal salvation. Dr. Chauncey and many other universalists have quoted them to prove this doctrine. We not only find them in the writings of universalists, but we often hear them repeated in conversation, as affording satisfactory evidence that all will be saved. Now if it is a fact that they do support this doctrine, we all ought to know it, and to dismiss our fears of future and eternal punishment. But if they do not, when fairly interpreted, give any ground to hope that all will be saved, it is important that this should be known, both as the means of preventing self-deception, and imposition upon others. The propriety of making them

the subject of a critical and thorough investigation will, therefore, be readily seen. My *first* observation upon this passage is, that it must be understood either in a restricted or unrestricted sense, that is, that *every creature*, means every *individual* creature of every description, or that it does *not* mean every *individual* creature. Here there can be no dispute. All will agree that when the Apostle says, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever," he either means that he heard every *individual* creature of every description in heaven and on earth praising God, or he does *not* mean that he heard every *individual* creature of every description. Now the question is, which does he mean? Can we suppose that he means every *individual* creature without any exception? If so, then he heard not only intelligent creatures as mankind, but all the beasts, and birds, and insects, and reptiles, and fishes, with which the earth, the air and the sea abound, actually engaged in songs of praise to their Creator. Now can we suppose that this was a fact? No, you will answer, as he was evidently speaking of rational creatures only, it is not necessary to suppose that he meant any others. Very well, then I observe,

2. That if he was speaking of holy creatures, it is not necessary to suppose that he meant by every creature all the human race, but only every saint. Now that he was speaking of holy creatures, and those only, just

before he uttered the words before us, we need only to turn to the chapter to satisfy ourselves. We there find that he had just been speaking of the worship which Christ received in heaven, and in the passage before us he gives us an account of the worship which he received on earth. He seems at once to have had a view of the worship which was paid to Christ both in heaven and on earth. And in the description of it which he gives in this passage, he meant to inform us, not that all mankind were engaged in it, but that *every* saint or holy person, whether he were alive on the earth, or whether his body were sleeping in the dust, or whether he were among those whom the ocean had embosomed, was bearing an humble part in this interesting duty. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." As this is a description of holy worship paid to the Son of God, it is natural to understand all that is said in it as restricted to those who are *prepared* to worship him, in a holy manner. But,

3. A moment's attention to the *time*, when the song here described was sung, is sufficient to convince any candid mind that by every creature, is not meant every *individual* created being, but, every holy creature. What the apostle heard was something which *then* took place, and not something which was to take place afterwards. This was before any of the seals of the book were opened: It is what John saw and heard respecting the

character of him, who was to open the seals of the book. In proof of this, let us look one moment to the chapter in which it is recorded. "And I saw in the right hand of him that sat on the throne a book, written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the Elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels

round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." This, it will be noticed, is the view which John in vision had of heaven and of earth *before* the revelation of those future events, which in subsequent chapters he records, was made known to him. This book, which he here saw, and which none but the Lion of the tribe of Juda, the Lamb slain, or in plain language the Son of God, was found worthy or able to open, contained the revelations which were subsequently made to John. This apostle was permitted to stand by Christ, and to be made acquainted with the contents of the book, as the seals one after another were broken open. "And I saw," he says, "when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts, saying, come and see. And I saw, and behold; a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." While John is permitted to stand by the Son of God, one seal after another is

opened, and the events which were in due time to take place, but which were before a secret to the world, were revealed under their appropriate symbols. And as they are revealed he records them, and the record of what was communicated at the opening of the seven seals, is the revelation which the apostle John has made to us. But what I desire may be particularly noticed here is, that the words under consideration are a description of the homage which was made to Christ, at the time when he appeared to open the seals of this book. This is not a vision of what is to take place in heaven, or in earth hereafter, it is a vision of what actually took place at the time when Christ made his revelation to the apostle. Every holy creature which was in heaven, and on the earth, and under the earth, and such as were in the sea, and all that were in them John heard, saying, Blessing, and honor, and glory, and power be unto him that sitteth on the throne, and to the Lamb, *at the time when the Lamb appeared to open the seals of the book*, which was during the life of this apostle. Now I say that this circumstance shows, that the language here used must be understood in a restricted sense, that is, it must be understood as spoken not of every individual of the human race, but only of every one that was holy. The apostle looked at angels in heaven, and to saints on earth, to all the saints, to those who were then alive, to those whose bodies were enclosed in the earth, and to those who had at various times perished in the sea, and saw that they were all rendering homage to the Son of God, who is the only suitable personage in the universe to disclose the secrets of futurity.

It was then a fact, as it ever has been since, that true saints honored the Son, as they honored the Father. But it was not then a fact, nor has it ever been since, that all of the human race, have believed in Christ, and paid him this supreme homage. It is evident then from the time when the event which is the subject of this vision took place, that the language in which it is recorded must be understood with the restrictions which have been mentioned. Those who attempt to prove by this passage, that all will be saved, consider it as descriptive of what will take place at the final consummation of all things. From the circumstance, that John heard every creature in heaven and in earth praising God and the Lamb, they infer that at the completion of his scheme on earth, to which they suppose this refers, all mankind will be made holy, and consequently happy. They suppose that this passage is descriptive of the happy state of things, which will then take place. But if they will only examine this subject thoroughly, they will perceive that whatever these words imply, they had their fulfillment in the days of the apostle John. And if all mankind were not then holy and happy, it cannot be inferred from this passage that they ever will be. As an important revelation of future events was about to be made to John, a revelation of events which deeply concerned him, and the whole church, as well as the world, it was proper that both he and they should know the character of him who was to make this revelation. Accordingly, at the moment when the Lion of the tribe of Juda, comes forward to break the seals of the book of providence, the

apostle is shown, that he is a personage whom all holy beings both in heaven and in earth worship. "And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb—and they sung a new song, saying, Worthy is the Lamb to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and to the Lamb, forever and ever." It must, therefore, appear to my readers, as it does to me, not a little astonishing, that this passage which is clearly descriptive of an event which took place at the very opening of the revelations of the apostle John, should be applied to the final consummation of all things: or that what is said of a period when the greater part of mankind are known to have been enemies of Christ, should be interpreted to show that they will all eventually celebrate his praise. Only consider this passage, as descriptive of holy beings both in heaven, and on the earth, and the worship which they as one great community did from the beginning and have ever since rendered him, and every thing pertaining to it appears perfectly natural and easy to be understood. But to make it descriptive of every individual of the human race hereafter, is not only to give it an interpretation which is contrary to a plain matter of fact, but which is attended with *other* insuperable difficulties.

[To be continued.]

SIR MATTHEW HALE ON SANCTIFYING
THE SABBATH.

To the Editor of the Christian Observer.

HAVING observed that you sometimes admit into your miscellany such portions of scarce or unpublished works as may promote its excellent design, I take the liberty to communicate an extract from a letter of Sir Mathew Hale to his grand-children, which has never been printed, but lies deposited, I believe, unknown to the former editors of his works, in the British Museum. If I have not formed too high an estimate of the authority of that truly wise and pious man, his testimony to the good effects resulting from a strict observance of the Christian Sabbath will prove not unacceptable to you and your readers. Should you, from this specimen, feel any wish to peruse the remainder of the letter, I shall be most happy to leave my transcript of it with your publisher. I cannot conclude this without expressing my humblest and most heartfelt thankfulness for the benefits I have derived from your labors.

G. W.

"I will acquaint you with a truth, that above forty years' experience and strict observation of myself hath assuredly taught me. I have been near fifty years a man as much conversant in business, and that of moment and importance, as most men; and I will assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

"In all this time, I have most industriously observed, in myself and my concerns, these three things:—1. Whenever I have undertaken any secular business on the Lord's day (which was not absolutely and indispensably necessary,) that business never pros-

pered and succeeded well with me.

"Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards, though such forecast were just and honest in themselves, and had as fair a prospect as could be effected, yet I have been always disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they suspected it to succeed amiss, then they might desire my undertaking of it upon that day. And this was so certain an observation of me, that I feared to think of any secular business that day, because the resolution then taken would be disappointed or unsuccessful.

"That always, the more closely I applied myself to the duties of the Lord's-day, the more happy and successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal successes in the ensuing week.

"Though my hands and mind have been as full of secular business, both before and since I was a judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's-day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and therefore, when some year's experience, upon a most attentive and

vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's-day, which I have now strictly observed for above 30 years.—This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, as I now declare it to you.”

From the Tract Magazine.

FAMILY PRAYER.

A pious tradesman conversing with a minister on family worship, related the following instructive circumstance respecting himself.

“When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered, for many years in the delightful practice of domestic worship. Morning and evening, every individual of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous: the blessings of the upper and the nether springs followed me—health and happiness in my family, and prosperity in my business. At length such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intention of relinquishing this part of my duty; but, at length, worldly interests prevailed so far as to induce me to excuse the attendance of my apprentices; and not

long after, it was deemed advisable, for the more eager prosecution of our business, to make a prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared as with a hot iron; when it pleased the Lord to awaken me by a singular providence.

“One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject. It was couched in the most affectionate and respectful terms; but judge of my surprise and confusion, when I read these words: ‘Oh, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions: Oh, sir, eternity will be too short to praise my God for what I learnt there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of “Christ in me the hope of glory.” Oh, sir! permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices: may your house be the birth-place of their souls.’—I could read no further; every line flashed condemnation in my face—I trembled—I shuddered—I

was alarmed at the thought, that the blood of my children and apprentices might soon be demanded at my hands!

"Filled with confusion, and bathed in tears, I fled for refuge in secret—I spread the letter before God—I agonized in prayer to him—but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, and I obtained a sweet sense that there was mercy and pardon, even for such a wretch as I. I immediately drew my family around me, presented them before the Lord, and from that day to the present, I have never dared to omit family prayer. I am determined, through grace, that, whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business, and retain my devotion. Better to lose a few shillings than become the deliberate murderer of my family, and the instrument of ruin to my own soul."

Extract from Abbot's Life.

COURAGE OF THE DEIST.

"It may *not* be amiss here to relate a narrative that I heard from a pious woman, concerning her brother. He was a young man that had openly and publicly professed deistical principles, asserting that there was "no place of future punishment, or in other words, no hell. His conduct corresponded with his principles, and being possessed of a very handsome estate, he soon wasted his constitution by intemperance: finding it decaying very fast, he was advised to try the sea, in order to repair it again.—Accordingly, he took a passage with an old presbyterian captain, that

kept up prayer on board, and with whom he often disputed the point, asserting that he firmly believed there was no hell, or place of future punishment. However, they had not been long at sea, before the Lord sent down a mighty tempest, as he did on Jonah: all human probability of surviving was taken away; the captain perceiving their imminent danger, began to exhort them to prepare to meet God, when to his great surprise, the first man that bawled out, was Mr. *No Heller*. The captain being a steady, firm man, turned to him, and said, What is the matter with you? I hope you are not afraid to die? I thought you told me that you verily believed there was *no hell*. Oh! said he, all bathed in tears, and wringing his hands, it will do well enough to talk about on land, but it will not do for a storm at sea! However, it pleased God to spare them, and to bring them all safe home again; and he, finding his health a little recovered, began to be ashamed of his testimony at sea, and soon fell into his former excesses again, which brought on his old complaints. He was reduced to a sick bed, and all hopes being gone, as to his recovery; he began to seek God in earnest, and the Lord in his infinite mercy spoke peace to his soul. He continued happy in his love, exhorting them that came in his way against all such diabolical principles. He departed this life in a transport of joy, and, I trust, rests where the wicked cease from troubling, and the weary shall for ever be at rest."

A NAME ABOVE EVERY NAME.

WHEN the pious Bishop Beveridge was on his death bed, he did not

know any of his friends or connexions. A minister, with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said that he did not know him. Another friend came who had been equally well known, and accosted him in a similar manner—"Do you know me, Bishop Beveridge?" "Who are you," said he. Being told it was one of his intimate friends, he said, he did not know him. His wife then came to his bed-side, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "JESUS CHRIST," said he, reviving, as if the name had upon him the influence of a charm, "O! yes, I have known Him these forty years. Precious Saviour! HE IS MY ONLY HOPE!"

AFFLICTIONS.

Afflictions sent by Providence, melt the constancy of the noble mind, but confirm the obduracy of the vile. The same furnace that hardens clay, liquifies gold; and in the strong manifestations of divine power, Pharaoh found his punishment, but David his pardon.

From the Christian Observer.
ON DANCING.

ONE point remains, and I have done. Sorry I am to observe, that there are arising many gradations in the religious world; the result of a sort of fashion in

religion. There are many, who, without being real Christians, wish to be thought so. Now many of these people indulge in companies and societies, in a style of living, and in plans of education for their children, which appear to be rather inconsistent with their profession. Such characters are very apt to shelter themselves, whenever it is possible, under the example of those who are considered as more religious than themselves. The children of such persons, in all probability, learn to dance; and if any question be made of its propriety, most readily they immediately quote the example of those, whose high character may exempt them from every suspicion of insincerity. Perhaps they may be persons who stand in the very first rank in the religious world, and whose piety it would be impossible to doubt. The argument would be deemed unanswerable; but what a difference there may be in the application? With one party, the accomplishment may prove really innocent; but what may it not prove with the other? It would be very easy to enlarge on this remark; but I trust the conclusion will be obvious to your readers.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE number of languages in which the Holy Scriptures have been published by the British and Foreign Bible Society, or through its instrumentality, is now ONE HUNDRED AND FORTY-SEVEN: in *fifty-six* of which they had never been printed before. The total amount of issues in the British Isles, is 4,303,395 copies; and in other countries, sufficient to raise the

number to MORE THAN FIVE MILLIONS. The total amount of expenditures in carrying forward the various purposes of the society is SIX MILLIONS, THREE HUNDRED AND TWENTY-TWO THOUSAND, FIVE HUNDRED AND SIXTY DOLLARS. Yet after all these efforts, it is stated that the demand upon its services is rather increased than diminished!

APHORISMS.

The firmest friendships have been formed in mutual adversity,

as iron is most strongly united by the fiercest flame.

Let those who would affect singularity with success, first determine to be very virtuous, and they will be sure to be very singular.

Good nature is more agreeable in conversation than wit, gives a certain air to the countenance which is more amiable than beauty. It shews virtue in the fairest light, takes off in some measure from the deformity of vice, and makes even folly and impertinence supportable.

Review.

For the Christian Magazine.

REVIEW OF TRACTS published by the *American Unitarian Association*.

[Concluded from page 288.]

THE tenth Tract in the series is entitled, "Remarks on a Popular Error respecting the Lord's Supper, by F. W. P. Greenwood." The error remarked upon, is substantially this—persons consider themselves in a measure free from the obligations of religion, until by an open profession of it, and by partaking of the Lord's Supper, these obligations are voluntarily assumed. Consequently all who wish for the present to be unembarrassed with obligations of this nature, the mirthful, the fashionable, the worldly, and the scrupulous, very wisely, as they judge, conclude to defer a profession of their faith.

The error here spoken of (for an error undoubtedly it is) we think not uncommon, perhaps in every religious denomination. Persons

seem to regard communion at the Lord's table, and the other duties which stand connected with it, as a kind of free will offering, which they may make, or not, as they think good. If they consent by an open profession, they are bound; but if not, they are not bound. The consequence is, that very many live quite easy in a neglect of the most important duties—in a life of irreligion if not immorality, on the ground that they have never taken upon themselves the obligations of Christians.

Mr. G. refutes this error very properly and successfully, by showing that our religious obligations are not of a nature to be taken up and laid aside at pleasure. They were imposed upon us at the commencement of our moral existence by the Author of our being. They are the result of the most necessary relations subsisting between ourselves and him. They bind "with the ada-

mantine strength of condition and necessity."

"It would be as proper," says he, "for a son to declare that he would not fulfil every filial obligation to his parents, till he appeared in court and took a legal oath that he would do so, as for the native of a christian land to declare that there were duties to his Maker which he did not intend, nor was he required to discharge, till he had openly allowed them; and the son, after having taken such an oath, might talk as consistently about his *new* obligations, as might the Christian, after the promise was passed, about his. They were both of them born with obligations, which neither of them can dismiss nor change; they might as well dismiss the air which they inhaled with their first breath, and throw off the atmosphere which envelopes the world."

But if a profession of religion brings with it no new duties, then what advantage hath it? What are its benefits? And why may it not, as a useless formality, be laid aside? To these questions, a very satisfactory answer may be given, though none is given in the Tract. The benefit of a profession of religion is, not that it imposes new duties—duties which were not previously binding, but that it furnishes additional *inducements* to the faithful performance of duty. It increases, in a sense, our *obligations* to be faithful; since, to all previous obligation, it superadds that arising from our own voluntary recognition and engagement. This benefit of a religious profession, and of stated communion at the Lord's table, is very obvious and great, and is one of which every considerate Christian will wish to avail himself. Sensible of his own exposure and weakness, he will wish to furnish himself with every inducement—to arm himself with all possible resolution, to be devoted and faithful in the service of that Being whom he supremely loves.

The subject of this Tract is

interesting and important, and we are not certain that our sentiments differ at all from those of Mr. G. respecting it; though doubtless we might have expressed them in somewhat different language. Were the subject enlarged, so as to include the *terms* of communion—what does, and what does not, *disqualify* for a proper partaking of the holy supper, we can foresee, from what is here incidentally dropped, that our regions of thought might be wide asunder. For instance, in addressing those who "like to be gay, gay in spirit, and gay in external appearance; who are passionately fond of dancing; who delight in going to splendid entertainments, and in splendidly entertaining their friends in return;" Mr. G. "presumes not to say that the way of life which they love is not innocent," or that it unfits them for communion with Christ at his table. (p. 7.) We think we *should* presume to ask persons of this description, whether they had ever read such scriptures as these, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." "Be not conformed to this evil world, but be ye transformed by the renewing of your minds." "The friendship of the world is enmity with God; whosoever therefore will be a friend of this world is the enemy of God." "Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." "Abstain from all appearance of evil." "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God

will bring thee into judgment.”* We might presume to inquire of them; whether they were not “lovers of pleasure, more than lovers of God,” and whether they must not experience an entire change of moral feeling, before they were prepared for communion with Christ, in private or in public, in this world or the future.

But notwithstanding some exceptions, we regard this Tract as a very respectable publication. It is short, but full, coming directly to the subject of which it treats, and disposing of it in as few words as possible. The style, if not the most forcible, is neat and perspicuous, and the whole is fitted to leave a favorable impression. We should gladly see it in the hands of many in our congregations, who are quietly neglecting important religious duties, on the mere ground that they have not *covenanted* to perform them;—just as though God had left it for us to say, not whether we should serve him or no, but whether we should be under *moral obligation* to serve him—whether we could neglect his service, and be guiltless.

We have now gone through with those Tracts, the titles of which were announced at the commencement of this Review. Since writing our first number, another Tract has made its appearance, to which, in conclusion, the attention of our readers is solicited. Its title is “Unitarianism vindicated against the charge of not going far enough.” Says the writer in his first sentence, “When all other objections to Unitarianism fail, it is common for opponents to say, that this system is very well as far as it goes, but it

does not go far enough.” “When all other objections to Unitarianism fail;”—there are other objections then, besides the one here under consideration. But says this same writer, in his last sentence, “Thus do we answer the objection, that Unitarians do not go far enough; and, as this objection virtually includes *every other*,” &c. This objection is here made to include *every other*; and consequently there can be no objection to Unitarianism separate from this.—Before the Tract goes to another edition, we hope the writer will bring his first and last sentences together, and inform us which of them he would have us believe. For ourselves, we really think there may be other objections, besides the one which he has undertaken to refute. We think Unitarianism may lie open to the charge, not only of “not going far enough,” but of not being “very well as far as it goes;” so that if our author succeeds in removing the former objection, the latter may still remain, and the controversy may not be at an end.

In his attempts to vindicate his religious system “against the charge of not going far enough,” the writer undertakes to prove, “that it goes far enough for *scripture*; far enough for *safety*; and far enough for *moral effect*.” It goes far enough for scripture, he says, in the views it inculcates “of the *person* and *authority* of Jesus Christ; of the *honor* due to him; and of the *reconciliation* or *atonement* he has effected.” (p. 4.) But in his endeavors to show this, by comparing his system, in its bearing on these great and interesting subjects, with that inculcated in the scriptures, the scriptures are very unfairly treated. They are not fully or impartially

* 1 John, ii. 15. Rom. xii. 2. James, iv. 4. Eph. v. 15. 1 Thes. v. 22. Ec. xi. 9.

consulted, and consequently are made to hold forth a sentiment, which they never were intended to convey. A class of passages is introduced, which, taken separately, may seem to favor Unitarian views, to the total neglect of another class, with which these should be compared, and by which they should be qualified; and then, without ceremony, the conclusion is drawn, that Unitarianism goes as far as the scriptures, and is, in fact, the religion of the Bible. But this is not treating the subject fairly. This is not fearlessly walking with the Unitarian doctrine through the whole length and breadth of scripture, to see whether they agree or not. We know there are passages, those for instance which speak of Christ as inferior to the Father and dependent on him, which are equally consistent with the views of Trinitarians and Unitarians respecting his person: For Trinitarians believe that Christ was, in a sense, inferior to the Father, and dependent on him. But in determining whether Unitarianism goes as far as the scriptures, there are other passages to be taken into the account. Christ is spoken of in the scriptures as "JEHOVAH our righteousness," He is spoken of as "the MIGHTY God, the everlasting Father, the Prince of peace." He "is God OVER ALL blessed forever." He "is the TRUE God and everlasting life." Saith the Father to the Son, "thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre." "*By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is be-*

fore all things, and by him all things consist."* No one can doubt that these and similar passages are in the Bible, and that they are the actual representation of the Bible, in regard to the personal glory of the Saviour. Unitarians can determine for themselves, whether their scheme carries them as far as this. If it does, it carries them, on this point, far enough for scripture; if not, it is fearfully, infinitely deficient.

There are passages, relating to some of the duties which we owe to the Father, which harmonize equally with the views of Trinitarians and Unitarians; since we all agree that the Father is a proper object of religious worship, and the person to be more commonly addressed in prayer. But there are other passages, in which the Son is unequivocally represented as entitled to the worship of his saints. He was often worshipped during his abode on earth, and under circumstances which forbid the idea that a mere civil obeisance was intended. Stephen died upon his knees, while in the act of praying to his Saviour. Nearly all the epistles of Paul conclude with an ejaculatory prayer to the Lord Jesus. But to put the question of his title to religious worship beyond all dispute, the heavens were opened to the beloved John, and he heard the whole celestial choir offering their praises and adorations to the Son of God. He saw "the four beasts, and the four and twenty elders, fall down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." He heard "ten thousand times ten thousand, and thousands of thousands,

* Jer. xxiii. 6. Isa. ix. 6. Rom. ix. 5. 1 John, v. 20. Heb. i. 3. Col. i. 16.

saying with a loud voice, *Worthy is the Lamb that was slain.*" He heard every creature, in heaven and on earth, saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and to the *Lamb*, forever and ever." (See Rev. v. 8—13.) The scriptures then *do warrant* the offering of religious worship to the Saviour. Does Unitarianism warrant the same? If so, it goes as far, on this subject, as the scriptures. But if not, it falls infinitely short of the scriptures, in the honors which it ascribes to the Son of God.

We could better tell whether Unitarianism goes as far as the scriptures, in the views it inculcates respecting the death of Christ, if we knew precisely what these views were. "We look upon the death of Christ," says the writer of the Tract, "as the means by which he was made perfect; as affording a signal attestation to his sincerity; and as important and necessary for *other moral uses.*" (p. 7.) But for *what other moral uses*, we are not informed. "We believe," says he on one page, "that this voluntary sacrifice of Christ may have had a *direct influence on God in favor of mankind.*" (p. 7.) But in contradiction to this, we are told on the next page, that "the sufferings of Christ are part of the means of reconciling us to God, but *not of reconciling God to us.*" (p. 8.) Amidst all this uncertainty and contradiction, it is easy to see, however, that the great object of Christ's death, as set forth in the scriptures, is kept entirely out of sight. There is nothing said of his being "wounded for our transgressions, and bruised for our iniquities"—of his making his life a ransom, a propitiation, a sacrifice for sinners—

or of his "bearing our sins in his own body on the tree." There is nothing said of his "giving himself for our sins"—"suffering for our sins"—"purging our sins"—"dying for our sins"—or shedding his blood "for the remission of sins." Accordingly there is nothing said, of our being "forgiven for Christ's sake," of our being "justified by his blood," "purchased with his blood," "redeemed by his blood," and "washed from our sins in his own blood."—There is no uncertainty or contradiction in the scriptures, respecting the great object of the Saviour's death. He died to make atonement for the sins of men. He died to open a way, in which "God could be just, and yet the justifier of him who believeth in Jesus." He died to lay a strong foundation, on which pardon could be freely dispensed to penitent, returning sinners. This is clearly the view, which Isaiah, and Paul, and Peter, and John, and which indeed Christ himself entertained, respecting the leading object of his death. Do Unitarians entertain the same? If so, they go as far as the scriptures on this fundamental subject. If not, they are chargeable with a deficiency, for which nothing can compensate.

We cordially unite with the writer of this Tract in saying, "To the law, and to the testimony." We hold the scriptures to be an authority, from which there is no appeal, and the standard by which all our speculations are to be tried. But let those who thus confidently appeal to the scriptures be willing to travel through the scriptures, and measure their system by the whole length and breadth of this unerring rule.—In view of the remarks which have been made,

we leave it to the decision of all impartial readers—we could almost leave it to Unitarians themselves—whether their scheme does not fall fearfully short of this rule, even in those points, on which they have themselves chosen that the comparison should be made. The scriptures represent the Lord Jesus Christ as “God,” “the mighty God,” “the true God,” the “God over all;” but Unitarianism represents him as something infinitely less. The scriptures represent him as a proper object of religious worship, and as actually receiving the solemn worship of saints on earth, and of glorified beings in heaven; but Unitarianism denies him this worship. The scriptures represent him as laying the only foundation in his blood, for the pardon of penitent, returning sinners. “Other foundation can no man lay, than that is laid, which is Jesus Christ.” But Unitarians say, they “would resort to the less chilling creed of the Atheist, rather than admit” the doctrine of atonement by the blood of Christ. These, it will be recollected, are the three points, in relation to which the writer of the Tract proposes to show, that Unitarianism goes as far as the scriptures. But who, that has any tolerable acquaintance with the scriptures, can avoid seeing that he has utterly failed? Unitarianism and the Scriptures! There is such a palpable discrepancy between them—such a defection, a falling off, of the former from the latter, that if the one is true, the other cannot be! If the one is a revelation from God, the other, in all its distinguishing features, is clearly an invention of the world!

Our author’s second attempt is to show that “Unitarianism

goes far enough for safety.” Under this head, he has various wise remarks respecting the comparative danger of believing too much, and too little; and respecting the comparative guilt of refusing divine honors to the Saviour, on supposition he is God, and of worshipping him, on supposition he is not. He considers the conduct of those (if those there be) who pretend to be Calvinists, because, on Unitarian principles, the Calvinist may be saved, while, on Calvinistic principles, the Unitarian cannot be saved; and he endeavors to allay the fears of some, who think “the tendency of making any retrenchments on the popular faith, is to downright infidelity.”

We design not to follow him, in his remarks on these subjects, not because they contain nothing objectionable, or what it might be difficult to refute; but because we think them of very little consequence, especially in their bearing on the point in question. The point to be proved is, that “Unitarianism goes far enough for safety;” or that the soul of the Unitarian is safe. But who does not see, that this proposition rests entirely upon the one already discussed? What do we know of the terms of salvation, or the qualifications for heaven, any farther than these are disclosed in the scriptures? If “Unitarianism goes far enough for scripture,” then doubtless it “goes far enough for safety.” But if it falls essentially short of the scriptures, no person should be induced to rest his soul upon it. Hence, we are thrown directly back upon the ground of scripture—the ground over which we have already passed. And we do think we have shown—incontestably shown—that Unitarianism falls

short of the religion of the Bible, in the most essential particulars. It makes us, in our natural state, very different beings from what the Bible represents us. It proposes a Saviour infinitely inferior to the one exhibited in the scriptures. It forbids that worship, which inspired men of old, and which saints and angels in heaven, have felt constrained to offer to the Son of God. But, above all, it takes away the propitiatory sacrifice of Christ—the only foundation of hope to the ruined sinner, directing him to seek forgiveness in some other way, than through the atoning blood of Jesus. A system so essentially defective, as well as erroneous, and coming so fearfully short of the Bible; how can it be safe? Denying the native guilt and ruin of man, his need of an almighty Saviour, and the fact that such a Saviour has appeared, and shed his blood for the remission of sins; how can it be safe? We judge not those who have embraced this system. We hope they may be better, in some instances, than a consistent adherance to their avowed principles would render them. But how can we think them renewed in the temper of their minds, when they deny that such a change is ordinarily needed or experienced? How can we think them washed in the blood of Christ, when they do not feel that they are naturally polluted, and do not believe that the blood of Christ was shed, or is ever applied, for the cleansing of the soul? We do not judge them; but if any of this class are in a safe condition for eternity, it must be, not because their system is safe, but because their characters have been formed under the influence of a better system. If any of them are pious, their piety

must be sustained, not by the principles which they have embraced, but in spite of them.

The writer of the Tract endeavors to show, in the third and last place, that "Unitarianism goes far enough for *moral effect*." In urging this, he admits, that the faith of the Unitarian "has fewer objects" than that of the Calvinist; but he supposes that these few embrace all those great principles, which are of any considerable practical power. But here again we must be allowed to think differently. As it seems to us, it is those great doctrines of religion which the Unitarian rejects, which give to the Bible its amazing power—which render it "like the fire and hammer, which break the rock in pieces." The doctrine of total depravity, clearly stated and closely urged, is that which awakens the slumbering conscience, and revives an affecting sense of sin. The doctrines of Christ's divinity, incarnation, and atoning blood, though "to the Jews a stumbling block, and to the Greeks foolishness"—though rejected and despised by the "reasoning pride" of man—are still, in a pre-eminent degree, "the power of God, and the wisdom of God." It is because our divine Saviour was "in the form of God, and thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross"—it is because we regard him in this light, that we feel the influence of his bleeding love, constraining us to love him, follow him, and devote ourselves to him—constraining us to "live no

longer unto ourselves, but to him who died for us, and rose again." The doctrine of justification by faith alone, is fitted to abase our pride, to remove all ground of self-confidence and boasting, and brings us to a sole and simple reliance upon the sufficiency of our Saviour. And to particularize no farther; the future and eternal punishment of the wicked is a doctrine of great power, alarming the fears of the careless and profane, and exciting them to flee from the wrath to come. Take away these and the kindred doctrines, which the Unitarian rejects, and the Bible is, in a manner, neutralized. Its edge is blunted; its solemn interest has departed; its renovating power is gone. It no longer pricks the sinner to the heart; stops him in his career of guilt; and induces the agonizing cry, "Men and brethren, what shall I do?" Bereft of those doctrines which have been mentioned, the Gospel (if it be not a misnomer to call it Gospel) becomes cold and powerless, fitted rather to quiet the conscience than to arouse it, and to satisfy men with a worldly decency of external behaviour, in place of the warm and vigorous devotion of the heart.

These conclusions, formed *a priori*, are abundantly justified by facts. The decisions of Dr. Priestly, as to the superior religious character of Orthodox believers generally, and of Dr. Chalmers, as to the comparative efficacy of Orthodox and Unitarian preaching, as verified in his own experience, have been given in the preceding pages, (see pp. 158 and 250.) It is admitted also in the Tract before us, as "a remark often made," that "the characters formed under Trinitarian impressions are more strict,

serious, and devout, than those formed under Unitarian impressions." (p. 22.)

The writer of this Tract observes that "in many characters, formed under Calvinistic impressions, there is a certain severity and extravagance, from which every one must wish them free: This remark he applies particularly to Orthodox females, comparing them to Queen Mary, of whom it was said, "that she was a good tempered lady, of an ill tempered religion."—If we understand this comparison, intended doubtless as a compliment for our Orthodox sisters, and which it cost the author apparently no little trouble to present, the meaning is this, "They are very good tempered, but their religion is ill tempered. Consequently *they are better than their religion.*" But if this is his meaning, he may rest assured, that Orthodox females can receive no such compliment from him. They good tempered, but their religion ill tempered! They better than their religion! The idea will shock them, and fill them with horror! It is their daily lamentation before God in secret, that they come so far short of their holy religion, in strictness, in purity, in devotedness, in every thing. Their religion is to them the high standard of perfection, comprizing all that is "fair, and lovely, and of good report;" and while they know that they are very far from having yet attained, or from being already perfect, like the great Apostle, they "forget those things which are behind, and reach forth unto those which are before, and press toward the mark for the prize of the high calling of God in Christ Jesus."

We conclude this review, which has been protracted far beyond

the limits originally prescribed, with two general remarks; the first relating to the manner in which it has been conducted; and the second, to the importance of the questions at issue between us. —We offer no apology for what we have written, on the ground of its having been prepared in haste, and amidst almost numberless interruptions; for, though an apology of this nature could never be made probably with more justice, with intelligent readers it would not, and we soberly think should not, excuse palpable failures, in point of execution. —In remarking upon the publications which have been before us, we have practised nothing like disguise or reserve. We have expressed our sentiments with frankness and confidence, feeling strongly supported by the scriptures, and by a consciousness of the goodness of our cause. We have spoken always plainly, and sometimes, it will be thought perhaps, unguardedly; but have not intended to treat our Unitarian neighbors with undue severity, or their publications with unfairness. We have freely awarded commendation, where we felt that it was due, and have as freely controverted and even censured, where truth and a good conscience seemed to require it.

The questions at issue between us and Unitarians are certainly of very great and solemn moment. Unlike some which are agitated on the subject of religion, these take hold upon the essentials of

the Gospel—upon the vital interests of the soul. They respect the Supreme Being, the great object of love, of worship, of confidence, of joy, to all dutiful creatures throughout the universe. They respect the natural character and condition of man, and his necessity of a radical change in his moral affections, in order to see the kingdom of God. They respect the personal dignity and glory of the Saviour; the object for which he came into the world; and the nature of the work which he here accomplished. They respect the foundation of the sinner's hope, the one party laying it in the atoning blood of Christ, and the other in the merits of the creature, or in the unsatisfied mercy of the Creator. They reach even to the future world, and respect the degree and duration of that fearful punishment which awaits the wicked beyond the grave. If questions such as these are trifles, all religion must be a trifle. The immortal soul, on this ground, is a trifle, and salvation and damnation are words without meaning. Let all then feel, when they reflect on this controversy, that it is a great one, a solemn one, one in which each for himself has a deep, an awful, a personal concern. And let all those consider, who are called in providence to take a stand respecting it one way or the other, that their determination involves interests lasting as eternity, and precious as the undying soul.

Ordinations and Installations.

Aug. 22,—Rev. J. H. MARTIN was ordained at Hanover, Ms. as an Evangelist, by Plymouth North Association. Sermon by Rev. Mr. Colburn, of Abington.

Sept. 6,—Mr. AMASA CLARK, was ordained as an Evangelist, in Russell, Ms. by the Westfield Baptist Association.

Sept. 6,—Rev. JOHN T. BALDWIN, was ordained as an Evangelist, at Springville, N. Y. by the Presbytery of Buffalo.

Sept. 12,—Rev. GEORGE COWLES was installed Pastor of the Second Congregational Church and Society in Danvers, Ms. Sermon by Rev. Dr. Woods of Andover.

Sept. 12,—Rev. JARED CURTIS, Chaplain of the State Prison at Auburn, N. Y. was ordained as an Evangelist, at Stockbridge, Ms. in compliance with the wishes of the Managers of the Prison Discipline Society. Sermon by Rev. D. D. Field.

Poetry.

From a London Magazine.

A BROTHER BORN TO ADVERSITY.

WHEN ev'ry scene, this side the grave,
Seems dark and cheerless to the eye,
How sweet at such an hour to have
A brother in adversity!

When father, mother, all are gone,—
When bursts affection's closest tie,—
How sweet to claim, as still our own,
A brother in adversity!

When frowns an angry world unkind,
And hope's delusive visions fly,
How sweet in such an hour to find
A brother in adversity!

And who is this whom still we find,
When father, mother, husband, die,
Still faithful, tender, loving, kind?
A brother in adversity!

Jesus! my Lord! ah, who can trace
Thy love unchanging, full, and free;
Or tell the riches of thy grace,
Thou brother in adversity!

Ye travellers in this wilderness,
Who somewhat of his beauty see:
Forever, oh! forever bless
This brother in adversity!

ANON.

TO CORRESPONDENTS.

"Juvenis" is received, and "F. C. R.," upon the subject of submission. As we consider the leading principles in relation to this subject already sufficiently discussed in our work, and as we have inserted two pieces on each side of the question, we think it best to decline the insertion of any thing further upon the subject for the present. Two pieces on each side of a controversy, are as many as can, generally, be admitted. We wish it to be understood, that our work is open to controversy, and that we shall indulge our correspondents to as great an extent as, in our judgment, will be admissible.

THE CHRISTIAN MAGAZINE.

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No. 11.

For the Christian Magazine.

ARGUMENT OF THE UNIVERSALISTS
FROM REV. V. 13, CONSIDERED.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.

[Concluded from page 306.]

BUT it may be said, that to suppose every creature here means every *holy* creature only, is an unauthorised restriction of the passage. To this I reply,

4. There are various passages of scripture in which the word *every* is used, when it cannot mean every *individual* of the whole. No one can suppose that the Apostles and first preachers of christianity, went to every town and village throughout the whole world. But Mark says of the eleven Apostles, "They went forth and preached *every where*, the Lord working with them, and confirming the word with signs following." The language which Luke uses upon this subject is not less universal. "And they departed, and went through the towns, preaching the gospel and healing *every where*." The same writer, speaking of those who were dispersed by the persecu-

tion of Saul, says, they that were scattered abroad, went *every where* preaching the word. Now it must be obvious, that the meaning of the sacred writers in these passages, can be no more than this, the Apostles and first teachers of christianity, went preaching the gospel to every place to which they could have access, and which they had time and opportunity of visiting. And this it may be presumed, from the nature of the case, was not one half of the particular places in the whole world; and probably not one half of the particular places which were known in their day. But the expressions used respecting them by the sacred writers, being agreeable to the common forms of speech, are not misunderstood. The nature of the case suggests to every considerate reader the necessary limitation which they must have. So when the Apostle John says, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever," the nature of the case evidently limits the expression, not only to intelligent creatures, but to *holy* creatures.

Especially will this be the case, when it is considered that he was speaking of holy beings, and that at the time when the event of the Apostle's vision took place, his language could not be true of one half of mankind. If there were some places to which the Apostle's did not go, preaching the Gospel, notwithstanding it is said in general terms they went *every where*, then it is possible, that there were some whom the Apostle did not hear praising and giving glory to Christ; although it is said, in general terms, he heard every creature.

But perhaps some may think that the expression *every where*, is not so strong as *every creature*, and that therefore it is improper to limit the one, after the manner in which the other is found to be limited. I can, however, see no other difference than this; the one respects a place, and the other a person; and if there can be as many places as there are persons, the one must be as particular as the other. But there is no occasion for reasoning on this subject. There is a passage in which the expression *every creature*, is clearly used in a limited sense. And it is used too for the same purpose, with regard to the same subject, and expresses precisely the same meaning with *every where*, in the passages which have been quoted. "If," says Paul to the Colossians, "ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Now no person will deny that this expression, *every creature under heaven*, is as strong as that which is used in the passage we are con-

sidering. But we cannot, without admitting what we know was false, understand it to mean every individual of the human race; for the Gospel had not then reached every individual. This is saying, in general terms, that the Gospel was preached in the Apostle's days to every individual, and in every place, to which they could have access, and which they had time, and opportunity, to visit. And this we have seen is consistent with the fact that many individuals in their day did not hear it. Now if we are only allowed to understand the passage before us as we do these, with the restrictions which the nature of the case evidently render necessary, it teaches us no more than that the Apostle heard all the inhabitants of heaven, and all the *saints* on earth, praising and giving glory to God and the Lamb. That we have a right, indeed that we ought to understand this passage in this restricted sense, will be, if possible, still more evident, if we consider,

5. That an unrestricted interpretation of them will make this apostle contradict himself. Let us now for a moment suppose that this passage is to be understood in the most particular and unlimited sense, and that, as has been contended by the advocates for the salvation of all men, it is descriptive of the state of things "at the completion of the scheme of God on earth," and see if such a construction does not contradict what this same apostle has taught in the same book. It will not, I trust, after what has been said, be doubted, that the vision of which these words are descriptive, respects the worship paid to Christ when he appeared to open the seals of the book from which the revelations of John were made.

Consequently this construction of the words, will compel us to adopt the principle that the opening of the first seal is at the end of this world, and that all the events which are brought to view by the seven seals as they opened one after another, respect *futurity*, and of course, on the principles of the Universalists, a period of duration when all men are holy and happy. Now if my readers will only turn to the book, and examine the events as they are revealed at the opening of the several seals, they will find that, so far from representing all mankind as holy and happy, they present a most gloomy picture of sin and wretchedness. To show the truth of this remark, I here give the words of John respecting the opening of the sixth seal. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Now the events here predicted, are *after* the event described in

the passage before us. It matters not, as it respects the object which I have now in view, whether they be considered as belonging to this world or the next, they are clearly *after* the event described by these words. To suppose, therefore, that they are descriptive of a state, when a complete end is made of all sin and misery, is to make one vision of the apostle John, contradict the other.

The construction given to this passage by those who make it an argument in favor of the salvation of all men, is inconsistent with the obvious construction of several other passages contained in the writings of this same apostle. Consider every creature, as meaning every individual of our race, and infer from the passage that they will all eventually be holy and happy, and see if this construction does not flatly contradict the following declaration of the same apostle. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." That the punishment here denoted by a lake

of fire, is the final punishment of the wicked, endless in its duration, and totally inconsistent with their ultimate restoration, will be evident to all, who consider that in other passages of the same apostle it is said to endure forever. For instance, it is said of those who worship the beast and his image, that they "shall be tormented with fire and brimstone,—and that the smoke of their torment ascendeth up forever and ever."

6. To suppose that by every creature, is meant every *individual* creature, is to make the Apostle not only contradict himself, but the other Apostles. As there must be a perfect harmony between the writings of one Apostle, and another, on the supposition that they were divinely inspired, we must, if we would interpret them according to truth, put a construction upon the words of each, which is both consistent with himself and with all the others. But that construction of the passage before us, which makes it favor the salvation of all, is evidently contradictory to the plain and obvious meaning of various passages found in the writings of the other Apostles. I have not time to quote them all, but permit me to invite your attention for a moment to the following. "Know ye not," says Paul to the Corinthians, "that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Now if the time is coming when every individual will be holy and happy, as those believe who give the

most unlimited construction to the passage we are considering, the unrighteous, fornicators, revilers, and drunkards, will all inherit the kingdom of God; for there are certainly multitudes who die in these sins. This construction of the passage contradicts also the plain and obvious import of the following declaration of Paul—"The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

To make this passage teach the doctrine of universal salvation, is to make it contradict the words of Jude, as well as those of John and Paul. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.—These are spots in your feasts of charity, &c.—to whom is reserved the blackness of darkness forever."

7. To suppose that every creature, in this passage, means every *individual* creature, and consequently, that all men will in the end be holy and happy, is to make the Apostle John contradict the plain declarations of Christ, as well as the Apostles. It contradicts the declaration of Christ

respecting the blasphemy against the Holy Ghost. "Wherefore, I say unto you, all manner of sin, and blasphemy, shall be forgiven unto men; but the blasphemy of the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come." The parallel passage in Mark, reads thus, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

The following representation of the day of judgment, and its transactions, given us by Christ, is directly contradicted by that interpretation of the passage, which makes it speak in favor of universal salvation. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. And he shall separate them one from another as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, and the goats on the left. Then shall the king say to them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on his left hand, Depart ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal."

8. To interpret this passage so as to make it favor the salvation of all men, is to render it inconsistent with numerous facts and remarks interspered throughout

the Bible. It is inconsistent with the contrast, which the Bible uniformly makes between the future condition of the righteous and the wicked. It is inconsistent with all those passages, which specify certain conditions, without which sinners cannot be saved. Such, for instance, as the following. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Except a man be born again, he cannot see the kingdom of God." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." "Except ye repent, ye shall all likewise perish."

It is inconsistent with the fact, which Christ has asserted, that many are walking the broad way which leads to destruction, and few in the narrow way that leads to life.

It is inconsistent with the fact, asserted by Christ, that it would have been good for Judas if he had never been born.

It is inconsistent with the fact, which Christ has taught us in the parable of the rich man and Lazarus, that there is no passing from hell to heaven. "Besides this, between us and you there is a great gulf fixed, that they who would pass from them to you cannot; neither can they pass to us who would come from thence."

It is inconsistent with the fact, of which Christ so often reminds us, that we are in danger of losing our souls. "What shall it profit a man, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?"

Now it will be perceived by every reader, that the scriptures,

rightly interpreted, must agree with themselves, and of course that the construction of a passage, which makes it clash with so many others must be false. ***

Extract from Flavel's works.

Part of "a Familiar Conference between a Minister and a doubting Christian, concerning the Sacrament of the Lord's Supper."

Minister. You know I told you, that a man may be a true Christian, and yet may not be fit to partake of this holy ordinance: because he may believe unto salvation, and yet be so ignorant of this mystery, as not to be able to make a due application of it to his own soul.

Christian. Ah, sir, I would willingly be informed what is necessary to be done by a sound believer, in order to the partaking of this blessed ordinance.

Min. First, he must consider, that the elements and matter of this ordinance are not common bread and wine after consecration, but set apart to holy use, and so to be received with holy understanding and fear. And, therefore, the Corinthians were blamed by the Apostle for their ignorance and irreverence. 1 Cor. xi. Again, that these elements, so blessed and set apart by Christ's appointment, do represent a crucified Redeemer, and we are to partake of them with love, as a memorial of his death; and with faith, as the seal of the promise, and the means appointed by God to convey the benefits of Christ crucified to the soul.

Ch. Sir, these considerations raise up my desires to come to the Lord's table, which I hope to be a partaker of with the same sentiments, that you have now

laid before me, and that "I shall feast my eyes on that lovely object, which is so full of love, and that my eye will so deeply affect my heart toward my Redeemer, that I may meet with my blessed Lord in all the ways of his appointment."

Min. Again, you ought to set your soul upon self-examination, that so you may be sensible of your wants and defects; and come to Christ for a supply of the graces of his Holy Spirit, that you may exercise faith, love, repentance, and all other graces, with such warmth and vigor, that Jesus Christ may delight in you, and you in him, and there may be a mutual and joyful renewing of your covenant of love and obedience to your blessed Saviour.

Ch. But it is usually said, that the holy sacrament is a quickening, cherishing, comforting, and confirming ordinance.

Min. No doubt but the worthy, prepared receivers of this blessed banquet have, by a due participation, found their love inflamed, their faith strengthened, their obedience confirmed, their humility increased, so that they have appeared vile in their own sight, and have had an utter detestation of all sin, and an earnest expectation and desire after the glorious appearance of their blessed Lord and Redeemer.

Ch. Sir, since the benefits and blessings are so great, it makes me the more earnestly long to be a communicant in these blessed mysteries.

Min. It is the duty of all Christ's ministers to give the sacramental bread of life, and the cup of consolation, to those, who hunger and thirst after Jesus Christ, and his righteousness and kingdom. And now I have told you your

duty, I shall be willing to declare to you the nature and circumstances of this blessed ordinance.

Ch. Sir, I must confess, I am not so well instructed herein; and, if I may not be too troublesome, would be very glad to understand what this holy ordinance is, and why it is called a Sacrament.

Min. It is a seal of the covenant of God in *Christ*, wherein, by certain outward signs instituted by our Saviour, *Christ* with all his benefits are signified, conveyed, and sealed to the worthy receiver. The word *sacrament*, hath been anciently used, both to signify Baptism and the Supper of the Lord, and was taken up by the ancient fathers, from the oath, by which the Roman soldiers were sworn to their duty, and were not admitted to be soldiers, till they had solemnly taken that oath or sacrament.

Ch. Pray, sir, how many sacraments were instituted under the New Testament, and by whose authority were they appointed?

Min. There are only two; Baptism, and the Lord's Supper; and they were ordained by the sole and immediate authority of Jesus Christ.

Ch. What are the elements to be used in the Sacrament of the Lord's Supper?

Min. Bread and wine, and no other; Luke, xxii. 19, 20. And all communicants are to receive both of them, notwithstanding the bold, sacrilegious practice of the papists, who give the *people* the bread or wafer only, none but the *priest* receiving both the bread and wine.

Ch. May not the bread and wine at our tables signify the same thing?

Min. No, because this is so-

lemnly set apart, and consecrated to sacramental use, by prayer and blessing, and by applying the words of our dear Redeemer in the institution of this ordinance.

Ch. What are the benefits, that Christ gives, and we receive in this ordinance?

Min. The exercise and increase of every grace, the cleansing of our souls from the guilt of sin; healing the wounds, which sin hath made in our consciences; a confirmation of the truth and promises of God; an humble and holy delight in Christ and our fellow-christians; and a more earnest longing for, and expectation of, the blessedness of the life to come. And it is an ordinance chiefly intended for the confirmation of our faith, love, and increase in grace, so that no person ought to come thereunto but in faith.

Ch. Sir, there is one Scripture, that, I believe, discourages many from partaking of the Lord's table; neither do I, indeed, well understand it; 1 Cor. xi. 27, 28, 29. "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For, he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Min. I am, indeed, of the opinion, that the want of a right understanding of this Scripture has been a stumbling-block to many, and so I shall endeavor briefly to explain it. The apostle here truly represents and very much aggravates the danger of unworthily receiving this holy sacrament; but he does not deter the *Corinthians* from it, because they

had sometimes come to it without due reverence, but exhorts them to amend what had been amiss, and to come better prepared and disposed for the future, and, therefore, after that terrible denunciation, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily," &c. he does not add, therefore let *Christians* take heed of coming to the Lord's table, but let them come prepared and with due reverence, not as to a common meal, but to a solemn participation of the body and blood of Christ; "But let him examine himself, and so let him eat of that bread, and drink of that cup." For, if this be a good reason to abstain from this ordinance, for fear of performing it in an undue manner, then a wicked man may as well lay aside all other holy duties, as prayer, hearing and reading the word of God, for fear of the unworthy use of them; since, "The prayer of the wicked is an abomination to the Lord;" and Christ says, "Take heed how ye hear;" and the apostle says, that to those, who will not believe the Gospel, it is the savour of death to them,—that is, it is deadly and damnable to them. Now, there is as much reason for men to give over praying or attending on the word of God, as not to receive the sacrament, since he, that prays unworthily, that is, without spiritual benefit or advantage, is guilty of great contempt of God and Jesus Christ, and aggravates his own damnation, as well as he, who, by partaking of the Lord's Supper unworthily, eats and drinks his own judgment. And when the apostle adds, "But let a man examine himself, and so let him eat of that bread, and drink of that cup," it seems clear, by the occasion

and circumstances of his discourse, that he does not intend we should examine our state of grace, whether we are true believers or not, and sincerely resolved to continue so, but he speaks of the actual fitness and worthiness of the *Corinthians* at that time, when they came to receive the Lord's Supper. And, therefore, verse 20, he sharply reproves their irreverent and unsuitable carriage at the Lord's table, they coming thereunto disorderly, one before another. It was the custom of *Christians* then to meet at the *feast of charity*, in which they did communicate with great sobriety and temperance; and when that was ended, they celebrated the Lord's Supper. Now, among the *Corinthians* this order was broken; the rich met, and excluded the poor from this common feast; and after an irregular feast, (one after another eating his own supper as he came,) they went to the sacrament in great disorder; one was hungry, having eaten nothing at all; others had drank and eat intemperately; and the poor were despised and neglected. This the apostle condemns as a great profanation of that solemn institution, for behaving themselves with as little reverence, as if it were a common supper or feast; and this he calls, "not discerning the Lord's body," making no difference between the sacrament and a common meal, which contemptuous carriage he calls *eating and drinking unworthily*, for which he pronounceth them *guilty of the body and blood of Christ*, by which, he tells them, they did incur the judgment of God, which he calls *eating and drinking their own judgment*, for so the word signifies in the *Greek*, and not eternal condemnation; it is meant of some

temporal judgment and chastisement, in order to the preventing of eternal damnation, which is evident from what follows; "For this cause, many are weak and sickly among you, and many sleep." That is, for this irreverence of theirs, God sent among them several diseases, of which many had died. And then he adds, "For if we would judge ourselves, we should not be judged." That is, if we would censure and examine ourselves, so as to be more careful for the future, we should escape the judgment of God in those temporal punishments. "But when we are judged, we are chastened of the Lord, that we should not be condemned of the world." That is, when, by neglecting thus to judge ourselves, we provoke God to judge us, he inflicts these temporal judgments upon us to prevent our eternal damnation.

From the Christian Observer.

THE CHRISTIAN PARADOX.

MANY passages of Scripture, particularly in the Epistles of the New Testament, appear to be primarily, or exclusively, designed for the consolation of the early followers of Jesus Christ. St. Paul, for example, occasionally refers to circumstances peculiar to himself and his immediate associates; and, of course, only applicable indirectly to the situation of their successors in the faith and hope of the Gospel.

In illustration of these obvious remarks, may be selected that portion of the Apostle's address to the Corinthian church, where he describes their instructors, "*as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as*

chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." I shall offer, consecutively, a few observations on the several members of this sublime paradox; in reference, not merely to the circumstances of the primitive church, but to the actual experience (using that term in its legitimate sense) of all devout persons to the end of time.

1. St. Paul guards the introductory clause, by prefixing the conjunction *as*; thus partially unveiling the obscurity of his declaration, by intimating, that the hostility of the world proceeded on an erroneous assumption. He might have said, "It is true, that we are treated by our enemies as though we designed to impose upon them; and with all our high profession of pure and disinterested motives, were, in reality, conspirators against their happiness, in order to forward some selfish purpose of our own. Such is the sentence pronounced against us, and a similar judgment was passed on him who gave us our divine commission. Yet, whatever be the decision of the world, we are only deceivers in their opinion; since, before the God of truth, we are *yet true*; making no appeal to the world, but for the sake of Jesus Christ; bearing all things, because he bore them first; and maintaining a good conscience, that with simplicity and godly sincerity we have conducted ourselves throughout the whole of our ministry. If we obtain nothing for our labor but reproach and oppression, it is no more than we taught ourselves to look for; for Jesus long since warned us, 'the disciple is not above his Master;' and we may add, 'therefore, the world know-

eth us not, because it knew him not.' ”—To apply this to the universal experience of believers—of *their* also being *as deceivers, and yet true*—it is evident, that practical Christians are mistaken by the world at large ; generally regarded either as self-deceivers, or deceivers of others ; as men of unsound and superficial virtue, who cover bad intentions under religious pretences. Were this actually the case, the world would be justified, not only in suspecting, but in formally condemning and punishing insincerity so radically mischievous ; but, if the contrary be the fact, a condemnation more heavy than human blame will assuredly fall upon the accuser. Had we permission to select our degrees of guilt, we might probably make a prudent choice, if we preferred to bear the criminality of the traitor or the adulterer, rather than the guilt of those who falsely accuse, condemn, and injure the servants of God. Neither let any one conceal from his own conscience, his enmity to religion itself, by saying, “I do not hate religious persons, but only such as pretend to be so ;” for the question remains, Have you in your possession an infallible criterion of human character ? If you have not, it is your interest, at least, to suspend your decision, rather than to incur the consequences of an unrighteous judgment ; remembering what Christ said, “Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.”

2. *As unknown, and yet well known.* The world looked upon them as persons of no consequence. They had none of the

world's greatness : this they had utterly rejected ; and their whole scheme of doctrine directly tended to make others refuse it also. It was an integral part of their system to expose the shallowness of human pursuits ; to discover the poverty of affluence, the meanness of worldly applause, and the certain ruin consequent upon every scheme of life which compelled men to forget eternity. They were unknown, because the whole of their spiritual state was concealed from common observation. None but themselves knew how perpetually they exercised the graces of humility, confidence, and hope. Their sorrow for sin was not proclaimed to the world, but kept secret in their own bosoms. Their gratitude to Christ Jesus ; their dependence on the grace of the Holy Ghost ; their aspirations after everlasting rest : all these acts of the Divine life were unknown. How justly, then, might St. Paul elsewhere describe religion in the soul to be a *hidden life* : “Your life is hid with Christ in God !”—Yet with all this obscurity, these same Apostles were well known. They were, for example, well known to all who branded them as deceivers ; well known, also, in a nobler sense, to such as had been healed by their instrumentality ; to the cripples, whom a word of theirs had caused to walk ; to the blind, who, through them, recovered their sight ; to the dead, whom they had summoned back from the grave ; and oh, how well known to those whom they had converted, and called from the dross and delusions of this world to the hopes and pleasures of the Gospel ! Now, were these persons—(I particularly refer to the subjects of their conversion)

—inconsiderable in number? One sermon of St Peter's was the means of saving three thousand souls. And the period is hastening forward when multitudes, beyond computation, shall assemble before the throne, not one individual of which, if saved by the preaching of the Gospel, but shall gratefully own him who showed him the way of salvation.—This second member of the Christian paradox is applicable also to all believers, whose inward life is concealed, while their exterior is known like that of others. It is impossible to select a religious character by the appearance of his person; but, could we inspect his heart, the test would never fail. Inwardly, he is unknown to us; externally, he may be well known; at once, familiar and yet a stranger; we know him, and we know him not. If, indeed, he has been our spiritual benefactor, —not a mere man of religious eloquence, a devotional orator, or a fluent talker about the mysteries of the kingdom of heaven,—in that case, he is far from being strange to us; our spiritual connexion with him becomes personal; we have pleasure in seeing him, and in feeling that our friendship is brightened by the hues of immortality.—Yet, beware! "Let no man glory in man."

3. *As dying, and behold we live.* They were on the confines of death, but still alive; "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their mortal flesh. For we which live," says the Apostle, "are always delivered unto death for Jesus' sake. So then death worketh in us!"—Under these affecting circumstances of the infant church, its

instructors always regarded themselves as on the verge of their eternal state; within sight of the fire and the sword, of the prison and the cross; death ever in view; a martyr's crown ever suspended over them, but not to be reached, except by a martyr's sacrifice. As though they had addressed themselves to the surrounding world, saying, "Although we continually press the borders of the grave, yet do we live a kind of living death, a dying life; a state between mortality and immortality, between our pilgrimage and our rest. The world, longing for our death, views us as already gone: they are lying in wait for us, and would willingly disengage their consciences from the silent but unwelcome reproof of our daily example. But hitherto not a hair of our heads has perished: though summoned before the tribunals of idolaters, and accused there by our own countrymen, yet are we untouched. Like Shadrach and his brethren, we have, as it were, passed through the fiery furnace, and have no hurt; upon our bodies the fire has had no power; and this, because the God of Shadrach has sent his angel, and delivered his servants that trusted in him. With Daniel, we have been cast to the lions, and no manner of hurt has been found upon us, because we have believed in his God."—Christians of the present day appear to have less concern with this division of the subject than with the preceding. The cruelties of the primitive ages, and the comparatively recent terrors of the Marian persecution, are become matters of ecclesiastical history, and are read of in our domestic circles as annals of times which never will nor can return. "The distance of a calamity from the present

time seems to preclude the mind from contact or sympathy. Events long past are barely known : they are not considered."* It would be foreign to my present purpose to speculate on the restoration of an age of persecution ; and I shall pass on to observe, that though a believer in Jesus Christ is no longer summoned to revive in his own person the glowing zeal of Shadrach,

"To weary tortures and rejoice in fire,"

yet a consistent Christian must expect, more or less, to be disturbed by the stifled murmurs of a world which is still *at enmity with God*. So supremely excellent, indeed, is the Gospel, that this very world is unconsciously softened ; even in its opposition against religion, by the general diffusion of Christian maxims, and by their partial adoption into the political systems of mankind. Human laws equally protect the infidel and the saint : neither is the unbeliever favoured because of his scepticism, nor the children of God left unprotected on account of their sanctity.—The use we should make of the Apostle's saying, "as dying, and behold we live," is to ask ourselves what would probably be our own degree of constancy should persecution overtake us. One criterion for determining this point may be found by considering what is the actual victory achieved over our sins. In proportion as our vanity, sensual affections, and worldly attachments are martyred, may we aspire to join the noble army led on by Cranmer, Latimer, and Hooper, and such other confessors as have marshalled the way to glory.

4. *As chastened, and not killed.* Their afflictions were numerous

and hard to be borne, but they did not despond. They were chastised, but not with unmeet severity. It was the correction of a parent, the faithful wound of a friend. "We are troubled," St. Paul elsewhere declares, "on every side, yet not distressed : we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed." There went a blessing with the affliction, a mercy with the chastisement.—It is much the same with believers in every age ; and grateful are they for the compassionate severity by which their God and Father would separate their souls from vanity and guilt. Their original nature is ever tempting them to look back to forsaken habits of sin ; but something arises to awaken and to fix their attention on the heavenly objects they profess to be seeking. Mercy assumes the more awful appearance of authority, and cries, "Here you have no continuing city : it is only the threshold of eternity, and the Lord is coming as a thief in the night ; watch, therefore, lest, coming suddenly, he find you sleeping."

5. *As sorrowful, yet always rejoicing.* When Christians look on the world, there seems to be nothing but a vast aggregate of sin ; and the sight of this compels them to mourn. When they direct their eyes upward, there is "joy unspeakable and full of glory." The Apostle did not scruple to say, "If in this life only we have hope in Christ, then we are of all men most miserable ;" but he might have added, with triumphant confidence, As in the life to come we have also hope in Christ, then are we of all men most happy. Sorrowful all Christians must be while

* Johnson.

contemplating their own inherent and actual guilt, and the spiritual devastations extended throughout the world; but rejoicing while conscious of the dignity conferred on their nature by Christ; rejoicing in their own renovation through his grace and atoning blood, in the offer of universal salvation to their fellow-sinners, in the actual success of his Gospel on earth, and, finally, in the anticipation of a kingdom yet to come, where the Saviour will display his everlasting triumphs. What a contrariety of feelings do these things suppose! On one side, there is unmixed distress; on the other, abounding consolation.

6. *As poor, yet making many rich.* The early disciples of Jesus were required to bid farewell to the wealth of this world. When the lame man looked at St. Peter, supposing he should receive the usual expressions of pity and assistance, the Apostle said, "Silver and gold have I none, but such I have give I thee; in the name of Jesus of Nazareth, rise up and walk." With all their poverty, the Apostles communicated in large abundance the treasures of Heaven.—Few, it is to be feared, among the thousands of our indigent neighbors and dependants, are aware of their ability to make others rich; yet the most abject beggar—abject in regard to external necessities—might be a living sermon to others: his submission and religious cheerfulness might convince every observer that the meek inherit the earth; and that a Lazarus, however oppressed by want, or groaning under disease, displays the only true greatness of mind, and is honored by God as an example, to the noble and the mighty, of the substantial ex-

cellence of a Gospel which they have either overlooked or rejected.—Come, ye wise, ye disputers of this world, and study here the triumphs of the cross; enrich yourselves by this beggar's humility, self-crucifixion, and gratitude; bid your philosophy bow before the graces of Christianity, as they diffuse their divine lustre over the immortal part of this poor outcast; approach, and shrink not from the sight of his sordid and wasted person, for it imprisons a soul of equal value with your own, and purchased by the same costly sacrifice; come, and learn, and live forever!

7. *As having nothing, and yet possessing all things:*—nothing which they could call, or were desirous of calling, their own; yet, at the same time, conscious that all things, when God pleased, were placed at their disposal. "All things," said St. Paul to the saints at Corinth, "are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours." In this seventh clause, or climax, terminating the description of a believer's mysterious state below, may be observed a Christian's independence on this present world. If he have nothing, he wants nothing; but he remembers the immutable, though conditional, promise, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

I have somewhere read of a devout woman, who, being in possession of but a single loaf, was overheard saying, *What, all this and heaven too!* Whether the anecdote be correct or otherwise, is of no material consequence. The fact is unquestiona-

ble, that a spirit consistent with such a story exists and thrives in the bosom of every heavenly-minded person. It is also observable, that although this climax seems to be, if I may so term it, the exclusive property of a poor man, yet its meaning is certainly realized in the feelings and practice of the affluent Christian (and persons so designated are, God be thanked, yet to be found within the militant church) whose mind is so detached from his external circumstances, as to produce a spiritual identity between himself and his indigent fellow-christian. There is an abstraction of soul common to both. Further, poverty and riches have, it is true, their respective departments of duty, and their peculiar sources of temptation; yet, I believe, the experience of any individual, who possesses the riches of both worlds, has frequently convinced him that his golden barriers afford no security against the intrusions of sorrow. He, too, has moments of desertion, abandonment, and solitude; and such as would tempt him (were he accessible to the full influence of the temptation) to wish for an exchange of lots with some pauper, who, however hard his fate and labor, had yet a few friends left to sympathize with his difficulties, and to share in his toils. Oh! what are gold and silver in the days of darkness! In that gloomy period, affluence itself *has nothing*. Still, the character I am supposing, will at that very time *possess all things*; having "treasure wheré neither moth nor rust corrupt, nor thieves break through and steal."

I have called this paper "The Christian Paradox;" a term which, if my memory be correct, is applied by Lord Verulam to the

apparent contrarieties which exist in the economy of grace. May it be given unto us to know the mysteries of the Kingdom of Heaven! Every subject of that kingdom is a mystery to himself. *As unknown, and yet well known*, must be his motto to the last; a strange confusion of self-knowledge and self-ignorance must perplex his inquiries, and create long fluctuation, of hope and anxiety. His state, if he dared to examine it with the coolness of philosophical investigation, might seem well to awaken and amuse curiosity, and furnish a thousand plausible theories of moral sentiment; but he finds it to be a matter of life and death; a question between time and eternity. Intellectual inquiries, as he knows, have their legitimate place in religion; but it is only where they terminate in the conscience. The concerns of our salvation may, and ought to call our discursive powers into full exercise; but let that exercise be sanctified,

——— Philosophy, baptiz'd
In the pure fountain of eternal love,
Has eyes indeed; and, viewing all she sees
As meant to indicate a God to man,
Gives HIM the praise, and forfeits not her own.
Such was thy wisdom, Newton, child-like sage! —

It is a painful reflection, that most of the great masters of human learning have been deficient in the only department of knowledge which will be found valuable in the hour of death, and in the day of judgment. They have examined and subdued a thousand difficulties in moral and physical science, have explained the paradoxes of material nature, and many curious phenomena of intellect; but have abandoned the science of the heart—to whom? To the glorious company of the Apostles, to the goodly fellow-

ship of the Prophets, to the noble army of Martyrs; to those who, though they "have the first fruits of the Spirit, do yet groan within themselves, waiting for the adoption, to wit, the redemption of their body."

ARATOR.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XX.

No-law. Now we are upon the subject of perfection, I should like to hear brother Feel-well's arguments to prove that some Christians attain such perfection in this life, as to live without committing any sin.

Feel-well. I prove it by this, that some are called *perfect* in the scriptures. "Noah was a just man, and perfect in his generations." Job "was perfect and upright." The Psalmist says, "Mark the perfect man, and behold the upright." The apostle says, "We speak wisdom among them that are perfect." And, "let us, therefore, as many as be perfect, be thus minded."

Thoughtful. So also all christians are called *saints*, or sanctified ones, *holy*, *righteous*, and the like; which are as strong terms as *perfect* and *upright*. Doubtless these terms imply, that those who are so called have some right affections, and perform some right actions. They have some conformity to the rule of right. But to infer from this that those right affections continue for whole days and months, and even years, without any intermixture of wrong ones, and especially that these terms are applicable only to a part of the children of God, who have been the subjects of that second experience which you have described,

is to take for granted the very thing in dispute, the very thing you ought to prove. On the other hand, it is plain that the scriptures divide mankind into two great classes, to one or the other of which all belong. They call one class sinners, and the other saints; one righteous, and the other wicked; one holy, and the other unholy. But you seem to make three classes, one of sinners, another of saints, or sanctified ones, and another of those who are justified, but not sanctified, and who must therefore be neither saints nor sinners. I still wait for proof.

F. w. We are commanded to be perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect. Walk before me, and be thou perfect. Thou shalt be perfect with the Lord thy God. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And my author says, "if the love of God fill *all the heart*, there can be no sin there."

Th. I acknowledge that we are commanded to be perfect; and so are all men. But you certainly will not say that no man is ever commanded to do any more than he actually does. This would be to say there is no sin in the world. But if you admit that any are commanded to do more than they actually do, then it still remains to be proved that there are any who actually do all that they are commanded.

F. w. Is it not written, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him?"

Th. Yes. But that declaration cuts off all from being christians who do not keep his commandments; and so excludes your

class of justified ones, who are not yet sanctified. And if it means that none are christians who do not keep his commandments all the time, without any acts of disobedience intervening, it excludes all men whatever, according to your own statements. But if it only means, as I suppose it does, that none are christians who do not perform some acts of holy obedience from day to day, so that they do habitually, though not uninterruptedly, walk in his statutes, then it avails nothing towards a proof that any are so perfect as to live from day to day without committing any sin. There appears no proof of that yet.

F. w. There are many promises to that effect. The Psalmist says, "He shall redeem Israel from *all* his iniquities." By the prophet Ezekiel, it is said, "From *all* your filthiness will I cleanse you, and I will save you from *all* your uncleanness." It was for this purpose that the prince Immanuel laid down his life, "that he might redeem us from *all* iniquity." He "loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Th. These promises will all be fulfilled in due time. But, in applying them to your purpose, you take several things for granted, which you are bound to prove. You should prove that they have respect to your particular class of sanctified ones, and not equally to all Christians. You should prove that they not only promise a cleansing from past iniquities, but a security against falling into any more; which security you do not believe any to have in this life.

And you should prove that they are completely fulfilled in some individuals some time before death, so that they live from day to day without committing any more sin; which is the very thing in dispute.

F. w. There is a declaration to that effect, which is in the present tense. "If we walk in the light, as he is in the light; we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all* sin." It now cleanseth us, and it cleanseth us from *all* sin too." And it is added also, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness."

Th. I believe too, that "if we walk in the light, as he is in the light," if we repent of our sins, and turn from them with the whole heart, if we confess our sins, and forsake them, we do obtain forgiveness of *all* that are past, through the blood of Christ. But, what then? Where is the promise that we shall not fall into new sins, within an hour, or within a less space of time, after our old sins are repented of, and forgiven? Where is the proof that any continue for days and months without committing any new sins? I see none.

Feel-well. It appears from the thanksgiving of Zacharias; "He hath raised up an horn of salvation for us,—that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, *all the days of our life.*"

Th. If this proves any thing to your purpose, it proves too much; namely, that those who are once delivered from the bondage of sin and Satan, shall never sin any more, *all the days of their*

life; which you do not believe, any more than I. They "*might*," indeed, and they *ought* to continue sinless all the days of their life; but they do not. And if this were a promise that they should, it would be as fatal to your scheme as to mine.

F. w. There are, as my author observes, "prayers for entire sanctification which, were there no such thing, would be a mere mockery of God." Our Lord has taught us to pray, "deliver us from evil," which doubtless means *all evil*. He himself prayed for those who had believed on him, and for those who should believe through their word, that they all might be made perfect in one. Paul prayed for the Ephesians, that they might be "filled with all the fulness of God;" and for the Thessalonians, "the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Th. If these prayers prove what you quote them for, they prove more, and a great deal more than you believe. They prove that christians are not subjects of *any* evil in this world, natural or moral; that they suffer no pain nor sickness, nor any afflictions of any kind; that they are all perfect, all the time, being sanctified wholly, and preserved blameless in all respects, from the time they become christians, till the coming of their Lord; which you do not believe any more than I. If every thing prayed for had been granted, all men would have been converted long ago.

F. w. But some have experienced a perfect deliverance from all sin. "If we love one another, God dwelleth in us, and his love is

perfected in us. Whoso keepeth his word, in him verily is the love of God perfected. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. Every man that hath this hope in him purifieth himself, even as he is pure." When the Gentiles were converted, God made no difference between them and the Jews, "purifying their hearts by faith."

Th. All this is nothing to your purpose in the present dispute. It only proves what I believe and contend for, in opposition to both you and your companions. I believe that the moral law is the only standard of perfection, the only rule of right and wrong, and that none are christians but those who have some right affections, some which are conformed to the moral law, and who are, so far as those right affections extend, renewed "after the image of Him that created them;" which is equally denied by you and your fellow travellers. But the question now is, whether any live in the uninterrupted exercise of holy affections, and continue days and months, and even years without committing any sin. How do you prove that?

F. w. I prove it by the testimony of those who are examples of it. A man sustains a good character for veracity. Now, as my author says, "I have abundant reason to believe this person will not lie. He testifies before God, 'I feel no sin, but all love: I pray, rejoice, and give thanks without ceasing: and I have as clear an inward witness that I am fully renewed, as that I am justified. At such a time I felt a change which I am not able to express. And since that time I have not felt pride, or self-will,

or wrath, or unbelief, nor any thing but a fulness of love to God and to all mankind.' Now, if I have nothing to oppose to this plain testimony, I ought in reason to believe it. And I know many of this description."

Th. Your proof, then, is all reduced to the testimony of those whom you admit to be liable to mistake. And I think it would be most rational to conclude they were mistaken in this, and were led to think they lived without sin, from ignorance of the nature of sin and of their own hearts. They first make a standard of perfection different from that which God has made, and then imagine they live up to it. They appear to me to be in that state in which the young ruler was when he said of the commandments, "all these have I kept from my youth up," and in which Paul was, of which he says, "I was alive without the law once." But should the commandment come home to their consciences, in all the spirituality and extent of its precept, they would find sin revived, and would be convinced, as Paul was, that many of those things which they verily thought they ought to do, were entirely wrong, and nothing but transgressions of the law of God.

F. w. I think, with my author, that if such a man is deceived, "it is a harmless mistake, while he feels nothing but love in his heart. It is a mistake which generally argues great grace, a high degree both of holiness and happiness."

Th. I should rather think, that such a mistake is one which does not argue great grace, but great want of it. The Scripture says, "There is a generation that is pure in their own eyes, and yet is not washed from their filthi-

ness." Their being pure in their own eyes, does not argue great grace in these persons. The Pharisee, who thanked God that he was not as other men, was in the same mistake; and it was no proof of great grace in him. Neither do I think such a mistake can be harmless. How shall a man repent of and forsake sin, of which he is not convinced? While he is "alive without the law," and thinks himself perfectly free from sin, he is in the high road to perdition. He cannot be saved, till he shall be convinced of his mistake, be slain by the law, and be so made alive by Christ as to be conformed in heart to the law of God, that law which you set aside, but which the apostle says is not made void by faith but rather established.

F. w. Why should you be opposed to christian perfection? Why will you plead for the continuance of sin as long as you live? "Will you plead for Baal?" Let his worshippers plead for him; but, as my author says, "let not the children of God any longer fight against the image of God. Let not the members of Christ say any thing against having the whole mind that was in Christ. What pity that those who desire and design to please him, should have any other design or desire? much more that they should dread, as a fatal delusion, yea, abhor, as an abomination to God, the having this one desire and design, ruling every temper!"

Th. How uncandid and sophistical is all this! Because I do not believe that any do actually live without sin, you represent me as unwilling that they should, and as pleading for liberty to continue in sin. On the contrary, you *know* that I contend for a higher stand-

ard of perfection than you do, and insist that it is the duty of all men to be conformed to it, without interruption; and that they have no excuse, and deserve eternal damnation for every deficiency. And yet, you represent me as being opposed to perfect obedience! Is this honest? And besides, this representation can be retorted upon you, if any are so disposed. You do not believe the doctrine of the certain perseverance of every real saint in holy obedience to eternal life. And are you, therefore, unwilling to have the saints persevere? Are you opposed to their continuance in holy obedience unto the end? You believe and endeavor to prove, that some real saints do fall away and perish. Do you, therefore, plead in favor of falling away unto perdition? Do you "plead for Baal" in this?

F. w. What arguments have you against the doctrine of christian perfection?

Th. That christians do not, in this life, attain such perfection as to live without committing any sin, but that the best of men do commit some sins from day to day, I think is evident from very express declarations of scripture. This is one; "There is not a just man upon earth, that doeth good, and sinneth not."

F. w. On this text, one of my favorite authors, (and a learned Doctor too,) observes, that Solomon meant that "there were none but that sinned against the Adamic law; or, he meant those involuntary transgressions, which under the ceremonial law, required an atonement."

Th. What if they do *sin* against the Adamic law? So I suppose. That is the same as the moral law, and is the only standard of right and wrong. In saying this,

you give up the point in dispute, and admit that they do *sin*, which is what I was attempting to prove, in opposition to your doctrine of perfection. I do not believe there is any such thing as an *involuntary* transgression; but if there is, it must be a *sin*; for it is written, "sin is the transgression of the law." And you concede that these involuntary transgressions, or *mistakes*, as you have sometimes called them, "were it not for the blood of atonement, would expose to eternal damnation." But it is absurd to suppose that any thing which is not *sin* needs the atoning blood, or that man can be exposed to eternal damnation for that which is not *sin*. Your very attempt to avoid the force of the declaration, discovers its strength, and the weakness of your cause. It is true, that "there is not a just man upon earth, that doeth good, and sinneth not." And therefore it is not true, as you affirm, that your class of sanctified ones "are now in such a sense perfect as not to commit sin, and to be freed from evil desires and evil tempers, having their minds at all times even and calm, and their souls continually streaming up to God, in holy joy, prayer, and praise." To the same effect is what Solomon, says, in his prayer at the dedication of the temple, "*there is no man that sinneth not.*"

F. w. The aforementioned Doctor informs us, that this means, "There are none but are liable to sin."

Th. Indeed! How does he know that is the meaning? That is not what it says. It says, "There is no man that *sinneth not.*" And because you choose to contradict it, and say, there is many a man that sinneth not, you will have it mean something dif-

ferent from what it says. Is this a fair specimen of your regard for the authority of Scripture? Doubtless, then, you will with equal ease and boldness avoid or contradict every other similar declaration. And when the scripture asks, "who can say, I have made my heart clean, I am pure from my sin?" You will answer, many can say it with truth. And when it declares, "if we say that we have no sin, we deceive ourselves, and the truth is not in us, you will answer, "No, we do not deceive ourselves; and if we do, "it is a mistake which generally argues great grace," and proves that the truth is in us in a high degree. And when it says, "in many things we offend all," you will reply, No, we do not all offend, for there are many who do not commit any sin. But, what do you say of the apostle's declaration to the Galatians, "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would?"

F. w. The same learned Doctor informs us that it is applicable only to those that are fallen, and not to real christians.

Th. Had Paul fallen from grace, then, when he describes his own experience, in the 7th chapter to the Romans? He says, "For that which I do, I allow not: for what I would, that do I not; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is in my flesh,) dwelleth no good thing: For to will is present with me; but how to perform that which is good I find not. For the good that I would

I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." Is this the experience of Paul as fallen from grace?

F. w. No; it was his experience before he was converted. At that time, he could say with truth, "I am carnal, sold under sin;" for he was so. But he could not say this after he became a christian, for, in the same epistle he tells us, "to be carnally minded is death." But he did not fall away. He says, "I have fought a good fight: I have kept the faith."

Th. I see no reason why you should make such a difference between this passage and that to the Galatians. They both appear to me to speak the same language, and describe the same thing. But, because in this place Paul speaks of himself, and you cannot believe he fell from grace, and are not willing to admit he was describing a christian experience, you groundlessly assert that it was his experience before he became a christian. It was indeed true of him before he became a christian, that he was "carnal, sold under sin;" and it was true of him all the time. It

is also true that, "to be carnally minded is death," and that, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And therefore, he could not then say of himself, as he does in this passage, "I consent unto the law that it is good.—I delight in the law of God after the inward man.—With the mind I myself serve the law of God." These are christian exercises, and not those of an impenitent sinner. These could only be true of him after he became a christian. But it was also true of him, after he became a christian, that he often failed of doing the good which he purposed, and often had occasion to say, "what I hate that do I." He had holy affections and unholy ones interchangeably, in such rapid succession, that he often had occasion to say, "to will is present with me; but how to perform that which is good I find not." In this passage, as well as in that to the Galatians, he describes the experience of every real christian.

Love-self. But this passage seems to me to contradict your scheme, as well as brother Feelwell's. It seems to teach that holy and unholy affections co-exist, at the same instant, in the heart of the christian. And, indeed, unless this is the case, there can be no warfare.

Th. The christian warfare consists in resisting the assaults of temptation. It is quite possible to do that with the whole heart, as the example of the Lord Jesus clearly shows. It is through the animal appetites that temptations are commonly presented. When they are excited, a motive is presented to the mind to choose something wrong, in order to

gratify them. When they are strongly excited the temptation is violent, and requires great resistance. Then there is a strong contention. When the mind yields, and consents to that which is wrong, the battle is over, and the man is a captive to his lust. When he continues to resist till the excitement of the appetites ceases; the battle ceases, and the man is a conqueror. Thus it is that the law in the members wars against the law of the mind.

Love-s. But the apostle says, "when I would do good, evil is present with me." What can this mean, if holy and unholy affections do not co-exist, at the same instant?

Th. At the same instant that the holy affection is in full strength, the evil of temptation may exist, and be presenting its powerful solicitations, through the violent excitement of the animal appetites. But I suppose the true way of removing the difficulty which you suggest, is by appealing to the original, where it vanishes. Learned men of your side of the question have been obliged to admit that the most literal translation of the passage, is, "*to me willing to do good evil lies near.*" The evil of temptation, as I said, may exist at the same instant, and the evil of complying with the temptation may be so near as to follow the act of resistance at the next instant. This apparent (but not real) difficulty being removed, the rest of the language appears to me well adapted to describe the experience of all real christians, who are conscious of loving and hating the same things alternately, in very rapid succession; but are not conscious of loving and hating the same thing at the same instant.

Love-s. I do not yet see how

that can be. He speaks of *sin dwelling in him*, saying, "it is no more I that do it, but sin that dwelleth in me."

Th. Sin is not a *person*, that does any thing. This must be a personification; and I think is equivalent to his declaration, that, with the flesh he served the law of sin. He sometimes indulged carnal affections, in which he served the law of sin, or was brought into captivity to the law of sin which was in his members. But that my meaning may appear more fully, I will paraphrase the whole passage as follows:

For that which I do, at one time, I allow not, at another: for what I would, at one time, that do I not, at another; but what I hate, at one time, that do I, at another. If then I do, at one time, that which, at another, I would not, I consent unto the law that it is good. Now then it is no more I, in the exercise of grace, that do it, but sin that dwelleth in me, that is, but I in the exercise of sinful affections, into which I am often falling. For I know that in me, (that is in my flesh,) in me when in the exercise of sin, dwelleth no good thing: for to will is present with me, at one time; but how to perform that which is good I find not, on account of the rapid change in my affections. For the good that I would, that I purpose at one time, I do not accomplish: but the evil which I would not, which I purpose not to do, that I do. Now if I, at one time, do that which at another I would not, or purposed not to do, it is no more I in the exercise of grace that do it, but I in the exercise of sin. I find then a law, an established course of events, that to me willing to do good evil lies near. For I delight in the law of

God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me oftentimes into captivity to the law of sin which is in my members. O wretched man that I am, to have such sore conflicts with temptation and to be so frequently falling into sin! Who shall deliver me from this body of death, from these temptations and backslidings? I thank God that there is a way of deliverance through Jesus Christ our Lord. So then this is my experience, that with the mind, with the new heart, by the exercise of grace, I myself serve the law of God, but with the flesh, in the exercise of the carnal mind, I often serve the law of sin.

For the Christian Magazine.

EXPOSITION OF MATT. XXII. 41—45.

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" Matt. xxii. 41—45.

OUR blessed Lord, on this memorable occasion, manifested striking evidence of his consummate wisdom. While seriously contemplating his peculiar method of teaching religion as exhibited in the present instance, we are led, instinctively, to exclaim, He was truly a Divine Teacher; for surely, "never man spake like this man." He, evidently, knew what was in man; and he always, most skilfully, adapted his instructions to the capacities and circumstances of those, who listened to his heavenly voice. He

knew, very well, that the Jews were, at that time, anxiously expecting the promised Messiah; and he also knew, that their opinion respecting the dignity of his person, and the nature of his kingdom, was exceedingly erroneous. It was, therefore, his benevolent intention, on the present occasion, to correct this opinion, to elevate their grovelling views from earthly to heavenly things, and thus to enable them, gradually, to form more just and adequate conceptions of the personal dignity of the Messiah and the spiritual nature of his kingdom.

Accordingly, he introduced his conversation with the Pharisees, by asking the preliminary question, "What think ye of Christ?" or the promised Messiah, "Whose son is he?" This question they could easily answer; for they, doubtless, had read in their Scriptures, "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth." Jer. xxiii. 5. "Jehovah hath sworn in truth unto David. He will not turn from it, of the fruit of thy body will I set upon thy throne." Ps. cxxxii. 11. From these and other similar passages of Scripture, they naturally concluded, that the Messiah would be a lineal descendant of the patriarch David; and accordingly, they answered the question proposed, with readiness, by saying that he was "the son of David."

Having thus prepared the way, our Lord proceeds to ask, "How then doth David in spirit, (i. e. by divine inspiration,) call him Lord, saying, (Ps. cx.) The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." If David

then call him Lord, how is he his son? This question, it seems, perplexed and entirely put to silence those learned and self-conceited interpreters of the sacred oracles, (the Jewish Scribes) for "no man was able to answer him a word." How the same person could possess such different attributes, or sustain such different characters, as to be justly styled, according to their own Scriptures, both David's son and David's Lord, seemed to them utterly incomprehensible; and their silence proves that the question appeared to them unanswerable.

The genuine doctrine of the Scriptures, respecting the Messiah, our Lord Jesus Christ, seems to furnish the only rational and satisfactory solution of the difficulty in question.

According to the predictions of the Prophets, and the history of the Evangelists, our Lord Jesus Christ was actually born at Bethlehem, the city of David, of a virgin who was lineally descended from that ancient patriarch; and hence, according to the usual manner of speaking amongst the Jews, he was properly called the son of David. Now it is manifest, that he was the son of Mary, and consequently, the lineal descendant, or son of David, only in respect to his humanity. But, if he were merely a man, as the Jews, "judging after the flesh," generally supposed, and as many, professing to be christians, at the present day assert; how could he, with any propriety, be also called *David's Lord*? since he was born more than a thousand years after the death of his royal progenitor. This is the very difficulty which silenced the Pharisees, and which, one would suppose, would put to silence the confident assertions of those, who

deny the proper divinity of our Lord Jesus Christ. Such persons, I think, ought seriously to consider the words, which our Lord addressed to the ancient Jews, "Ye neither know me, nor whence I am. If ye had known me, ye should have known my Father also." Paul also says, "No man can call Jesus Lord, except by the Holy Spirit."

But, having already shown why Jesus was called David's son, it now remains to show, why he is also called David's *Lord*. All our information on this subject, must be derived from the Scriptures, for "they are they which testify of Jesus Christ." The concurrent testimony of the Old and New Testaments, respecting this point, will afford the candid and humble inquirer, ample satisfaction.

Isaiah, who is justly styled the evangelical Prophet, says, "A virgin shall conceive, and bear a son, and shall call his name Immanuel, (i. e. *God with us*.)" And again; "Unto us a child is born, unto us a son is given, and the government shall be on his shoulder, and his name shall be called, *the mighty God, the everlasting Father, the Prince of peace*." Jeremiah, also, speaking of the same glorious person, says, "His name shall be called *Jehovah our righteousness*."

Agreeably to these predictions, and, indeed, to the whole spirit of prophecy, which is testimony concerning Jesus, the Evangelist John, declares in his Gospel, that the "Word, which was in the beginning with God, and which was God, was made flesh," or became man, "and dwelt among us, and we beheld his glory." And in his epistle, he asserts, that "Jesus Christ is the true God and eternal life." The Apostle Paul,

also, declares plainly that God was manifest in the flesh; the great God, even our Saviour Jesus Christ; who, indeed, according to the flesh, or in respect to his humanity, was descended from Jewish ancestors; but who, nevertheless, is God over all, blessed forever, for in him dwelleth all the fulness of the Godhead bodily."

From these express declarations of Scripture, and numerous others of a similar import, and also from the fact, that *Divine attributes, works, and worship*, are ascribed to our Lord Jesus Christ, we conclude that he is really God as well as man. In his adorable person, are united and concentrated, every human and every divine perfection, so as to attract our warmest love, and command our highest veneration.

In respect to the humanity, which, in his infinite mercy, he condescended to assume, for the gracious purpose of manifesting himself propitiously to his rebellious creatures, and accomplishing the glorious work of their redemption, reconciliation, and salvation, he was called the son of Mary, or the son of David. But in respect to his essential divinity, he was not the son of either, but God himself, manifest in the flesh; even the *mighty God*; the everlasting Father; the King of kings, and Lord of lords; the blessed and only Potentate; and, of course, not only DAVID'S LORD, but he is to be acknowledged and adored, by all creatures, as the supreme Lord of heaven and earth; God over all, and blessed forever. T.

THE seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

For the Christian Magazine.

CHARITY TO THE SICK.

I OPEN my Bible and I read thus : "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction," &c. James, i. 27.

To this I give my cordial approbation, because it is *practical* and *useful*. But I ask myself, will this religion prepare me for a heaven of holiness? It is replied, yes; for "pure religion," if any thing, will prepare for heaven.

I next look around among my neighbors, and imagine that I see much of this religion in individuals who give no other evidence of piety. This puts me upon a further inquiry, whether the above passage of Scripture does not recognize a principle of heart which is little regarded, and without which the external duty becomes void of moral excellence. On examination I have come to this conclusion: that all true religion must involve a *principle of holy benevolence*; and that external duties are only natural expressions of this benevolence.

The Scriptures teach us that man will be judged by his *works*; manifestly because works are generally expressive of the state of the *heart*. Still, nothing is more obvious than that the duty of visiting the fatherless and widows in their affliction, may be performed from other motives than those of benevolence. And, that other motives do, too often, actuate those who visit the afflicted, will be evident by considering a few things which I shall now mention.

I go to the sick bed of the widow's child; and find it surrounded by a circle of friends and neighbors, all apparently sympathizing with the afflicted widow. Every one is solicitous to inquire

after the welfare of the child, and to bear a part of the burden of the mother. This all looks *kind*. But my observation extends a little further. I am determined not to be cheated with all this excess of kindness which throngs the room of the sick; I will try its value.—Well then, all *needed help*, all *true kindness*, on such occasions, is above *gold*. Yes, I *know* it takes off a burden which loads a sorrowing heart. It deserves gratitude.—Still there are circumstances in common cases which defeat the kindness of the kind. First, injury is often done to the sick by a throng of *talkers*, and forward *advisers*. I will not attempt to show how much evil may be done by advising against the physician. Secondly, an injury is often done to the poor widow, by an unusual increase of her family of *boarders*. Especially is this noticeable during the time in which the sick child requires *watchers*. These kind friends cannot watch a night without multiplying their meals from three a day to four or five. And surely they imagine, to refresh with a little tea or spirit, on such an occasion, is justifiable.—And suppose the sickness is protracted to a great length of time, what will the poor widow find her bill of expenses to be? Her grocery bill will probably surprise her more than that of the physician. She will be astonished to find what quantities of tea, coffee, sugar, flour, spirit, &c. have been consumed in a few weeks. In addition to this, her kind nurse thinks that her wages must be increased in proportion to the sick state of the child.—Now my observation has led me to query whether all this is the true religion of the Scripture above quoted. And I have come

to the conclusion that true religion would *correct* most of the evils which I have noticed. First, true benevolence is not vainly *curious*; and will not suffer me to visit the sick unless I can do *them* a favor. Secondly, benevolence is generous, noble, and self-denying. It will not allow me to unload the table of the poor widow; rather it will move me to *carry with me* all the articles of food which my health may demand in watching a night with the sick. For watching a night, I would not be rewarded with a cup of tea, or a repast of cakes and other nice food. No, benevolence will not make it necessary for the widow to keep one person cooking day after day for *watchers* and kind visitors. Instead of *increasing* the expenses of the widow, benevolence will contrive some way to pay the doctor's bill; that while her heart is borne down with the sickness or death of a child, the bill of her expenses in sickness may not aggravate her sorrow. —Surely, I see a principle in the heart of a *religious* man that will move him to visit the sick in the manner last brought to view. Yes, this were religion "pure and undefiled." MEDICUS.

Evils in the journey of life, are like the hills which alarm travelers upon their road; they both appear great at a distance, but when we approach them we find that they are far less insurmountable than we had conceived.

RELIGIOUS SECTS.

THE following abstract appears in a work (said to be compiled from official documents) which has been recently published in France, on the subject of the re-

ligious persuasions of the population of Europe.

ENGLAND AND WALES.	
6,000,000	Church of England,
6,000,000	Dissenters.
SCOTLAND.	
1,500,000	Presbyterians,
50,000	Other Sects.
IRELAND.	
500,000	Church of England,
5,800,000	Catholics,
500,000	Presbyterians,
300,000	Methodists.
SPAIN.	
11,660,000	Catholics.
PORTUGAL.	
3,173,300	Catholics.
AUSTRIA.	
11,000,000	Catholics,
2,000,000	Protestants.
HUNGARY.	
4,200,000	Catholics, [therans, &c.
3,646,000	Greeks, Calvinists, Lu-
GERMANIC CONFEDERATION.	
6,700,000	Catholics,
6,750,000	Protestants.
LOWER COUNTRIES.	
3,500,000	Catholics,
1,500,000	Protestants.
PRUSSIA.	
6,000,000	Lutherans,
4,500,000	Catholics,
1,000,000	Calvinists, &c.
SWITZERLAND.	
1,167,000	Calvinists,
580,000	Catholics.
SWEDEN AND NORWAY.	
3,550,000	Lutherans.
DENMARK.	
1,700,000	Lutherans.
ITALY.	
20,210,000	Catholics.
FRANCE.	
30,855,428	Catholics,
659,000	Calvinists,
280,000	Lutherans,
51,000	Jews.
RUSSIA IN EUROPE.	
39,000,000	Greeks not Catholics,
8,000,000	Catholics,
2,500,000	Protestants,
1,804,000	Mahometans.
TURKEY IN EUROPE.	
7,500,000	Mahometans,
2,500,000	Christians.

THE HEART OPPOSED TO TRUTH.

"THE repugnance of the human mind, in its unenlightened state,

to the peculiarities of the Christian doctrines, is such, that we have little hope of its yielding to the voice of the charmer, charm he never so wisely. Till it is touched and humbled by grace, we are apprehensive that it will retain its aversion, and not suffer itself to be cheated into an approbation of the gospel by any artifice of words. Exhibit evangelical religion in what color you

will, the worldly minded and the careless will shrink from the obtrusion of unwelcome ideas. Cowper has become, in spite of his religion, a popular poet, but his success has not been such as to make religion popular; nor have the gigantic genius and fame of Milton shielded from the ridicule and contempt of his admirers, that system of religion which he beheld with awful adoration."

Robert Hall.

Review.

For the Christian Magazine.

A Discourse delivered in Hollis Street Church, Boston, September 2, 1827: occasioned by the death of Horace Holley, LL. D. late President of Transylvania University. By John Pierpont, Minister of Hollis Street Church. pp. 31. Boston, 1827.

WE have perused the Sermon of the Rev. Mr. Pierpont, on the death of Dr. Holley; with care and with considerable interest; and improve this opportunity to make such remarks upon it as have been suggested to our minds.

The Sermon commences with a biographical sketch of the life of President Holley. This is executed in an accurate, concise, and masterly manner. The various incidents which distinguished his life, such as his course through college, his commencing and relinquishing the study of the law, his pursuing the study of divinity under the direction of President Dwight, his ordination in and dismission from a church at Greenfield, his subsequent installation in Boston, his acceptance of the Presidency of Transylvania University, the reasons

of his leaving that situation, his disappointments, and his death; are all related with the justness of a well informed writer. The account of his dying bed is poetical, and in some degree eloquent. In an after part of the discourse, it is stated that "the accomplishment by which Holley was especially distinguished, and in respect to which he stood unquestionably the first, in any profession, in the present age and in our own country, was extemporaneous, popular eloquence." With this statement we most cordially agree; for we have ourselves witnessed his unrivalled talents, in displaying to the admiration of an enraptured multitude this noblest of nature's gifts. His words themselves, despoiled of the dignity, grace, and energy of utterance, contained nothing of charm. If read in the cold columns of print, they would seem little else than mere colloquial conversation, or commonplace discussion, and would not impress a stranger as containing anything remarkable for vivacity, or power, or elegance. But as they

"flowed like honey from his marble lips," they were irresistible. The high and the low, the rich and the poor, the learned and the ignorant, the friend and the enemy, were carried away by an impulse, which nothing could withstand. Would that this unrivalled eloquence had been exerted in a better cause, than in inculcating and disseminating those principles which few can admire and extol, and which none but his most enthusiastic friends and admirers can regard as sacred or scriptural. As a lawyer, to bear down the strength and influence of his opponents; as a member of our national legislature, to give, by his ascendant might, stability and force to all measures to promote his country's best interests; as a foreign minister, to wade through the embarrassments and difficulty and turmoil and bustle of public business, instilling into every royal court of Europe one common feeling of respect for this nation—in either of these stations, the talents of Holley must have shone most conspicuously. But as a teacher of the holy and simple religion of Jesus, his feelings, his temperament, his ambition, entirely disqualified him. As a meek and humble follower of the 'Lamb of God,' he never was a 'burning' nor a 'shining light.' And yet, says the author of the Sermon, "while he stood in this place, in the office of an *expositor* of the Christian doctrine, and a preacher of righteousness, he laid his opinions and the grounds of them before his people, freely and boldly." It is true, he did lay his opinions and the grounds of them before his people, 'freely' and 'boldly;' but we are firmly persuaded that no sincere, serious man, whether Trinitarian or Unitarian,

can indulge, for a moment, in such extravagant eulogy, as to give to Dr. Holley the character "of a fair *expositor* of the Christian doctrine." If Dr. Holley *exposed* the doctrines of the Bible, he exhibited them with "the foreign aid of ornament," not in their native, proper garb. He robed them in vestments which they had never before been accustomed to wear, which indeed dazzled the eye, and bewildered the mind, but were calculated to recommend the peculiar tenets of the preacher, rather than "the simplicity that is in Christ."

The character of the Sermon before us, is of a singular, and of rather an extraordinary nature. We might have expected, on an occasion like this, that the writer would dwell more fully upon the virtues of the deceased; that he would enlarge upon his personal piety, upon the good he has done to the community, and if his example was worthy of imitation, that he would enforce upon his hearers the practice of these same virtues. We might have expected that the writer would dilate upon the uncertainty of life, upon the joys of immortality, upon the mercies of God, and upon the terrors of his wrath, and exhort his hearers to prepare for judgment. For such topics, we have looked in vain from the beginning of the Sermon to the end, and from the end back again to the beginning. The writer of the discourse before us dwells with animation and force upon the 'promptness and power' which were displayed in the intellect of Holley; upon the dignity and grace of his delivery; upon the overwhelming effects of his eloquence, as exhibited more particularly in his Election Sermon, in "the outright applause, which,

then, for the first and last time in New England, broke out in the house of God, and echoed from its walls;" upon the variety of his attainments, and the versatility of his powers; but more particularly upon his being created a "model of manly beauty and strength." Such were the topics selected to eulogise, in a funeral sermon, delivered on the Lord's day, and in God's house. We are aware that the writer had a difficult and an intricate task to perform, and we are not amazed that he should have felt himself under some considerable embarrassment. Still we think it would have been rather more creditable to the writer; and more gratifying to the friends of Dr. Holley, had the sermon been entirely dispensed with, or else treated in a different manner. As a literary production, (we speak of the manner in which it is executed,) this discourse will be entitled to a first rank. As an oration, it is commendable; as a eulogy, except in some instances of extravagance, it is faithful as far as it goes; nay, as almost any thing but a Sermon, it has some degree of merit; but, as a Sermon, we are under the necessity, in giving our candid opinion, to say, that it deserves not the name.

In vain have we looked, at the close of the discourse, to seek for an application of the sudden death of Dr. Holley to the situation and feelings of those who were present. In vain have we endeavored to obtain so much as one sentence of religious instruction, from a discourse delivered by one who professes to be a teacher of the religion of Jesus, on the occasion of the sudden death of a brother clergyman. A thronged assemblage was gathered in that house. What a glorious opportunity to

awaken the sleepy conscience, to warm the cold heart, and to arouse the careless religionist, by earnestly inculcating the solemn truths of the Gospel, by placing before them views of eternity, and by demonstrating to them, and making them *feel* and *realize* that they are not exempted from death. But tell us—ye philosophical, speculating religionists, tell us—What reprobate sinner left that house with his conscience lacerated and torn by conflicting doubts! What obstinate infidel retired with his eye fixed to the ground in solemn thoughtfulness! What skeptic, with a gloom of restless and half formed convictions settled on his brow! What hardy ruffian hurried home to his chamber and threw himself in an agony of horror by his bedside! What shaking Felix trembled as his doom was told him in accents of thunder from the pulpit! What penitent and self-convicted sinner wended his way homeward in silent yet joyful sorrow! What heavenly-minded christian sought his closet, his eye lighted with ecstasy at the near and to him delightful view of death just laid before him! Ah!—what a tremendous responsibility has the minister of the Gospel resting upon him!

In the Sermon before us there is in many places a fine display of language, which, united with the accuracy with which the biography of Dr. Holley is given, and the absence of many subjects which ought always to be treated of in a funeral sermon, and the presence of others which in our opinion ought never to be treated of, give to the Sermon altogether a character which deserves no higher praise than that of being, not 'sublimely great,' but—'*elegantly little.*'

Upon the religious character of President Holley we will not now dwell. Suffice it to say, that we believe with the writer of the Sermon, that it is principally and emphatically as an in-

tellectual man "that the friends of Mr. Holley would choose to remember him, and that he would choose to be remembered by them."

Religious Intelligence.

Eighteenth Annual Meeting of the American Board of Commissioners for Foreign Missions.

THE American Board of Commissioners for Foreign Missions convened in New York on Wednesday, Oct. 10, in the Session Room of the Pearl-street Church. The following statement of proceedings is copied from the New York Observer.

Public Meetings.

On Wednesday evening, the time appointed for the Annual Sermon, Rev. Dr. Beecher not having arrived in the city, a Discourse was preached to the immense congregation assembled, by the Rev. President Bates, of Middlebury College, from Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The introductory services were performed by the Rev. Dr. Miller, of Princeton Theological Seminary.

On Thursday evening a meeting was held at the Brick Church, which like the other, was crowded to overflowing. After Prayer by the Rev. Dr. Ludlow, of Albany, several extracts from the Report were read by the Corresponding Secretary. The Rev. Jonas King, late Missionary to Palestine, then rose and recounted the merciful dealings of Providence towards him during his long absence from his native country, and related many incidents illustrating the efficacy of Gospel truth upon the minds of degenerate Christians, (so called,) and even of Mahomedans. His address was listened to with intense interest, as was also that of the gentleman who followed him, William Maxwell, Esq. Editor of the Journal of Commerce. Seizing upon the incidents which had just been related in the Report concerning Asaad Shidiack, he presented him ("a single captive") to the imagination of his audience, till every one felt how great was the work which the Divine Spirit could perform through the instrumentality of his Missionaries, and then passed on to topics of a more general nature. The audience, on retiring, left behind them, as a token of the gratification they had felt, the handsome sum of \$421.50.

Dr. Beecher having reached the city on Thursday morning, he was requested by the Board to deliver a Sermon pursuant to his

appointment, which he accordingly did, on Friday evening, in the Reformed Dutch Church in Market-st. Collection, \$165 33.

On Monday afternoon, at 4 o'clock, by appointment of the Board, the Sacrament of the Lord's Supper was celebrated by its members, in company with several hundred friends of Missions, in the Murray-st. Church. The services were performed by the Rev. Dr. McAuley, Rev. Dr. Proudfit, Rev. Dr. Beecher, and Rev. Mr. Snodgrass. Collection \$200. It was made a standing rule of the Board, that hereafter this ordinance shall be administered at every annual meeting of its members.

State of the Funds.

It appeared from the Report of the Treasurer, as examined and declared correct by the Auditor, that the receipts during the year ending August 31st, for general purposes, amounted to \$383,341 89. For fund to support Corresponding Secretary, \$3,741 94. Do. for support of Treasurer, \$234 70. Do. for Mission College in Ceylon, \$62. Grand total, \$92,380 53.—To the Permanent Fund, amounting to \$37,524 87, no addition has been made the past year. The Fund for Corresponding Secretary now amounts to \$19,514 54. That for Treasurer to \$1,702 50. The total expenditures of the year have amounted to \$104,430 30. Showing an excess of expenditures above the receipts for general purposes, of \$16,088 41: from which, deducting \$575 31, the balance in the Treasury Sept. 1, 1826, there remains an actual deficit of \$15,513 10. This, at first glance, might appear discouraging: but if the receipts of the past be compared with those of the previous year, there will be found a clear gain of \$25,902 55: or if only the receipts for general purposes are considered, a clear gain of \$26,725 64.

Outrage at the Sandwich Islands.

The Board resolved unanimously, that they feel with deep sensibility and regret the reported outrages and misconduct of Lieut. Percival, of the U. S. Navy, towards the Missionaries of the Board at the Island of Oahu and the interesting natives of that Is-

and, and that they fully approve of the representation which has been made on that painful subject to the Secretary of the Navy.

Auxiliary Societies.

The better to promote a spirit of missions in the community, it was declared to be the duty of the members of the Board to attend the anniversaries of its Auxiliaries, whenever required by the Prudential Committee, as a Deputation from that Body.

Mission to Africa.

A Committee on the subject, reported that it was the duty of the Board, as the almoners of the public charity, to take immediate and decisive measures for the establishment of a Mission on some part of the Continent of Africa. This report was adopted: and the Prudential Committee were enjoined forthwith to institute such means as they might deem sufficient, for carrying this object into effect.

Means of extending the operations of the Board.

It was apparent to all who attended the deliberations of the Board, that its members had come together with a spirit of Christian enterprize which was new even to themselves. When the subject was brought forward of sending a Mission to Africa, the feeling of approbation was universal. A discussion ensued, which brought into view, not only the wants of that injured country, but of the whole heathen world. All seemed convinced that the time was come for new and extraordinary efforts. A thoughtless multitude may call it weakness, and perhaps fanaticism: but those who have felt the bitterness of sin, and the joys of salvation by a Redeemer, will know how to appreciate their motives, when we say that the moral wretchedness of so many millions of their fellow men, was not contemplated without emotions too big for utterance. But they felt that the work was too great for man, and that they needed wisdom from above. Saturday evening was set apart for the special purpose of supplicating the guidance and blessing of Him who gave it as his last command, "Go ye into all the world, and preach the Gospel to every creature." On assembling at the beginning of another week, it was found that no loss of interest had been experienced by the intervention of the Sabbath. Appeals were made which will not be forgotten, when the lips that uttered them shall be silent in death. At length it was resolved, that in view of the great success which has attended the means employed for the propagation of the Gospel among the heathen, and of the indications of Divine Providence favorable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligations of Christians to cause the Gospel to be preached throughout the world, that special appeals for liberal contributions to this object should be made to those who possess wealth, or who by the prosperity of their business are enabled to do much in its behalf: That the existing operations, engagements and prospects of the

Board, give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality than at any former period; and that it is exceedingly desirable, that so large an amount of funds should be obtained as shall not only justify a great extension of its operations, but give a new impulse to the public mind, increase the faith and hopes of the Church, and essentially promote the progress of the cause: That as pressing applications have been received by the Prudential Committee from benevolent individuals, both before and during the present session, proposing a plan for the great increase of the resources of the Board, such a voluntary consecration of property to aid in sending the Gospel to the heathen, will be thankfully acknowledged and warmly approved; and that such representations be made by the Prudential Committee and other members of the Board to the Christian public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

Officers for the Ensuing Year.

The following officers were chosen for the ensuing year: Hon. John Cotton Smith, *President*; Gen. Stephen Van Rensselaer, *Vice President*; Rev. Dr. Woods, Hon. William Reed, Jeremiah Evarts, Esq. Hon. Samuel Hubbard and Rev. Warren Fay, *Prudential Committee*; Rev. Dr. Chapin, *Recording Secretary*; Jeremiah Evarts, Esq. *Corresponding Secretary*; Henry Hill, Esq. *Treasurer*; Rev. Rufus Anderson, *Assistant Secretary*.

The next annual meeting is to be held in Philadelphia on the 1st Wednesday of Oct. 1828. Rev. Dr. Rice of Virginia is appointed to preach the Sermon, and Rev. Dr. Alexander, of Princeton Theological Seminary, his second.

The Session was closed with prayer by Rev. Dr. Spring at a late hour on Monday evening.

INTERESTING MEETING.

One of the most interesting meetings which we ever attended, (says the editor of the New-York Observer,) was held in the Pearl-street Session Room on Monday evening, October 15. The number of gentlemen present was not large, but they came with an earnest desire to do what they could for sending a knowledge of salvation to the millions of the Pagan world. Zechariah Lewis, Esq. having been called to the chair, and Eleazer Lord, Esq. appointed Secretary, the divine blessing was invoked by the Rev. President Bates, and the object of the meeting stated by the Rev. Dr. McAuley.

Mr. Evarts, Corresponding Secretary of the A. B. C. F. M. was then requested to give a statement of the operations of the Board, and of the calls and opportunities for extending them. More missionaries, he said, were urgently needed at Bombay, in Ceylon, at the Mediterranean stations, at the Sandwich Islands, and among the Indians on our

own borders. He also thought it exceedingly important that new missions should be established without delay, in Western Africa, on the Northwest Coast of the United States, and in several other places which he named. In addition to this, missionaries might be employed to the greatest advantage, in visiting distant countries for the purpose of obtaining information relative to the moral condition of the people, distributing Bibles, &c. &c.

The Rev. Jonas King, late Missionary to Palestine, alluded to conversations which he had often held with Mr. Fisk, whose feet he trusted now stand within the gates of the New-Jerusalem, concerning the wants of the countries in and about the Mediterranean. Availing himself of the suggestions of this departed brother, confirmed by his own observation, he then mentioned a long list of places where Missionaries are greatly needed, and might be eminently useful. He first instanced the Armenians; a very efficient people, about 600,000 in number, among whom two Missionaries would find abundant employment; and as many of them are merchants, travelling often as far as India for purposes of business, the good seed placed in their hands, might be scattered far and wide. Among the Syrian Christians in Mesopotamia, about 200,000 in number, 2 Missionaries are greatly needed. In Persia, near the head of the Gulph, 2 Missionaries. In Grand Cairo (Egypt) 2; in Jerusalem, which he said was a dangerous place, but should not be abandoned, 2; in Joppa, from which access could be had to all the land of the Philistines, 2; in Samaria, 1 or 2; in Cana of Galilee, which he thought a very desirable station, 1; in Mount Anti-Libanus, 1; in a village between Damascus and Aleppo, 2; among the Ansaries 2, one of whom should be a physician; among the Druses on Mount Lebanon, about 75,000 in number, 2, one of whom should be a physician; at or near Antioch, 2; at Tarsus, the birth place of Saul, 1 or 2; at Philadelphia, the site of one of the Apocalyptic Churches, 1 or 2. Smyrna, he said, was a very important station, and already partially occupied. Missionaries should also be stationed at Constantinople, or at some point on the Dardanelles, perhaps near the site of ancient Troy. In the Barbary States were mentioned, among other locations, Tunis, Algiers, Fez and Tripoli. Nor must Greece be forgotten in these benevolent labors; and no Missionaries would be so favorably received among them as Americans.

Mr. King added some remarks, showing the obligations of this country, and especially of this city, to do much in supplying these necessities; and spoke of the influence which a noble example here, would have upon England, France, and other countries. The meeting was then addressed by the Rev. Dr. Beecher, of Boston. He said, the time for the conversion of the world, would depend very much upon the choice of Christians. The prophecies which were to precede this event were all fulfilled, and it now seemed to be said to Christians, "Be it unto thee even as thou wilt." He alluded to the

favorable changes which have taken place in the world within the last 50 or 100 years, particularly in the decline of Idolatry. Mahomedanism and Popery; all of which, though still formidable, he considered to be essentially weakened. Christians, he said, were beginning to awake; and should they continue to double their exertions every few years, as of late they had done, it would not be long before the work would be accomplished. It was not necessary to send out a minister to every 1000 people of the Pagan world,—this would be impossible. It was only needful to plant the Christian standard among them here and there,—and ere long a company of ministers would be trained up on missionary ground. But thus much *must* be done; and now is the time—"we are the people." He then spoke of the obligations of the American people to embark in the missionary work. We are the first nation, he said, that ever was truly free. Other republics have either contained the elements of despotism within themselves, or been surrounded by despotic governments which kept them in awe. But we have never been in bondage to any man. Even the taxes of European governments, from which Americans are exempt, would carry a knowledge of the Gospel through the world.—In conclusion, he spoke of the re-action of benevolent efforts upon ourselves; of the revivals which usually follow in their train; of the necessity of keeping alive the spirit of benevolent exertion, in order to the security of our civil and religious liberty, &c. &c.

It had been stated by Mr. Evarts, in the course of his remarks, that in order to establish the several Missions contemplated by the Board, not less than \$100,000 would be necessary, in addition to the usual receipts. At the close of the addresses, a gentleman well known in the annals of benevolence in this city, but who has particularly requested that his name may not be published, remarked that if \$100,000 was needed for so good an object, it must be had; and that he would himself stand responsible for \$5000. A gentleman from Rochester, expressed his belief that the stock would be popular in that vicinity, and pledged himself either to collect or give \$10,000. Six other gentlemen subscribed \$1000 each, and several clergymen of the city united in making up another \$1000. There were two subscriptions of \$500 each, one of \$400, one of \$300, three of \$200, ten of \$100, and other smaller sums to the amount of \$375. Total, \$25,675.

The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period*, the donors of \$20,675 assented. Making the total of subscriptions pledged to Foreign Missions in a single evening by a small number of our citizens and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED AND SEVENTY-FIVE DOLLARS.

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REMARKS ON THE HISTORY OF HAMAN.

AHASUERUS promoted Haman, "and advanced him, and set his seat above all the princes, that were with him. All the king's servants, that were in the king's gate, bowed and revered Haman; for the king had so commanded concerning him." One, however, there was, who neither bowed, nor did him reverence. It was Mordecai the Jew. On discovering this, Haman was full of wrath. But, scorning to lay hands on Mordecai alone, he obtained a decree from Ahasuerus, that all the Jews, who were then, in great numbers, dispersed throughout the kingdom, should be put to death on the thirteenth day of the twelfth month. Soon after this decree had been issued, Esther the queen, for a special purpose, invited the king and Haman to a banquet, that she proposed to prepare for them. On the appointed day, Haman set out to go to her banquet with joy and gladness of heart. But, when he had arrived at the king's gate, he there saw Mordecai, who neither stood up, nor moved for him. On this account he was filled with indignation. Nevertheless, he refrained himself, and went in to the banquet. But, on returning home, he spake to his friends concerning the multitude

of his children, and his riches, and his honors, and the fact of his being alone with the king invited to the banquet of the queen; yet, added, that all this could avail him nothing, so long as he should see Mordecai the Jew sitting at the king's gate. With a view to gratify his malevolence, his friends advised him to have a gallows erected before his own door, fifty cubits high, and to present a petition to the king, which they doubted not would be granted him, that Mordecai might be hanged thereon the next morning. "The thing pleased Haman, and he caused the gallows to be made." Very early the next morning, he proceeded to the king's palace. But, before he could present to him the petition, that has been mentioned, Ahasuerus asked him, what should be done to the man, whom the king delighted to honor. Supposing himself to be intended, he replied, that one of the king's most noble princes should array that man in the royal apparel, and set him on the horse, which the king was accustomed to ride, and, going with him through the city, should proclaim before him, "Thus shall it be done unto the man, whom the king delighteth to honor." Immediately Ahasuerus commanded him to hasten, and do thus unto Mordecai. This

command he obeyed; and then, "hasted to his house, mourning, and having his head uncovered," where his friends predicted his utter ruin. There he remained, till the king's chamberlains came and hastened him to Esther's banquet. At this banquet, she made request of the king for her own life, and the life of her people, the Jews, in the kingdom, who were all under the sentence of death. Probably forgetting the decree, which, he had signed at the request of Haman, Ahasuerus, with surprise, asked her,—“Who is he? and where is he, that durst presume in his heart to do so? And Esther said, the adversary and enemy is this wicked Haman.” Exasperated by this information, the king rose up from the banquet, and hastened into his palace garden. But, soon returning, he found Haman in a situation, which the more excited his indignation toward him. Then “Harbonah, one of the king's chamberlain's, said before the king, Behold, also, the gallows, fifty cubits high, which Haman had made for Mordecai, standeth in the house of Haman. Then the king said, hang him thereon. So they hanged Haman on the gallows, that he had prepared for Mordecai.” And thus terminated the earthly career of that bitter enemy of the Jews. His history is replete with instruction, and naturally suggests the following observations.

1. Riches, and honors, and pleasures, cannot, of themselves, render men happy. Haman was a man of *wealth*. He spake to his friends concerning the glory of his riches, and he promised to present to Ahasuerus ten thousand talents of silver as an inducement to him to promulgate a decree for the extermination of

his Jewish subjects. He was an *honored* man. The king promoted him, and advanced him, and set him above all the princes, that were with him; and all the king's servants bowed and revered Haman. Thus rich and honored, he could freely indulge himself in *worldly pleasure*. And are you ready to conclude, that he must have been one of the happiest of men? The fact is far otherwise. He was wretched. He cherished a disposition, that would have rendered him unhappy under any possible circumstances in life. Mordecai bowed not, nor did him reverence. This he could not endure. He calls together his friends, and tells them of the glory of his riches, and of the multitude of his children, and of all things, wherein the king has promoted him, and how he has advanced him above all the servants of the king, and how Esther did let no man but him come in with the king to her banquet, and how he is invited to go in with the king to her banquet on the morrow. “Yet,” adds he, “all this avail-eth me nothing, so long as I see Mordecai the Jew, sitting at the king's gate.” Thus, you learn, that riches, and honors, and pleasures, cannot of themselves make men happy.

2. Those, who cherish a discontented spirit, will always find something to destroy their peace. Such a spirit seems to have been naturally possessed and cherished by Haman. And, in consequence of possessing and cherishing it, his peace was destroyed. There seems to have been, at all times, something, by which it was disturbed. The little affront, that he received from Mordecai, withered all his joys. He confessed, that his estates, his preferments, and his family, could afford him no

enjoyment, so long as the hated Jew was permitted to sit in the king's gate. There are those now, whose peace is destroyed by a discontented spirit. However agreeable and desirable their circumstances may appear to others, they are themselves discontented and unhappy. They are ever ready to entertain you with the recital of a long catalogue of circumstances, by which they suffered their peace to be disturbed. In short, there is always some Mordecai sitting in the king's gate; and they are free to confess, that, so long as he is permitted to remain there, their temporal circumstances, how agreeable soever in themselves, can avail them nothing. Certain, therefore, it is, that in this sinful world, a discontented spirit will always find something to destroy the peace of its possessor. There are, in the domestic circle, and in the neighbourhood, and in the church, and in the religious society, events of very frequent occurrence, which are in themselves disagreeable. And if, overlooking the many pleasing circumstances of our situation, we suffer our minds almost constantly to fix on the, perhaps, comparatively few disagreeable circumstances, in which we may be placed, we shall not only render ourselves wretched, but also disturb the happiness of those, with whom we are connected. Besides, to cherish a discontented spirit, is sinful in the sight of God. Extending, as do his counsel and agency, to the most minute circumstances and events, we cannot cherish such a spirit, without murmuring against him on account of the allotments of his providence. Let us rather imbibe and cherish the spirit of Paul, who knew both how to be abased, and

how to abound; and who learned, in whatever circumstances he was placed, therewith to be content.

3. What will a spirit of supreme selfishness do, when not subjected to restraint. Haman thought it beneath him to sacrifice Mordecai alone; and, therefore, deliberately resolved to destroy all the Jews, that were scattered throughout the kingdom of Persia, and actually obtained of Ahasuerus a decree for this purpose. The Jews were then extremely numerous in that kingdom. Yet, they were all, both old and young, both women and little children, devoted to utter destruction, to gratify Haman's proud, revengeful, selfish spirit. With what a humiliating picture of the natural heart are we here presented. In it we may see what supreme selfishness will do, when unrestrained. A disposition, like his, would stop at nothing, but would sacrifice upon the altar of revenge every thing, by which it should chance to be crossed. It would not stop till, having dethroned Jehovah, and seated itself in his place, it could brood, with malignant pleasure, over the ruins of a desolated universe. How odious in the sight of heaven must such a spirit appear. Escape from it, as you would escape from the deadly pestilence. See, that your hearts are brought under the influence of that universal and impartial benevolence, which "seeketh not her own."

4. Those, who admire and flatter themselves, practise upon themselves a gross deception. Haman admired and flattered himself on account of the distinguished honor, which Esther conferred upon him, in that she invited him alone, of all the princes of the king, to her royal banquets. He supposed, that she repeatedly in-

vited him, because she was charmed with his company, and especially delighted to honor him, and deemed none so worthy, as himself, to associate with herself and the king. But, how greatly did the pride of his heart deceive him! Instead of inviting him to her banquets for the reasons, which he supposed, she did it for the purpose of accusing him, to the king; and, in summoning him to her feasts, she did but summon him to the bar of justice.

His disposition to admire and flatter himself, again deceived him, when in answer to the king's inquiry, he promptly declared what should be done to the man, whom the king delighted to honor. So exalted an opinion did he entertain respecting himself, that he at once concluded, he must be the person intended. But, how painfully was he undeceived, when Ahasuerus commanded him to hasten and honor Mordecai in the manner which he had described. Self-admirers and self-flatterers are, therefore, self-deceivers. Others do not hold them in so high estimation, as they fondly imagine. They commonly speak much in commendation of themselves, and they seem to suppose, that those, to whom they address themselves, entertain a more favorable opinion concerning them on account of that praise, which they lavish on themselves. But they could not be more deceived. No man, by praising himself, ever raised himself in the estimation of others. On the contrary, to hear a man, under the influence of a self-flattering spirit, speaking flippantly in commendation of himself, fills the breast of every modest, sensible person, with disgust, if not with indignation. Guard, then, against manifesting that spirit,

which is now the subject of reprehension. If you *have* any real excellencies of character, they will, generally, be perceived and be duly appreciated. And if they are not, you can never cause them to be perceived and appreciated by publishing them on the house-top, or in the corners of the streets. Besides, to cherish a spirit of self-admiration and self-flattery, is highly offensive to God. He knows, that you have nothing, on account of which you have occasion to be elevated in your own estimation; but that you have reason to lie low before him in the valley of humiliation.

5. The history of Haman suggests the remark, that the pride of all men must, sooner or later, be humbled. How effectually humbled was the proud, insolent, haughty, overbearing spirit, of which he was naturally possessed. The very morning, on which he had hoped to behold Mordecai extended on a gibbet, he received a positive order from his sovereign to clothe the hated Jew in the royal apparel, to place him on the royal steed, and, going with him through the streets of the city, to proclaim before him,—"Thus shall it be done unto the man, whom the king delighteth to honor." This was more than his proud heart could endure. It effectually humbled his haughty spirit. Having his head uncovered, he hastened to his house, mourning, and made his friends acquainted with all that had befallen him. Even so must the pride of all men, sooner or later, be, by one method or another, effectually humbled. The pen of inspiration has recorded that the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; that God will cause the arrogancy of the proud

to cease, and will lay low the haughtiness of the terrible. This is done in every instance of a man's becoming a real Christian. Humility is an indispensable trait of christian character. It is impossible for a man to be a real Christian, and still to retain all the natural pride, and stubbornness, and wilfulness of his heart. These, though not totally eradicated, have received a wound from which they will not be able wholly to recover. How desirable, that the pride of all should, in this manner, be humbled in the present world. If it is not, it must be humbled in a far different manner in the world to come.

6. Read in the history of Haman the doom of all the incorrigible enemies of the church. The Jews did, at that time, constitute the only visible people of God upon earth. In hating and persecuting Mordecai and the Jews, Haman, therefore, hated and persecuted the church of God. And, on that very account, his conduct was peculiarly offensive to God. His hatred and persecution of the church was his most aggravated and provoking crime; and, on this account, that God, to whom vengeance belongeth, brought upon him an exemplary punishment. On the very gibbet, which he had erected for Mordecai, he was himself executed. In like manner, have the enemies of the church been often taken in their own craftiness, and snared in the work of their own hands. Beware, then, how you are found acting against the church of the living God. No weapon, that is raised against it, will be suffered finally to prosper. It is founded on a rock; that rock is Christ; and against that rock the gates of hell can never prevail. "Why do the heathen rage, and the peo-

ple imagine a vain thing? He, that sitteth in the heavens, shall laugh; the Lord shall have them in derision. He shall speak to them in his wrath, and vex them in his sore displeasure. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." *Psalm 2. F.*

For the Christian Magazine.

EXPOSITION OF PHILIP. iii. 8—11.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dross that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by any means I might obtain unto the resurrection of the dead.*"

It is the last verse of this passage, which is the special object of the present article. "If by any means I might attain unto the resurrection of the dead."

Resurrection from the dead, is spoken of in the Bible, in three different senses. 1. As expressing generally the resurrection both of the just and unjust. 2. As meaning particularly, the resurrection of the saints in the likeness of Christ's glorious body. And 3, as denoting simply *resurrection to spiritual life*, which begins at conversion, and ends with perfection in holiness.

The resurrection spoken of in the text, it is plain, cannot be

the *general resurrection*; for the apostle could not have been any way solicitous as to attaining unto this, since he knew it to be settled with certainty by the decree of God, that "*all who will be in their graves, shall hear the voice of the Son of God, and come forth.*"

Nor, as will appear in the sequel, can this resurrection be the resurrection of the saints in the likeness of Christ's glorious body; although the attainment of this might have been to the apostle's mind an object of great solicitude.

This resurrection mentioned in our text can be no other than a *spiritual resurrection*. For this the apostle's deep solicitude seems altogether proper, inasmuch as a *spiritual resurrection* is a matter of immediate obligation, connected with our own voluntary agency, and is indispensable to our eternal happiness.

For the position which I have now taken, my

First Reason is found in the connexion of the text with the preceding verse.

In this the apostle speaks of the process of sanctification, or of the means by which this work is carried forward; and in our particular text he presents the immediate result, or accomplishment of this work. His words are, "That I may know him (Christ, i. e. the Christian religion, both theoretically and practically) and the power of his resurrection, (i. e. the like power exerted in me to raise me to spiritual life, as was exerted to raise him to a new and heavenly life,) and the fellowship of his sufferings, being made conformable to his death, (i. e. experiencing those mortifications of the flesh, and that dying unto sin, which correspond to that he underwent for sin.)

Now comes the clause, which I am endeavoring particularly to explain. "*If by any means I might attain unto the resurrection of the dead,*" i. e. rise from that state of degradation and spiritual death into which sin has brought me, to a state of complete sanctification—a state of spiritual life—of perfect conformity to the divine image—a state like that in which man originally was, and in which all moral beings are bound to live forever.

My Second Reason for such an interpretation, is found in the three verses which follow the text. In these, the apostle proceeds to say, that he did not consider himself to have, as yet, attained; viz. unto this resurrection; thereby implying that he thought it attainable, or considered himself as being under obligations to attain unto it, even in this life. "Not," says he, "as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that (he means perfection in holiness) for which I was apprehended by Christ Jesus (viz. at his conversion.) He proceeds then to say; "yes, brethren, whatever claims others may make, I do not count myself to have as yet reached a state of perfection; but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," i. e. I press on towards higher attainments in the divine life.

Such must be the import of these passages; for to make the general resurrection, or the resurrection of the saints in the likeness of Christ's glorious body, to be the great object, which the apostle here counts himself not

to have apprehended, would be to make him gravely say, that he did not yet count himself to be dead, nor regard himself as having yet arrived at the last great day when the bodies of all shall be raised, but that he was urging on with all his might toward these things.

My Third Reason is, that the text thus explained *accords with other parts of Paul's writings, especially with the sixth chapter of his epistle to the Romans*. There, in answer to the objection, that justification by free grace would give a license to sin, the apostle proceeds to show explicitly, that Christians by their profession of the religion of Christ, were under obligations to be dead with Christ, as to the old man, and to be risen with Christ, as to the new man, i. e. to be holy. "Know ye not," says he, "that as many of us as have been baptized into Jesus Christ, have been baptized into his death? (i. e. have engaged by baptism to imitate him in his death, by dying unto sin, as he died for sin.) Therefore we have been buried with him by baptism into death, so that as Christ was raised from the dead by the power of the Father, we also should lead a new life;" i. e. as we have professed to be dead with Christ, so we have professed to be alive with him; or in other words to be risen to a new and holy life, as he rose to a new and heavenly life.

The apostle having thus shown what was the *profession* of Christians, he proceeds to exhort them to be in very deed what they professed to be, viz. dead to sin, and alive to God. "For," continues he, "we know that Christ, being risen from the dead, dieth no more, for in respect to his death, he died for sin once

for all; but in respect to his life, he liveth unto God. So also," continues he, "should you account yourselves as being dead unto sin, but alive unto God with Jesus Christ:" (i. e. you ought once for all, and that even now, to become dead as to the old man, and wholly alive as to the new man.) He proceeds, "therefore, let not sin reign in your mortal body so as to obey its lusts; neither yield your members to sin, as instruments of iniquity, but give up yourselves to God, as alive from the dead, and yield your members to God, as instruments of righteousness; for sin must not reign over you, although you are not under the law, but under grace." Such is the apostle's exhortation; and the accordance of our text as above explained, with the portion of Scripture just recited, is manifest, and may be represented by stating the following particulars.

1. As the apostle had not, when he wrote our text, attained unto complete resurrection to spiritual life, but considered himself as being under obligations so to do, having been apprehended by Christ Jesus for this very purpose, so the Christians at Rome are represented by Paul not as having already risen with Christ to a perfectly holy life, but as being under obligations so to do by their baptism into Christ.

2. As the apostle makes mention in our text of the power of Christ's resurrection, or that power which raised Christ to a heavenly life, as the grand means by which he hoped to rise to a holy life; so it is implied in the other passage recited, that the Christians at Rome were to rise from the dead by the same power, for it is said in respect to them, that like as Christ was raised up

from the dead by the power of the Father, even so they also should walk in newness of life.

3. As the apostle was pressing forward toward perfection in holiness, as if that state were attainable in this life; so the Christians at Rome are exhorted to yield themselves unto God as those that are alive from the dead, i. e. to advance onward to a state of perfect holiness, as if that state were attainable in the present life.

One other passage I may just advert to, which will cast light upon our text. Paul says to the Ephesians, "you hath he quickened, who were dead in trespasses and sins." Here it is certain that the idea of resurrection stands for that of *spiritual life*.

So do I feel constrained to explain our text. It is a moral resurrection after which the apostle is striving, and unto which he hopes to attain.

It is plainly a resurrection attainable in the present life; and therefore neither the general resurrection of all, nor the particular resurrection of the saints, to which the apostle alludes.

J. M.

For the Christian Magazine.

MR. BALFOUR'S OPINION OF THE
DEVIL, CARRIED OUT.

Messrs. Editors,

MR. BALFOUR, having shown at length, what is, and what is not meant by the term *Satan*, proceeds, Sec. vi. p. 116, to give his "opinion" respecting "the original term *Diabolos*, or devil." After quoting himself and Doctor Campbell on several passages, and taking notice of various passages where the term devil is used *figuratively*, he goes on to cite John, xiii. 2. "And supper

being ended, (the devil having now put it into the heart of Judas Iscariot, Simon's son to betray him.*)" Here Mr. B. again refers us to *himself*, on a parallel passage, and of course, we refer *him* to *ourselves*, on the same, in our last number. In this passage our readers will doubtless recollect, that Mr. B.'s devil is not only extremely *metaphysical*, but one devil enters into Judas to execute another devil. (See Magazine for Sept. pp. 171, 172.) The next passage worthy of notice, where the term devil is used literally, is, 1 Peter, v. 8, 9. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Here Mr. B. says, p. 120, "It is confidently believed by many good people, that this devil who walketh about like a roaring lion, is a fallen angel or malignant spirit. But I ask, how is such a belief to be reconciled with his having his abode in hell, with some in the air, and others, his tempting men in all parts of the earth at the same time? Such a belief is contrary to all facts and experience. Did ever any person see the devil in the shape of a lion, hear him roar, or is an instance on record in the history of mankind of one being devoured by him? Such idle, childish stories have been told of the devil, but what man in our day gives the least credit to them?" After this taunt, and a long and labored criticism, Mr. B. comes to the conclusion, that devil here means the persecuting Jews. The passage therefore, according to Mr. B. ought to stand thus: "Be sober, be vigilant, because your

adversary, "the persecuting Jews," as a roaring lion walketh about, seeking whom *he* may devour." "But I ask, how is such a belief to be reconciled" "with the Jews having their abode at Jerusalem, with some, that the devil is "the principle of evil personified," and even with Mr. B. himself, that the devil was Judas's "*fixed determination immediately to execute his purpose?*" "Such a belief is contrary to all facts and experience." "Did ever any person see either of these devils "in the shape of a lion, hear him roar, or is an instance on record in the history of mankind of one being devoured by him?" "Such idle and childish stories" are repeatedly told by Mr. B. and by other Unitarian, Universalist and infidel writers;* but what man, who believes the Bible, "gives the least credit to them?"

John, viii. 44. "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." On this passage, after quoting and misapplying Rev. Prof. Stuart, (who, by the way, proves nothing to Mr. B.'s purpose,) Mr. B. finally concludes, that devil, here referred to, means "*lust.*" So we have it: "Ye are of your father the lust, and the lusts of the lust ye will do: lust was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When lust speaketh a lie, he speaketh of his own: for lust is a liar and the father of it."

We may remark here, however, that our Saviour is addressing those very "persecuting Jews," whom Mr. B. in other places, calls the devil and satan. Now as these Jews were of their father the "lust," it seems that one devil begot another devil, who went about like a roaring lion, seeking whom he might devour. We may be assured, therefore, that Mr. B. not only teaches the true "doctrine of devils," but gives us the history of the whole progeny in chronological order. But in order to enjoy a little more light on this subject, we will endeavor once more to open our understandings to Mr. B.'s *metaphysics*. It is evident that the Jews must have *lusted*, before their lusts could have had any influence. This appears from Mr. B.'s own declarations. For, in order to illustrate his comment upon this passage, he proceeds to quote our Saviour's address to the Jews, "Ye do the deeds of your father." "What father?" asks Mr. B. "What they had seen or learned from their own evil lusts or passions." p. 132. According to this, the Jews must have begotten their lusts, and their lusts must have begotten the Jews. So we may read: "Ye are of your father your lusts, and the lusts of your lusts ye will do: your lusts *was* a murderer from the beginning, and abode not in the truth, because there is no truth in your lusts. When your lusts *speaketh* a lie, *he* speaketh of his own: for your lusts *is* a liar and the father of it." Surely Solomon did not live in *our* day. He declared, that "there is no new thing under the sun." But if his happy lot had been cast in these days of "interpretation," he might learn from Mr. B. that the parents begot the children,

* See "Volney's Ruins," Sermons by Rev. Henry Ware, Jr. Kneeland, and other writers of the same cast.

and the children begot the parents.

1 John, iii. 8, 9, 10. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this cause the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Here Mr. B. says, p. 134, "This, and the preceding passage, were written by the same person. The language and sentiment are both similar, and the quotations and remarks made, are applicable to both." So let us read: "He that committeth sin is of the lust; for the lust sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the lust. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the lust."

Hebrews, ii. 14, 15. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage." In commenting on this passage, Mr. B. in one place, makes the term devil mean *the law*; in another, *the law and sin*; and in the third, *the law, sin and lust*. pp. 137—140. We have, therefore, ac-

cording to Mr. B. these three different readings; and which is the most agreeable to common sense, let common sense judge. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is *the law*."—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, *the law and sin*."—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is *the law, sin and lust*." Mr. B. it seems, being a Universalist, is determined that *Christ shall destroy the law*; although Christ expressly declares, "I came not to destroy the law or the prophets."

Acts, xiii. 10. "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness; wilt thou not cease to pervert the right ways of the Lord?" In this passage Mr. B. makes "child of the devil," mean "slandering person." p. 140. Paul should have said, therefore, "O full of all subtilty and all mischief, thou "slandering person," thou enemy of all righteousness; wilt thou not cease to pervert the right ways of the Lord?" Had Mr. B. been scribe to the apostle Paul, instead of "the beloved physician," the Christian world would not so long have labored under such a sad mistake, as to suppose that there is really such a *being* as "the old serpent, who is the devil and Satan;" and the "doctrine of

devils" would have been clearly taught eighteen hundred years ago.

Matt. xiii. 39. "The enemy that sowed them is the devil, the harvest is the end of the world; and the reapers are the angels." Here Mr. B. says, p. 141, "what then is meant by the devil that sowed the tares? In the Second Inquiry we have shown, that the tares were the unbelieving Jews, who at the end of the world or age were destroyed. Well, what devil sowed them? The same devil or satan that put it into the heart of Judas to betray Christ." But Mr. B. told us, p. 105, that the devil or satan which put it into the heart of Judas to betray Christ, was, "his *fixed determination immediately to execute his purpose.*" The whole passage, then, to obtain the true "*sense,*" must stand thus: 'The field is the world: the good seed are the children of the kingdom; but the tares are "the unbelieving Jews;" the enemy that sowed them, "the unbelieving Jews," is Judas' "*fixed determination immediately to execute his purpose.*"' Mr. B. however adds, in contradiction to what he had just stated, that "no other devil was required to produce a crop of tares or wicked men, but the evil principles of their own hearts, for they were of their father the devil, and the lusts of their father they did." To quote him fairly, therefore, we have another rendering. 'The field is the world; the good seed are the children of the kingdom; but the tares are the unbelieving Jews; the enemy that sowed "the unbelieving Jews" is "the evil principles of their own hearts." Thus Mr. B. renders the exposition of our Saviour, and lets in "a flood of light." For he continues to teach us, that the 'Jews were of their

father the lust, and the lusts of their lust they would do.'

Matt. xxv. 41. "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In this passage, pp. 141, 142, Mr. B. thinks that devil means "the unbelieving, persecuting Jews." (Doubtless they were those devils who were of their father the lust.) The verse then should stand thus: 'Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for "the unbelieving, persecuting Jews" and *his* angels.'

In the remaining passages expounded in this section, Mr. B. makes no advances, but merely repeats, in substance, what he has said before; except in one or two instances, where he sets aside the Scripture account altogether, and follows the track of Mr. Volney, and other infidel writers, who seem best to furnish him with matter and argument. It is unnecessary therefore to follow him any farther in his interpretations, until we come to consider his exposition of those passages, where the terms devil and satan are used synonymously. This, by leave of Providence, we shall do in a future number. In the mean time we need not marvel that Mr. B. has been somewhat given to *change*, since he has been so much harassed with "lust," the "love of money," "*fixed determinations*" to bring himself before the publick, and many other devils of which we cannot now speak particularly. We confess, however, that it is not a little surprising, how Mr. B. should be able to make such a display of profound erudition in the oriental languages, while the translators of our English version were such

mere blockheads and gross pendants. But such things have happened before ; and even a pedagogue would stand pre-eminently learned, in the midst of gaping rusticks, while

"—still they gazed, and still the wonder grew,
That one small head could carry all he knew."

MATHETES.

From the *Utica Christian Repository*.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XXI.

By this time the day was far spent, and the travellers began to wish for a place of entertainment, where they might obtain a lodging for the night, and such refreshments as they needed after the fatigues of the day ; and lifting up their eyes they saw, at a little distance before them, a house which they imagined to be the same which was kept by Gaius, when Christiana and her company passed this way, and which had long been a noted place for the entertainment of pilgrims. As they drew nearer, they were confirmed in their opinion by seeing what appeared to be an ancient edifice, though many parts of it seemed to have been newly repaired, and there were additions to it in more modern style for the accommodation of the numerous customers who appeared to resort thither. As they approached, the master of the house came out to meet them, and very courteously invited them to walk in, saying, the good of the house is before you. Thoughtful and Ardent, remembering how they had been deceived at the pretended house Beautiful, paused at the door to make some inquiries ; but the rest of the company entered without hesitation. Then said the Master of the house,

Walk in, friends, walk in ; why do you hesitate ?

Th. We wish to know who keeps this house, and to be assured that it is one which was erected by the Lord of the way for the accommodation of pilgrims. We had supposed that it was the same house which was formerly kept by Gaius ; but many things about it seem to have a new appearance.

Master. It is the same house, only repaired and enlarged for the better accommodation of the greater number of travellers in our happy times. My name is *Liberal*. I am a lineal descendant of Gaius, "the host of the church." I commend your caution, and to give you evidence of the truth of what I say, I will produce the records of the house, by which you will see that it is the same.

So saying he stepped in and brought out to them the records of the house, a venerable looking volume, and showed them the original charter, sealed with the King's seal, together with the rules and regulations of the house, and turned to the record which was made of the worthy pilgrims who had formerly been entertained there. Having seen these things, the pilgrims had no longer any doubts that this was, indeed, the same house which Gaius had formerly kept. So, being weary with their journey, they entered, without further inquiry, and were shown into the room where their fellow travellers were already seated. Then the master of the house, having ordered refreshments to be provided, sat down with his guests, and they entered into the following discourse :

Liberal. I am very happy to see you here ; and it is not the least among the gratifying circum-

stances to see you travelling together, as true pilgrims ought to do. I perceive, indeed, by your garments being not all made in the same fashion, that you are not all called by the same name. And the time has been, when probably you would have sought different houses of entertainment, and when perhaps some of you would not readily have been received at this house. But I rejoice that we live in a more liberal age, when true pilgrims of every name can meet together in the same house, and sit down at the same table, without any of those jealous feelings which formerly served to keep them asunder.

Feel-well. It is very gratifying to me to see union among brethren. We are, indeed, called by different names, and we differ in our views about many things of minor importance; but there is not one of the company but what I embrace as a true brother pilgrim.

Love-self. These are my sentiments too; and I rejoice to find a house of entertainment where the same principles are avowed.

No-law. I agree with my brethren who have spoken. We have found such houses before; but we have not before had the pleasure of being all together at the same house.

Th. I must confess that I am not prepared to express full confidence in every man that I see with a pilgrim's coat on; nor to account those points on which we differ, as points of minor importance. But having seen the character and rules of this house, and cordially approving of them, I have come to seek for entertainment where my ancestors have found it before me.

Ard. I love to see brotherly love and union among true pilgrims. Those who love the Lord

of the way, ought to love one another. But I suppose this does not oblige us to acknowledge as his true friends those whom he refuses to acknowledge.

Lib. That is true. But there is certainly something very pleasant in thinking of others as favorably as we can. And for my part, I am not disposed to be very particular with respect to those I entertain. If a stranger comes to my house, and calls himself a pilgrim, I am unwilling to be suspicious of him, and by a severe scrutiny to give him reason to believe that I am disposed to think every man an impostor. I am rather disposed to treat every man as if I thought him honest, till he proves himself otherwise.

F. w. Amen. That is what I like.

Th. I do not perceive that you make any inquiries, or take any pains to ascertain the character of those who come. You invited us all at first sight, without even inquiring whether we had letters of introduction from any proper source.

Lib. You come in the character of pilgrims, and I know of no reason to doubt but that you are what you profess. You come only to be entertained for a night, ready to depart on the morrow. Had you come to offer yourselves for admittance into the family, to become stated residents among us, the case would be different. I should then look at your letters of introduction, with which I doubt not you are all furnished.

Th. You hinted that formerly it would have been matter of doubt whether we should all have been received at this house, even for occasional entertainment. On what account was it?

Lib. Formerly pilgrims of different denominations had not such

liberal feelings towards each other as they have now ; and a greater degree of agreement in their views, both of doctrines and duties, was thought necessary, in order to their coming into the same house, and sitting down at the same table. The followers of John the Itinerant and the followers of John of Geneva could by no means consent to walk together. But I rejoice that such narrow prejudices are giving way.

Th. Would both be admitted together as members of your family, if they were disposed ?

Lib. Certainly. I should think it inconsistent to admit any as occasional guests that we should be unwilling to admit as permanent members of the house, if they were disposed.

Th. But, do you suppose the followers of John the Itinerant would consent to the charter and rules of this house, which you showed me ?

Lib. Probably not, without some latitude of interpretation. But we do not, any longer, make a full consent to them a term of admission. If we obtain satisfactory evidence that they are true pilgrims, we do not think it necessary to require them fully to consent to those rules, in every particular. This house is not *ours*, but our Lord's ; and the table we spread is not *our* table, but his. And we should think we did wrong to hinder any from coming to it whom he receives.

Th. You appear to take it for granted that he does receive those who do not consent to the rules which he has established ; which ought not to be taken for granted, without proof. The fact, that it is the Lord's table and not *ours*, would lead me to a conclusion the reverse of that which you appear to draw. If it

were ours, we might admit whom we pleased. But as it is his, we have no right to admit any but such as he directs us to admit. He has informed us that he has provided it for his friends ; and he has given us marks by which we are to try the pretensions of those who claim to be such. We are not at liberty, therefore, to admit any to his table, but those who give us credible evidence that they are his friends. You seem, however, to ask for no evidence at all, unless the mere circumstance of our appearing in the pilgrim's dress is evidence. But it is plain that this is no evidence whatever ; for we are required to beware of wolves in sheep's clothing, and are distinctly forewarned that in these days there will be many deceivers. And among the marks he has given us, by which to detect such, none is more clear than their disposition to receive or reject his instructions. It is written, "He that is of God, heareth God's words ; ye, therefore, hear them not, because ye are not of God." Also, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed ; for he that biddeth him God speed, is partaker of his evil deeds."

Lib. We consider that the cordial reception of any one truth is evidence of friendship to our Lord. And we practice upon the command of the apostle, "him that is weak in the faith, receive ye : but not to doubtful disputations."

Th. I believe also that the cordial reception of any one truth of the gospel, when fully understood, is evidence of friendship to our Lord ; because it is connected with the cordial reception of

every other truth as soon as it is clearly seen. The same heart that approves of one will approve of all. And the converse of this, I also believe, that the understanding and cordial rejection of any one truth, is evidence of the want of friendship to him. But I had not thought there was any thing embraced in the charter and rules of this house which you would consider matters of doubtful disputation, or which can be regarded otherwise than as fundamental parts of the system of divine truth. If they are truths, they must be fundamental truths; and if they are not truths, but errors, they must be fundamental errors. If any thing can be fundamental in the system of divine truth, it appears to me that those things which enter into the nature of christian experience must be so. But upon all those things, the followers of John the Itinerant differ from me totally, and from the articles of this house. That which I believe to be true religion, they reject, as not entering at all into its nature; and that which they believe to be true religion, I reject as not entering at all into its nature. One or the other of us must be in a fundamental error.

Lib. I do not wish to condemn either of you. I hope you are both right in all that is essential. And I do not consider so many things essential, as you appear to do. It is impossible to make men agree in every thing, and if we should confine ourselves rigidly to our articles, and receive none but such as embraced them, in the same sense, we should have but a very small family.

Th. I had supposed it were better to have a few that were agreed, than to have many who were not agreed. It is written,

“How can two walk together, except they be agreed?”

Lib. True; but we find no difficulty. We agree to differ. Those points on which pilgrims differ, we agree to let alone. And so, we are entirely harmonious, and have a very full house, which we could not have on any other principles.

Th. It is enjoined upon pilgrims to “contend earnestly for the faith which was once delivered to the saints,” and which is contained in the articles of this house. How is it consistent with that command, to agree to let alone all those points upon which professed pilgrims differ?

Lib. Disputes and contentions are what we are not fond of; and we think the circumstances of the times are such, that it is not our duty to contend for every particular. The pilgrim world are now engaging in great enterprizes for advancing the kingdom of their Lord; and as many hands must be called to the work, we feel it of great importance to cultivate a spirit of harmony and good feeling among all denominations, that this great and good work may not be hindered.

Th. Those enterprizes have for their professed object the spread of the gospel. Now, it is the gospel itself which is sent forth, or it is something else under that name. If it is something else under the name of the gospel, that is sent forth, how can it be desirable that great numbers should unite in sending forth that which is not the gospel, but a system of error? If it is the gospel itself, that is sent forth, how can it be expected that those who neither believe nor love the gospel, will give their aid in spreading it? Surely, those, and those only, who believe and love the

gospel, can be depended upon for their cordial and permanent aid in spreading it abroad. And if so, the way to provide permanent friends to the work is not by being silent about it at home, and quietly suffering error to creep in and occupy its place, as it will, if it is let alone. On the contrary, people must be instructed, and taught to understand, to believe, and love the gospel; and then they can be depended upon, as permanent friends to the work. Besides, it is well known that other denominations have their own institutions for the propagation of their own principles; and it cannot be expected that they will renounce them, to unite with us in spreading principles which they do not believe.

Lib. Your observations suggest another reason why a more liberal policy should be pursued at this day. Those who are so rigid in their attachment to the principles which our articles contain, as to be always insisting upon them, are perpetually giving offence by so doing; and instead of alluring men to unite with us, and thus strengthening our body, they drive them off, and are the means of adding to the numbers of those who do not think as we do. Should we all do so, our numbers would be greatly reduced, and we should not have it in our power to undertake any great things.

Th. If we must give up, or let alone all those points in which we differ from other denominations, in order to have great numbers with us, I see not why we may not as well give up our distinct organization at once, and connect ourselves with some other denomination. This would diminish the number of divisions, and increase the numbers of those to whom we should belong.

Lib. Perhaps the day is not far distant when something of that kind will be done; not, perhaps, in the way you suggest, by our going over entirely to any other existing denomination, but by their coming over to us. When we shall have all yielded those points which they are disposed to object against, so far as to be silent about them, it will be but reasonable that they should yield something to us. And it will be more honorable to our denomination, numerous and respectable as it is, to retain its name, and have others assume it, when we ask them to change nothing else. But if they manifest any reluctance to that, I should be willing to have each give up its old name, and agree on a new one, under which we could all unite. And indeed, I am sick of all sectarian distinctions and names, and should be glad to have the time arrive when they should be all laid aside, and all pilgrims be united under one general and appropriate name, which should never be the badge of any party. And I rejoice that that day is fast approaching.

Th. I think I do also ardently desire the time when there shall be no more sectarian distinctions nor party names, but when all professed friends to the Lord of the way shall be cordially united together upon a basis which the Lord himself shall approve. But this never can be done by rejecting, or treating with indifference, any thing which he requires us to believe and love, any thing for which he commands us earnestly to contend. Disobedience to his commands is not the way to meet his approbation. And doubtless, it is as true that he requires us to believe what he says, as it is that he requires us to do any thing else that he commands. When

all shall believe whatever the scriptures teach, and love those truths with the whole heart, they will be united together upon a basis which will render their union permanent and stable. Such is the time foretold, when "the watchmen shall see eye to eye, and lift up the voice together." But all those unions which are formed by giving up the truth, or any part of it, in order to harmonize with error, are of a different nature, and cannot long continue. They are nothing but unions in disobedience; and though they may seem to prosper for a time, while error and wickedness have their day of triumph, I rejoice that the day is coming, when it shall be fully understood, that, "though hand join in hand, the wicked shall not be unpunished." And I think that if we wish to secure the approbation of our Lord, we ought to keep ourselves clear from all entangling and ensnaring alliances with his enemies.

Lib. I have no doubt that you mean well; but I am sorry to find you entertaining opinions so little suited to this era of good feelings. Your notions are a century too late. But I hope you will learn better as you proceed on your journey, and hear and see more of the great and glorious things which are doing in this wonderful age.

F. w. I hope so too; for, to speak my feelings, brother Thoughtful's rigid and bigoted notions make him rather an uncomfortable companion.

Love-s. Yes; he is not content with the liberty of indulging his peculiarities, and talking in defence of them; but he attaches so much importance to them, that he seems to condemn every body else. Were it not for this, I should be willing to hear him

advocate his notions sometimes, as he seems to do it so honestly; though I do not believe them, and in truth am not much edified with his conversation.

No-l. I am often amused with his metaphysics, which serve to beguile the tediousness of the way. But I am now rather impatient to have supper, and retire to rest; for I am quite tired with our long day's walk.

Lib. Supper must be nearly ready. I will go out and hasten it.

So the master of the house went out to expedite the supper; and Thoughtful and Ardent withdrew into a corner by themselves, and had a little conversation, as follows:

Ard. What do you think, brother, of this house? Is it right for us to stay here, and partake of the entertainment which may be afforded?

Th. I think the master of the house talks strangely, for a good man, and a true friend to the Lord of the way. But we have seen the charter of the house, and its rules and regulations, which we cordially approve. We have evidence that it is a house which was erected by the Lord of the way for the entertainment of pilgrims. And since we are here, I do not yet see it to be duty to withdraw from it in a hasty or irregular manner. It appears to be the table of our master which is spread for us; and if it is not served as we could wish it to be, nor filled with such guests as we think suitable, since these things have not taken place through our agency, nor by our consent, I believe it is our duty to remain for this time. A rash and hasty withdrawal from a table which our Lord has spread, and from a house which he has erected for

the accommodation of his friends, because of apprehended unworthiness in others, would not, I think, be justifiable. The efficacy of an ordinance does not depend upon the temper of mind of him who administers, but of him who receives it. And we may have communion with our Lord, if we have not with those who sit down with us at his table.

So the supper was brought in, and the guests sat down at his table. And while the master of the house was helping the guests, he spoke of the great love of the Lord of the way in making such provision for the entertainment of pilgrims, and of his great kindness to them in particular in bringing them thus far on their journey in safety. He enlarged also upon the glorious prospects before them, when they should reach the celestial city, and obtain the unfading crown which was the prize for which they ran. He dwelt much on the pleasures of love and union among pilgrims, and exhorted them to hold on as they had begun. Thoughtful and Ardent sat silent, apparently absorbed in deep and solemn thought. The eyes of Feel-well sparkled with pleasure, while following the speaker through his various topics of discourse; and now and then an expression of approbation and delight escaped his lips. Love-self seemed to enjoy himself very well; but No-law sat and partook of the supper with as little apparent emotion as of any ordinary meal. After supper it was proposed to sing a hymn; and Feel-well desired to have the one which he had heard with much delight at the new house Beautiful, to wit:

"Father of all, in every age,
In every clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord." &c.

The master of the house, however, preferred the following, as better adapted to the occasion.

"How happy is the day,
Our eyes are blest to see;
When those of every name can meet,
In sweetest harmony.

Let party names, no more
The pilgrim world divide;
But all with kindred feelings join'd,
In union still abide.

Let ardent faith, revive
Our courage by the way;
And each in expectation live,
Of an eternal day.

Thus while we march along
Through this dark vale of tears,
The hope of an unfading crown,
Shall chase away our fears."

BUNYANUS.

For the Christian Magazine.

SELF-EXAMINATION.

Messrs. Editors,

WILL you permit me to make a few remarks, in your paper, on the business of self-examination? The importance of the duty is generally acknowledged. It is certainly acknowledged by one who feels himself to be immortal, and that he is now on trial for an immortal existence. If the subject of immortal existence comes home to any mind, that mind cannot remain indifferent to its prospects for eternity. And if the thought also crosses his mind that he may be called at any moment from this world, and have his condition unchangeably fixed in one of inconceivable glory and blessedness, or in one of unutterable woe, he will not remain indifferent. To his mind, the subject assumes a *real* importance. He will be anxious and diligent to learn the general character of that kingdom to which saints are travelling, and where all is peace and joy. This he may find delineated with fulness and truth on

the pages of his Bible. He wishes also to ascertain the character of those who are heirs of this kingdom. This too he may find fully and accurately drawn on the pages of his Bible. Then in order to come to a true result in the business of self-examination,—to a result that will not disappoint when the secrets of the heart shall be made known, it is important to keep close to the guidance of revealed truth; and while he reads that, ‘without holiness no man shall see the Lord,’ he may read, ‘he that believeth in the Lord Jesus Christ shall be saved.’ He that rejoices in the character of God, and *loves* to do his will, is passed from death unto life, and will not be brought into condemnation. Christians must have a particular object to which they aim in their self-examination. (Isay Christians, because the careless sinner himself, as well as others, may *know* that he is an enemy to God, and if he will remain an enemy to God he must answer it.) The general object is self-knowledge. But, as many, who are professors, are frequently doubting whether they are Christians, and are fearful they have done wrong in making a profession; and as others who are not professors, are anxious to determine the question more satisfactorily to themselves whether they are Christians and have a right publicly to enrol themselves among those who love our Lord Jesus Christ; I shall suppose the object of examination is simply to determine this point, ‘Am I a Christian?’ ‘Can I indulge that hope which bears up its possessor amid the trials of this life.

You may examine yourself by the spirit and temper of your prayers. What! Do you not

pray? What is the reason? Is it because you have no time? Is it because you love the world more than you love prayer? Then be assured there is evidence of fearful strength against you. You cannot serve God and mammon. If you love the world so that you cannot pray, so that habitually you cannot delight in prayer, the love of God is not in you.

If you do pray, can you not know when your prayers go forth of feigned lips? Cannot you tell whether you love to pray? Why in the stillness of the evenings of the past week did you pray? You have knowledge from almost every day’s occurrence to help you to decide this question. If any thing important and attainable becomes the object of your sincere and strong desire, are not your efforts to obtain it sincere and zealous? All who see your conduct will say that you are sincere and honest in the pursuit of that object. And you are conscious to yourself of *desiring* that object, and your efforts are evidence that your desire is sincere and honest. In this case cannot you say at once whether the whole is sincere or whether it is all feigned. So in the prayers that have ascended in the stillness of the evening, or the morning, and at other times, are you conscious they were sincere, that the honest desires of your soul were breathed forth—that they were the affectionate longings of that filial spirit which cries *Abba*, Father? Were they the prayers of the Pharisee? or were they the offerings of the lips while the heart was *cold* and *still*? God knows what the character of them was; and *you* are doubtless conscious of what it was. Then in the spirit and temper of your

prayers, you have in your own consciousness strong evidence whether you love God or not; whether sin is a burden to you and you wish to be delivered from it, whether you wish to be changed into the image of Christ, or are willing to remain in sin and be satisfied with earth. But if you say the heart is deceitful and you are therefore unwilling to be satisfied with the evidence from consciousness, you have additional evidence. The testimony of your conduct, of the influence of your prayers on your life, may be brought in and settle the question. I suppose you delight in prayer, at least at times. What then is the course of your life? He that loveth God keepeth his commandments, and with pleasure too, for his commandments are not grievous to his children. That they are dull to learn his will—that they possess an evil heart which inclines them to the world—that they do transgress in thought, word, and deed, is the cause of repentance. David sinned, and Peter; and they were grieved that they had offended God—they turned to him with the brokenness of a filial heart—found his forgiveness, and were more watchful in future. Is such your case?

Some in attempting to examine themselves look directly at their hearts as they are at the present moment without reference to past feeling and conduct; and they find nothing upon which they can fix the searching eye—all is emptiness, darkness. They are baffled in their attempts, and give up the important work. But let them look back upon the various scenes through which they have recently passed, and examine what their feelings were, and what their conduct, in this and the other circumstance, and they

will find enough on which they can fix their attention, to decide what their character is. By our fruits we may know ourselves. He that loveth God keepeth his commandments. Have the emotions of your heart, and has your conduct through the day or week, been in accordance with the requisitions of the gospel? In view of promoting the glory of God, how is your heart affected? and in view of present transgression, how is it affected? I might pursue my remarks, but for the present I will stop for you to look at the state of your heart. Blessed are they that know and do the will of God. They shall be happy in his favour, and in his service. S.

TRAFFICK IN ARDENT SPIRITS.

Extract from Rev. Dr. Beecher's Sermons on Intemperance.

THAT the traffick in ardent spirits is wrong, and should be abandoned as a great national evil, is evident from the following considerations.

1. It employs a multitude of men, and a vast amount of capital, to no useful purpose. The medicinal use of ardent spirits is allowed; for this however the apothecary can furnish an adequate supply: but considered as an article of commerce, for ordinary use, it adds nothing to animal or social enjoyment, to muscular power, to intellectual vigor, or moral feeling. It does, indeed, produce paroxysms of muscular effort, of intellectual vigor, and of exhilarated feeling, but it is done only by an improvident draft upon nature by anticipation, to be punished by a languor and debility proportioned to the excess. No man leaves behind him a more valu-

able product of labor, as the result of artificial stimulus, than the even industry of unstimulated nature would have produced; or blesses the world with better specimens of intellectual power; or instructs it by a better example; or drinks enjoyment from a fuller, sweeter cup, than that which nature provides. But if the premises are just, who can resist the conclusion? To what purpose is all this waste? Is it not the duty of every man to serve his generation in some useful employment? Is not idleness a sin? But in what respect does that occupation differ from idleness which adds nothing to national prosperity, or to individual or social enjoyment? Agriculture, commerce, and the arts are indispensable to the perfection of human character, and the formation of the happiest state of society, and if some evils are inseparable from their prosecution, there is a vast overbalancing amount of good. But where is the good produced by the traffick in ardent spirits, to balance the enormous evils inseparable from the trade? What drop of good does it pour into the ocean of misery which it creates? And is all this expense of capital, and time, and effort, to be sustained for nothing? Look at the mighty system of useless operations—the fleet of vessels running to and fro—the sooty buildings throughout the land, darkening the heavens with their steam and smoke—the innumerable company of boats, and waggons and horses, and men—a more numerous cavalry than ever shook the blood stained plains of Europe—a larger convoy than ever bore on the waves the baggage of an army—and more men than were ever devoted at once to the work of desolation and blood. All

these begin, continue, and end their days in the production, and distribution of a liquid, the entire consumption of which is useless. Should all the capital thus employed, and all the gains acquired be melted into one mass and thrown into the sea, nothing would be subtracted from national wealth or enjoyment. Had all the men and animals slept the whole time, no vacancy of good had been occasioned.

Is this then the manner in which rational beings should be willing to spend their days—in which immortal beings should fill up the short period of their probation, and make up the account to be rendered to God of the deeds done in the body—in which benevolent beings desiring to emulate the goodness of the great God, should be satisfied to employ their powers?

It is admitted that the trade employs and sustains many families, and that in many instances the profits are appropriated to useful purposes. But this is no more than might have been said of the slave trade. The same families might be as well sustained in some other way, and the same profits might be earned and applied to useful purposes in some other calling. The earth is not so narrow, nor population so dense, nor the useful avocations so overstocked, as that large portions of time, and capital, and labor, may be devoted to the purpose of sustaining life merely, without reference to public utility.

The merchant who deals in ardent spirits is himself a loser; for a temperate population consume more, and pay better, and live longer, than the intemperate; and among such a population merchants would do more business, and secure better profits than

when they depend for any part of their gains upon the sale of ardent spirits. What merchant looking out for a place where to establish himself in trade, would neglect the invitation of temperate, thrifty farmers and mechanics, and settle down in a village of riot and drunkenness—made up of tipplers, widows, and beggared children—of old houses, broken windows, and dilapidated fences?

I push not this argument reproachfully, but for the purpose of awakening conscientious investigation. We are a free people. No imperial *ukase*, or forest of bayonets can make us moral and industrious, or turn us back if we go astray. Our own intelligence and moral energy must reclaim us, or we shall perish in our sins.

2. The amount of suffering and mortality inseparable from the commerce in ardent spirits, renders it an unlawful article of trade.

The wickedness is proverbial of those who in ancient days caused their children to pass through the fire unto Moloch. But how many thousands of children are there in our land who endure daily privations and sufferings, which render life a burden, and would have made the momentary pang of infant sacrifice a blessing? Theirs is a lingering, living death. There never was a Moloch to whom were immolated yearly as many children as are immolated, or kept in a state of constant suffering in this land of nominal Christianity. We have no drums and gongs to drown their cries, neither do we make convocations, and bring them all out for one mighty burning. The fires which consume them, are slow fires, and they blaze balefully in every part of our land; throughout which the

cries of injured children, and orphans go up to heaven. Could all these woes, the product of intemperance, be brought out into one place, and the monster who inflicts the sufferings be seen personified, the nation would be furious with indignation. Humanity, conscience, religion, all would conspire, to stop a work of such malignity.

We are appalled, and shocked, at the accounts from the east, of widows burnt upon the funeral piles of their departed husbands. But what if those devotees of superstiton, the Brahmins, had discovered a mode of prolonging the lives of the victims for years amid the flames, and by these protracted burnings were accustomed to torture life away? We might almost rouse up a crusade to cross the deep, to stop by force such inhumanity. But alas! we should leave behind us on our own shores, more wives in the fire, than we should find of widows thus sacrificed in all the east; a fire too, which, besides its action upon the body, tortures the soul by lost affections, and ruined hopes, and prospective wretchedness.

It is high time to enter upon the business of collecting facts on this subject. The statistics of intemperance should be published; for no man has comprehended as yet the height, and depth, and length, and breadth of this mighty evil.

We execrate the cruelties of the slave trade—the husband torn from the bosom of his wife—the son from his father—brothers and sisters separated forever—whole families in a moment ruined! But are there no similar enormities to be witnessed in the United States? None indeed perpetrated by the bayonet—but many, very many, perpetrated by intemperance.

Every year thousands of families are robbed of fathers, brothers, husbands, friends. Every year widows and orphans are multiplied, and grey hairs are brought with sorrow to the grave—no disease makes such inroads upon families, blasts so many hopes, destroys so many lives, and causes so many mourners to go about the streets, because man goeth to his long home.

We have heard of the horrors of the middle passage—the transportation of slaves—the chains—the darkness—the stench—the mortality and living madness of woe—and it is dreadful. But bring together the victims of intemperance, and crowd them into one vast lazaret-house, and sights of woe quite as appalling would meet your eyes.

Yes, in this nation there is a middle passage of slavery, and darkness, and chains, and disease, and death. But it is a middle passage, not from Africa to America, but from time to eternity, and not of slaves whom death will release from suffering, but of those whose sufferings at death do but just begin. Could all the sighs of these captives be wafted on one breeze, it would be loud as thunder. Could all their tears be assembled, they would be like the sea.

The health of a nation is a matter of vast importance, and none may directly and avowedly sport with it. The importation and dissemination of fevers for filthy lucre's sake, would not be endured, and he who should import and plant the seed of trees, which, like the fabled Upas, poisoned the atmosphere, and paved the earth around with bones, would meet with universal execration. The construction of morasses and stagnant lakes, sending out poisonous

exhalations, and depopulating the country around, would soon be stopped by the interposition of law. And should a foreign army land upon our shores, to levy such a tax upon us as intemperance levies, and to threaten our liberties as intemperance threatens them, and to inflict such enormous sufferings as intemperance inflicts, no mortal power could resist the swelling tide of indignation that would overwhelm it.

It is only in the form of ardent spirits in the way of a lawful trade extended over the entire land, that fevers may be imported and disseminated—that trees of death may be planted—that extensive morasses may be opened, and a moral *miasma* spread over the nation—and that an armed host may land, to levy upon us enormous taxations, to undermine our liberties, bind our hands, and put our feet in fetters. This dreadful work is going on, and yet the nation sleeps. Say not that all these evils result from the abuse of ardent spirits; for as human nature is constituted, the abuse is as certain as any of the laws of nature. The commerce therefore, in ardent spirits, which produces no good, and produces a certain and an immense amount of evil, must be regarded as an unlawful commerce, and ought, upon every principle of humanity, and patriotism, and conscience, and religion, to be abandoned and proscribed.

For the Christian Magazine.

NOTICE OF A LATE PAMPHLET.

A PAMPHLET was lately handed us, containing "A Sermon by Rev. Dr. Emmons, on the Perdition of Judas," and a "Review of the same by Rev. David Pickering of Providence, R. I." published, as

it is stated, "by consent of the authors." We infer from the consent of the venerable author of the Sermon to its appearing before the public in this connexion, that he considers the ancient statute, prohibiting the ox and the ass to plough together, as no longer of divine authority;—although we have no objection to its appearing in this way, except to the *company* in which we find it. The Sermon is one of distinguished excellence, founded on the declaration of the Saviour respecting Judas, "It had been good for that man, if he had not been born." In speaking of Judas, the writer shows, under several particulars, that "he was a man whom God was pleased to treat with distinguishing favour;" that "God used no compulsive measures to lead him into sin"—but "the most powerful means to restrain him from it;" and yet that "Judas was a prodigy of wickedness"—who "deserved eternal perdition"—and "is finally lost." He farther shows, that "God brought Judas into being to answer wise and noble designs," and that he "decreed his life, and death, and final state, before he was born." In his concluding reflections, the writer insists, that the case of Judas, "subverts the scheme of universal salvation;" "removes all the objections which ever have been made, or can be made, against the doctrine of divine decrees;" and shows that "sin may be the occasion of good;"—but still, "that sin's being the occasion of good, furnishes no excuse to the sinner"—and "no encouragement to commit sin." The Sermon is written with the author's usual clearness of method, force of reasoning, and beautiful simplicity of style. The case of Judas is fairly and fully

stated, and the best use is made of it, in removing some of the many errors, with which unstable souls are beguiled and ruined.

Thus much for the Sermon; but—alas, for poor human nature! what shall we say of the Review? To give its character would be impossible; for it has none. And to trace the steps, by which its author arrives at his various conclusions,

..... "quà signa sequendi
Falleret indeprensus et irremeabilis error;"
one would need the thread by which Theseus guided himself through the inextricable mazes of the Cretan labyrinth.

In this Review, (so called,) Mr. Pickering sits himself down, with no little pomposity, to refute the Sermon of Dr. Emmens; and he discourses learnedly about philosophy and metaphysics; explains Latin and Greek; expatiates upon "the voluminous piles" of authors; not omitting to mention some marvellous facts, respecting persons who have died with the *dysentery*—of which disorder, by the way, he doubts not but Judas himself died. He dogmatizes and censures with the airs of a master, and takes all possible pains to make his readers believe that he is a very great and learned man. And if he had laid himself out to convince them, that he was a sheer novice, or mere tyro, he could not possibly have succeeded better. He shows himself to be ignorant, not only of his subject, and of the most common rules of reasoning, but of his own mother tongue. He confounds the most obvious distinctions; mistakes or perverts the plain meaning of words; gives us conclusions without premises, and premises without conclusions; and halts and blunders in a path, where the wayfaring man, though

a fool, need not err. And to crown all, he is so confident that he has refuted the Sermon, that he consents to send forth his medley Review in the same pamphlet with it.

If Mr. Pickering has here given us a fair specimen of his talents and acquisitions, we have only to express our astonishment, that any men of common intelligence can suffer themselves to be deluded by such means; and our still greater astonishment, that any considerable number of the good people of Providence should be induced to patronize him, as an *editor*, and a religious *teacher*! We are aware, indeed, that it takes a great many sorts of persons to make up a world; and we infer from the fact, that such characters as the author of this Review exist, that their existence will be over-ruled for wise and good purposes; but it must be yet in the inscrutable counsels of heaven, what these purposes may be.

We are glad, on the whole, that the pamphlet before us has been published; as it has given to numbers, who seldom read or hear the truth, a very excellent Sermon. We pray it may not prove to any of them a savor of death.

He that prolongs his meals, and sacrifices his time, as well as his other conveniences, to his luxury, how quickly does he out-sit his pleasure! And then, how is all the following time bestowed upon ceremony and surfeit; till at length, after a long fatigue of eating, and drinking, and babbling, he concludes the great work of dining genteelly, and so makes a shift to rise from table, that he

may lie down upon his bed; where after he has slept himself into some use of himself, by much ado he staggers to his table again, and there acts over the same brutish scene; so that he passes his whole life in a dozed condition between sleeping and waking, with a kind of drowsiness upon his senses; which, what pleasure it can be, is hard to conceive; all that is of it, dwells upon the tip of his tongue, and within the compass of his palate: a worthy prize for a man to purchase with the loss of his time, his reason, and himself.—*Robert South.*

THREE times Christ was spoken to, while he was here upon earth, by voices from heaven, and these all three found him praying. See Luke iii. 21.—ix. 29. John xii. 27, 28.—*M. Henry.*

GODLY SORROW, AND THE SORROW
OF THE WORLD.

USUALLY, the sting of sorrow is this, that it neither removes nor alters the thing we sorrow for; and so is but a kind of reproach to our reason, which will be sure to accost us with this dilemma. Either the thing we sorrow for is to be remedied, or it is not; if it is, why then do we spend the time in mourning, which should be spent in an active applying of remedies? But if it is not; then is our sorrow vain, as tending to no real effect. For no man can weep his father, or his friend, out of the grave, or mourn himself out of a bankrupt condition. But this spiritual sorrow is effectual to one of the greatest and highest purposes that mankind can be concerned in. It is a means to avert an impendent wrath, to disarm an offended Omnipotence;

and even to fetch a soul out of the very jaws of hell; so that the end and consequence of this sorrow sweetens the sorrow itself; and, as Solomon says, *in the midst of laughter, the heart is sorrowful*; so in the midst of sorrow here, the heart may rejoice; for while it mourns, it reads, that *those that mourn shall be comforted*; and so while the penitent weeps with one eye, he views his deliverance with the other. But then for the external expressions and vent of sorrow; we know that there is a certain pleasure in weeping; it is the discharge of a big and a swelling grief; of a full and a strangling discontent; and therefore he that never had such a burthen upon his heart, as to give him opportunity thus to ease it, has one pleasure in this world yet to come.—Robert South.

phere of fancy, stuff with exhalations from temper, appetite, passion, interest; its light is scant and faint (for sense and experience do reach only some few gross matters of fact, light infused, and revelation imparted to us, proceed from arbitrary dispensation in definite measures) our ratiocination consequently from such principles, must be very short and defective; nor are our minds ever thoroughly sound, or pure and defecate from prejudices: hence no wonder, that now we are wholly ignorant of divers great truths, or have but a glimmering notion of them, which we may, and hereafter shall come fully and clearly to understand; so that even the apostles, the secretaries of heaven, might say, *We know in part, and we prophesy in part; We now see through a glass darkly, but then face to face.* —Barrow.

DIVERS notions not simply passing our capacity to know, we are not yet in condition to ken, by reason of our circumstances here, in this dark corner of things to which we are confined, and wherein we lie under many disadvantages of attaining knowledge. He that is shut up in a close place, and can only peep through chinks, who standeth in a valley, and hath his prospect intercepted, who is encompassed with fogs, who hath but a dusky light to view things by, whose eyes are weak or foul, how can he see much or far, how can he discern things remote, minute or subtile, clearly and distinctly? Such is our case; our mind is pent up in the body, and looketh only through those clefts by which objects strike our sense; its intuition is limited within a very small compass; it resideth in an atmos-

THE FLEETING TENURE OF HUMAN LIFE.

We flutter, as it were, a day in the sun-beam of existence; the shades of evening speedily close around, and then we mingle with the things that have been! Man drops the mask of mortality, from life's great drama. The petty distinctions of life attend him no further. The undistinguished bourne of futurity is unassailable by terrestrial splendor and pageantry. The dross of the world must yield precedence to moral worth zealously exercised in the sure and certain hope of its exceeding great reward. "Thou, O Lord, changest his countenance, and sendest him away." The summer's sun will shine in brightness on the spot where he lies low and forgotten; but its beams will give neither light nor heat

to the lonely tenant of the grave. The leaves of autumn will fall, rustling and mournful on that clod—emblem how striking of his fate, who once trod with pride upon the dust which now covers him! Winter's dreary snow shall veil the neglected spot, and nourish into existence the green herb that springs from his ashes. Spring, too, shall return, but not a leaf of his sublunary course shall germinate afresh. Oh, that we duly considered this—that we thought more of our latter end! The recollection of our mortality would abase the pride of human reason, and lead us to bow with resignation and praise to the decrees of the Almighty, and to rejoice in the ground of confidence and hope, "that is laid for us in Christ Jesus." We should then aim to become Christians indeed! that is, not merely to believe in the Saviour, but to study to imitate that pattern of infinite ex-

cellence and unparalleled goodness.—*Anon.*

APHORISMS.

Persons who see the faults of others, while they remain blind to their own, are like Seneca's wiches, who never wore their eyes, except when they went abroad.

Is it not better that your friends should tell you your faults, than your enemies should talk of them publicly?

God will excuse our prayers for ourselves, whenever we are prevented from them, by being occupied by such good works as will entitle us to the prayers of others.

Seldom commend men to their faces, and never disparage them behind their backs. If you know any good of them, let others know it; if any ill that you would repeat, tell it to themselves.

Ordinations and Installations.

Sept. 22.—Rev. SAMUEL Y. GARRISON was ordained as an Evangelist, at Hopkinsville, Ky. by the Muhlenburgh Presbytery.

Sept. 26.—Rev. NATHANIEL WALES was ordained as Pastor of the first Congregational Church in Belfast, Me. Sermon by Rev. Prof. Smith.

Sept. 26.—Rev. JUBILEE WELLMAN was installed over the Congregational Church and Society in Warner, N. H. Sermon by Rev. Dr. Wood, of Boscawen.

Sept. 27.—Rev. JOHN GARRETSON was ordained and installed Pastor of the Reformed Dutch Church in Middleborough, by the Classis of Schoharie. Sermon by Rev. J. F. Schermerhorn.

Oct. 3.—Rev. TERTIUS S. CLARKE was ordained over the second Congregational Church and Parish of Deerfield. Sermon by Rev. Dorus Clarke, of Blandford.

Oct. 3.—Ordained at Durham, Greene co. N. Y., Mr. ALANSON B. CHITTENDEN, and Mr. TIMOTHY STOW. Sermon by Rev. W. Fisher, of Merideth.

Oct. 4.—Rev. JOHN A. PROUDFIT was installed Pastor of the first Presbyterian

Church and Society in Newburyport. Sermon by Rev. Dr. Proudfit of Salem, N. Y.

Oct. 7.—Rev. AUSTIN RICHARDS was ordained at Francistown, N. H. as Pastor of the Church and Union Congregational Society in that place. Sermon by Rev. Mr. Lord, of Amherst.

Oct. 19.—Mr. GEORGE W. BETHUNE was ordained a minister of the Gospel in the Presbyterian Church, Pearl-st. New York. Sermon by Rev. Dr. McMurray.

Oct. 24.—Mr. PETER SPARKS was ordained as Pastor of the Baptist Church at Lyons Farms, Essex Co. N. J. Sermon by Rev. David Jones, of Lower Dublin, Pa.

Oct. 31.—Rev. MARK TUCKER was installed by the Presbytery of Troy, as Pastor of the 2nd Presbyterian Church in Troy, New York. Sermon by Rev. Mr. Kennedy, of Whitehall.

Nov. 1.—Rev. JOHN M. PUTNAM was installed at Epsom, N. H. Sermon by Rev. Rufus A. Putnam, of Fitchburg, Mass.

Nov. 7.—Rev. ELIJAH DEMOND was installed Pastor of the Church and Congregation in Lincoln. Sermon by Rev. Dr. Codman, of Dorchester.

Poetry.

From the Recorder and Telegraph.

ON THE DEATH OF THE REV. EDWARD PAYSON, D. D.

A servant of the living God is dead!—
 His errand hath been well, and early done,
 And early hath he gone to his reward.
 He shall come no more forth, but to his sleep
 Hath silently laid down, and so shall rest.

Would ye bewail our brother? He hath gone
 To Abraham's bosom. He shall no more thirst,
 Nor hunger, but forever in the eye,
 Holy and meek, of Jesus, he may look,
 Unchided, and untempted, and unstain'd.
 Would ye bewail our brother? He hath gone
 To sit down with the prophets by the clear
 And chrystal waters; he hath gone to list
 Isaiah's harp and David's, and to walk
 With Enoch and Elijah, and the host
 Of the just men made perfect. He shall bow
 At Gabriel's Hallelujah, and unfold
 The scroll of the Apocalypse with John,
 And talk of Christ with Mary, and go back
 To the last supper, and the garden prayer
 With the lov'd disciple. He shall hear
 The story of the Incarnation told
 By Simeon, and the Triune mystery
 Burning upon the fervent lips of Paul.
 He shall have wings of glory, and shall soar
 To the remoter firmaments, and read
 The order and the harmony of stars;
 And in the might of knowledge, he shall bow
 In the deep pauses of Archangel harps,
 And humble as the Seraphim, shall cry—
Who by his searchings finds thee out, OH GOD?
 There shall he meet his children who have gone
 Before him, and as other years roll on,
 And his lov'd flock go up to him, his hand
 Again shall lead them gently to the Lamb
 And bring them to the living waters there.
 Is it so good to die! and shall we mourn
 That he is taken early to his rest?—
 Tell me! Oh mourner for the man of God!
 Shall we bewail our brother, that he died?

Rox.

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SERMON.

MARK, X. 22.—*And he was sad at that saying, and went away grieved: for he had great possessions.*

Our Saviour taught as one having authority. His preaching raised the admiration of some, and the curiosity of many. Multitudes of all denominations and classes of men followed him from place to place; some scribes who were teachers, some Pharisees who were sober and strict in their lives, some Sadducees who were lax in their sentiments, some publicans and sinners who were openly vicious in their practice, and some rulers who were the principal men in the nation. Of the class last mentioned, a young ruler of an amiable appearance and deportment, came to him with this serious and important question, "Good master, What shall I do that I may inherit eternal life?" Jesus having directed him to keep the commandments, he promptly replied, "Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."

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This declaration of Christ instantaneously stripped the young man of all his fond hopes of future happiness; for he was conscious that he never had, and thought that he never could, exercise that *disinterested* love, which Christ required as an indispensable condition of salvation. He was grieved, that he could not obtain heavenly treasures, without giving up his worldly possessions. He supposed, that he could never be saved on the condition which Christ proposed. The spirit of the text, therefore, leads us to conclude,

That sinners think it is impossible for them to be saved on the condition of *disinterested* love. I shall,

I. Show that *disinterested* love is the condition of salvation.

II. Show that sinners think it is impossible for them to be saved on this condition.

I. I am to show that *disinterested* love is the condition, upon which salvation is offered to sinners in the word of God. If we look into the Old Testament we shall find, that God requires pure, supreme, *disinterested* love, as the condition of his peculiar favour both in this life and in that which is to come. Moses having called all the people of God together, says, "Hear, O Israel, the Lord our God is one Lord:

and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart." The love which God here requires as the condition of temporal and spiritual favours, is the same disinterested love, upon which Christ says all the law and prophets do hang. Our Saviour abundantly inculcated *disinterested* love as the condition of salvation. In his sermon on the mount, he insisted largely upon the nature and necessity of *disinterested* love, in opposition to the *selfish* principles and practices of the scribes and Pharisees. "But I say unto you, Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you. And as ye would that men should do unto you, do ye also so to them likewise. For if ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to those of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." Our Lord also spake a parable, on purpose to show, that no man can be saved upon *selfish* principles, and consequently, that *disinterested* love is the only condition of salvation. "The ground," says he, "of a certain rich man

brought forth plentifully: and he thought within himself, saying, What shall I do because I have not where to bestow my fruits? And he said, 'This will I do: I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, 'Thou fool, this night shall thy soul be required of thee: then whose shall all those things be which thou has provided? So is he that layeth up treasure *for himself*, and is not rich toward God.'" It was one of Christ's common sayings, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever loseth his life *for my sake*, shall find it." This was saying in the plainest and strongest terms, that *disinterested* love is the only condition of salvation. He said, "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me." When a certain lawyer stood up, and tempted him, saying, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?" In answer to this, Christ spake the

parable of the good Samaritan, and said to the querist, "Go and do thou likewise;" that is, Go and exercise the same *disinterested* benevolence, and thou shalt be saved. But that nothing short of disinterested love is the condition of salvation, the Apostle Paul plainly asserts and strikingly illustrates in the thirteenth chapter of his first epistle to the Corinthians. "Though, says he, I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." By charity the Apostle means that charity which seeketh not her own, or that *disinterested* love, which stands directly opposed to all *selfish* affections, exercises, and actions. It is true indeed, both Christ and the apostles represent either faith, or repentance, or submission, as entitling any one to salvation. But it is to be remembered, that all those exercises are only so many different modifications and expressions of that love, which is *disinterested*. So that if we search through the Bible, we shall find that disinterested benevolence, in some form or other, is the only condition, upon which eternal life is offered to sinners. I now proceed to show,

II. That sinners are ready to think it is impossible for them to be saved on this condition. So the young man supposed. At first he thought he was in a fair

way to heaven. But as soon as Christ mentioned *disinterested* love as the condition of eternal life, his heart and his hopes failed him, he went away grieved and desponding, and supposing it to be impracticable to comply with the terms of salvation which Christ proposed. Nor was he alone in this opinion; for those who stood by and heard the condition, expressed the same sentiment, and with astonishment exclaimed, "Who then can be saved?" When Christ reproved those who followed him for the sake of the loaves, and implicitly told them, that they must exercise disinterested love in order to obtain his favour, "They said, this is a hard saying, who *can hear it*?" And from that time, many of his disciples went back and followed him no more." They felt as though they never could be saved upon the condition of *disinterested* love. While Paul supposed the divine law required nothing but selfishness, he felt blameless, and entertained high hopes of heaven; but when his mind was enlightened and his conscience awakened to understand the true meaning of the law, he saw his selfishness condemned by it, and despaired of mercy upon the condition of disinterested love. The single prohibition, which says, "Thou shalt not covet," that is, thou shalt not be *selfish*, carried death to his hope; because he supposed it was impossible for such a selfish creature as he found himself to be, to exercise that disinterested love to which the promise of salvation is made. Such have been the views of all sinners in the same situation. They have found it easy to love themselves supremely, but to love God more than themselves, and to prefer

his glory to their own eternal happiness, they have found to be extremely difficult, even as difficult as for a camel to go through the eye of a needle. They have really supposed it to be absolutely impossible for them to exercise that pure, disinterested love, to which the promise of salvation is made to them in the gospel.

But here it may be proper to inquire, why they think it is impossible to be saved on the condition of *disinterested* benevolence. They must see something in disinterested love, which is totally different from all *selfish* affections; otherwise they could not imagine it to be so extremely difficult to exercise it. But it is certain, in the first place, that their difficulty in exercising *disinterested* love, does not arise from its being *unreasonable*. God is as worthy to be loved as themselves. Christ is as worthy to be loved as themselves. And their fellow-men are as worthy to be loved as themselves. It is, therefore, altogether reasonable, that they should love God supremely, and their fellow-men as themselves. And they always approve of disinterested love, wherever they think they see it acted out. Nor do they ever fail of blaming themselves as well as others, for feeling and expressing selfishness in any form whatever. The young ruler did not presume to object against disinterested affections and actions as unreasonable or absurd. Indeed, it is not in the power of the human mind to discover any thing improper or absurd in universal, impartial, and disinterested benevolence. Reason dictates, that this is the only proper and virtuous affection, that rational creatures can exercise towards their Creator and one another.

If there were any thing inconsistent, improper, or absurd in sinners exercising disinterested benevolence, they might well suppose it is impossible for them to be saved on this condition. But this is not the case, nor can they consistently pretend this to be the case, for they always approve of others for acting from disinterested motives.

Nor again, do sinners suppose it is impossible for them to be saved on the condition of disinterested benevolence, because there is no need of their having such benevolent affections, in order to be completely and eternally happy. They know the nature of selfishness, which tends to make rational beings miserable. And sometimes they are convinced by their own experience, that with their present feelings it is impossible for them to be happy in this life, or the next. And this is the real truth. No individual, or number of individuals, can be in a state of solid, permanent happiness, without that pure, disinterested love, which the gospel requires. It appears absolutely necessary, therefore, that God should require disinterested love from all the subjects of his holy, happy kingdom. If God means to make his rational creatures happy, he must do it on the principle of disinterested benevolence. These sinners are capable of seeing; and of course they cannot suppose, that God unnecessarily imposes on them the hard condition of disinterested love in order to escape the wrath to come, and enjoy the blessedness of heaven. Though the young ruler was grieved when he heard the condition of salvation, yet Christ was not severe, but kind and compassionate, in pointing out to him the only possible way of inherit-

ing eternal life. And he does not appear to blame Christ on this account. Nor can any sinners justly view this condition of salvation, as an unnecessary hardship. Their reason and conscience, notwithstanding the depravity of their hearts, tell them, that disinterested love is not only a reasonable, but a necessary condition of their being freed from all misery, and put into the enjoyment of all good. No other qualification can possibly prepare them for the inheritance of the saints in light.

Nor again, do sinners suppose it is impossible for them to be saved on the condition of disinterested love, because they know themselves to be *incapable* of exercising such a holy affection. They are conscious of being able to love and hate, choose and refuse; and to exercise *benevolent* as well as *malevolent* affections. The amiable young man was possessed of all the rational powers, which were necessary to perform the most benevolent actions. This appears from his own declaration, that he had externally obeyed all the divine commands from his youth. It was completely in his power to comply with the conditions of salvation which Christ proposed. He was able to sell all he had, and convert it to benevolent purposes, and to take up his cross and follow him. For this was soon after actually done, by the primitive christians; and the most worldly-minded, selfish sinners are equally capable of exercising pure, disinterested benevolence.

The question still returns, why do sinners think it is impossible for them to be saved on the condition of disinterested love? After what has been said, there seems to be but one plain, posi-

tive, satisfactory answer to be given to this question. Sinners think, it is impossible for them to be saved on the condition of disinterested love, because of the total depravity and selfishness of their hearts. This the young man most sensibly felt. "He was very much grieved, because he was very rich, and supremely attached to the world." He could not bear to give up his great possessions for the sake of Christ, or for the sake of the gospel, or for the sake of the salvation of his own soul. It is as hard to the selfish heart of one sinner as to the selfish heart of another; to give up all his earthly treasure, for the sake of having treasure in heaven. Every sinner has a carnal mind, which no motives taken from time or eternity can reconcile to God and to the terms of salvation proposed in the gospel. For while he loves himself supremely, he cannot be willing to give up his present and future happiness, for the glory of God and the good of the universe; he cannot be willing to lose his life, that he may find it, or to leave it to the wise, holy, and sovereign will of God, to save or destroy him, though he knows this is his duty, and would secure his salvation, if he would only exercise such pure, supreme, disinterested love to God. The entire selfishness of sinners, therefore, convinces them, that it is morally impossible for them to be saved on the condition of disinterested love.

IMPROVEMENT.

1. If it be entirely owing to the selfishness of sinners, that they suppose they cannot be saved on the condition of disinterested love; then their inability to embrace the gospel is alto-

gether criminal and inexcusable. It is true, that they are under one kind of inability to love God, to repent of sin, to believe in Christ, or to do any thing in a right and acceptable manner. This we are plainly taught in scripture. Moses told the corrupt and totally selfish Israelites, "Ye cannot serve the Lord, for he is an holy God." Christ said, "No man can come to me, except the Father who sent me draw him." And the Apostle declares, "The carnal mind is enmity against God, not subject to his law, neither indeed can be: so then they that are in the flesh *cannot* please God." But this is a *moral* inability, which arises from the free, voluntary, selfish exercises of the heart, and is in its own nature entirely sinful and inexcusable. There is an essential difference between *moral* and *natural* inability. If sinners were incapable of distinguishing selfishness from benevolence, they would be under a natural inability of exercising that benevolence, to which the promise of salvation is made, and this would be a sufficient excuse for not complying with the terms of the gospel. But they know, that selfishness and benevolence are totally different in their nature and tendency, and that the former is sinful and the latter is virtuous. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Sinners have no right to plead sin as an excuse for sin, or to plead selfishness as an excuse for not exercising that pure disinterested love to God and man, which the gospel requires as an indispensable condition of salvation. When they plead, as they almost universally do, their inability to love God and embrace the gospel, they plead no other than a *moral* inability,

which arises from their entire selfishness, which is the essence of all sin and criminality, and which is no better excuse than Satan has for hating God and all good, with all his heart. If they would only express their inability in plain and intelligible language, they would say they love themselves so much, that they cannot love God, that they love selfishness so much, that they cannot love benevolence, that they love the happiness of this world so much, that they cannot love the enjoyment of God and the happiness of heaven. And this inability, instead of excusing them, must condemn them in the sight of God, and their own consciences.

2. It appears from what has been said, that sinners have no ground to think God is *insincere* in offering them salvation upon the condition of disinterested benevolence. Sinners think and often say, that there can be no sincerity in God's offering to save them, upon unreasonable and impracticable terms. They say he knows, that they cannot and will not accept of salvation, upon the condition of disinterested love; and therefore he cannot be sincere in offering them salvation upon terms which he knows they cannot and will not comply with. We could not indeed see any sincerity in God's offering salvation to sinners on the condition, that they should ascend into heaven, (that is, to bring Christ down from above,) or that they should descend into the deep, (that is, to bring up Christ from the dead,) for it is naturally impossible for them to perform these conditions. But what saith God to every sinner? "The word is nigh thee, even in thy mouth; that is the word of faith which we

preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Thus God offers salvation to sinners in the gospel, on the lowest and easiest terms possible. Nothing can prevent their accepting salvation, but their freely and voluntarily rejecting it.

3. It is of importance, that God should offer salvation to sinners on the condition of disinterested benevolence, though he knows beforehand, that they will reject his offer. The condition is easy and practicable. They are able and ought to exercise disinterested benevolence, and nothing can hinder them from exercising it, but their totally depraved and selfish hearts. They are, however, naturally blind to their native depravity and selfishness. They are not willing to believe, that they hate God, hate Christ, hate holiness, and hate salvation itself, until they are brought to the trial. God brings them to the trial, by freely and sincerely offering them salvation, upon the kind and gracious condition of disinterested love, which he knows they hate and will absolutely refuse to exercise, though they are sensible their refusal will prove their destruction. There is no other way, by which God can demonstrate to sinners themselves and to the universe, that they are totally depraved, selfish, and opposed to all good, but by his offering them salvation upon the condition of *disinterested* benevolence, and *their* refusing it. The amiable young man, whom Jesus beholding loved, would always perhaps, in this world, have appeared very different, if *Christ* had not offered, and *he* had not rejected salvation, on the condition of *dis-*

interested benevolence. He never appeared so perfectly *selfish* to himself, nor to others, before he rejected salvation, rather than to give up his possessions and give God the supreme affection of his heart.

4. Since *disinterested* benevolence is the only condition of salvation, there is no propriety in directing sinners *how* to embrace the gospel. They are not very often satisfied with being told, that disinterested love is the only condition, upon which they can find acceptance with God; they want to know how they shall exercise this pure, holy love. But it does not belong to the preachers of the gospel to answer this impertinent and absurd question. It is sufficient for them clearly to state the condition of salvation, and leave it to sinners to find out how they shall freely and voluntarily perform it. Christ did no more than this, in preaching the gospel to the young man. He plainly and intelligibly taught him disinterested love, and promised him salvation on condition of his exercising and expressing such a holy, virtuous affection. The young man clearly understood the condition, for it grieved him to the heart, to be required to give up all his selfish feelings and possessions in order to be saved. But though Christ saw his anxiety and distress, he did not undertake to tell him *how* he should become willing to sell all he had and give to the poor, and come and follow him. He knew how to love God supremely as well as he knew how to love himself and the world supremely. Sinners know how to love God supremely, as well as to hate him supremely. They know how to love God supremely, as well as to love the world supremely.

They know how to exercise benevolence, as well as to exercise selfishness. If the young man had asked Christ how he should become willing to give up all and follow him, and become truly benevolent, he would not have told him, any more than he could have told him how to go away grieved. All that the ministers of the gospel have to tell sinners, is, the *condition* upon which they may be saved, and not *how to be willing* to perform that condition. All who pretend to do this, undertake to do what they have no right, nor power to do.

5. Since disinterested benevolence is the only condition of salvation, ministers have no right to substitute any other or lower conditions of salvation. This is what many preachers of the gospel presume to do. After they have stated the only condition of salvation, and told sinners they must do what Christ required the young man to do in order to be saved, sinners generally complain that they cannot perform that condition. Their hearts, they say, are totally depraved, and they cannot exercise disinterested benevolence, and love God supremely; of course they ask what they must do to get disinterested benevolence, or a heart to love God supremely? Many ministers see no other way to relieve sinners in this deplorable situation, than to alter and lower the terms of salvation, and direct and advise them to do something which their depraved hearts are willing to do in order to get a good heart, and exercise true benevolence.

6. Since disinterested love is the only condition of salvation, we may see why this doctrine is more disagreeable to all sinners, than any other doctrine of the

gospel. All the doctrines of the gospel clearly understood are disagreeable to sinners, because they are all founded on disinterested benevolence. But as they do not generally see, that the doctrine of decrees, the doctrine of election, the doctrine of divine agency, the doctrine of unconditional submission, and various other doctrines, are founded on disinterested benevolence; so they do not dislike those doctrines so much as the doctrine on which they are founded. This comes directly and sensibly across all their selfish desires, exertions, and hopes. They cannot love God, because he is a holy God. They cannot serve God because he is a holy God. They cannot please God, because he is a holy God. They cannot go backward, nor forward, nor stand still, without offending God. They find that every imagination of the thoughts of their hearts is evil, and only evil continually, and a transgression of that holy law, which requires pure disinterested love. All sinners of all descriptions are equally and totally opposed to that disinterested benevolence, which is the condition of salvation. Not only publicans and sinners, but scribes and Pharisees, who were externally righteous and apparently religious, were all opposed to the doctrine of disinterested benevolence, as it was plainly taught and inculcated by Christ. They were all ready to exclaim, "Who then can be saved?" All sinners now have the same opposition to this doctrine, that others have felt and expressed; for it strikes at the root of every false scheme of religion, and every false hope of salvation. All sinners whether Calvinists or Arminians, whether Unitarians or Universalists, wheth-

er externally religious or irreligious, whether awakened or unawakened are equally opposed to disinterested benevolence.—They can explain away all other doctrines on selfish principles so as to suit them; but they cannot explain away the doctrine of disinterested benevolence, upon any selfish principle, and therefore Arminians, moderate Calvinists, Methodists, Unitarians, and Universalists unitedly deny it, and exclaim, “Who then can be saved?” They virtually acknowledge, if disinterested benevolence be true, their different schemes of religion are false, and their hopes built upon them are false and fatal. And to give up a favourite scheme or a false hope, is like giving up the ghost. It carries death and despair in it to the best and worst of sinners. Let any doctrine of the gospel be clearly traced to its foundation, that is, disinterested benevolence, and every sinner in the world, will hate and oppose it. Let Christ’s precept, requiring us, “to do to others as we would, that others should do to us” be justly explained and understood, and it would be as generally hated and opposed, as the doctrine of total depravity, or the doctrine of election, or the doctrine of unconditional submission, for it is as plainly founded in disinterested benevolence as those doctrines are. In a word, all the reason, why sinners dislike and oppose any doctrines and duties of the gospel, is because they see or think they see, that they require that disinterested love, of which they are conscious they are destitute.

7. Since disinterested love is the only condition of salvation, it is vain and dangerous for secure sinners to wait for a more con-

venient season to embrace the gospel and secure the salvation of their souls. There are many sinners in this waiting posture. They intend to do what the gospel requires them to do in order to be saved, and have no doubt that they shall be able and willing to do whatever is necessary to be done to obtain eternal life when a favourable season presents. But if they would only consider that the condition of salvation is disinterested love, and that their own hearts are totally selfish, they would renounce the hope of a more convenient season of complying with that condition. Neither prosperity nor adversity, neither health nor sickness, nor the nearest prospect of death, would have the least tendency to change their hearts from selfishness to love. A season of trouble, affliction, and bereavement may come; or a season of awakenings and convictions may come; and these seasons may throw them into great anxiety and distress, and constrain them to cry, “What must we do to be saved?” But no other proper answer can be given them but that which requires them to love God supremely, or exercise disinterested benevolence. This their depraved, selfish hearts will tell them in a moment, it is morally impossible for them to do. They will therefore, either sink in sadness, grief, and despondence, or rise in vigorous enmity and opposition to God and the condition of salvation, quenching the spirit and stifling conviction. And in this deplorable situation, God may leave them to pine away and perish in their sins forever, as he has left thousands of other incorrigible sinners. No impenitent sinners have any ground to hope

or wait for a more convenient season to turn from selfishness to benevolence, and embrace the gospel; for such a season never will come. But,

8. Though it be morally impossible for sinners to exercise that disinterested love, which is the indispensable condition of salvation; yet it is not *naturally* impossible for them to be saved. This Christ observed, when the young man went away sad and hopeless of eternal life, on the condition of disinterested benevolence. "Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that *trust* in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them, saith, With *men* it is impossible, but not with *God*; for with *God* all things are possible." Though sinners are naturally dead in trespasses and sins; though they have a carnal mind which is enmity to God and not subject to his law, neither indeed can be; though they choose eternal death, rather than eternal life, upon the condition of disinterested love; yet God is able, in the day of his power, to make them *willing* to renounce their supreme attachment to themselves and to the world, and to accept salvation on the gracious and humiliating condition of disinterested benevolence. No sinner knows what God determines

to do with him; but let God's determination be what it may, his duty is to throw himself into his holy and sovereign hand, and penitently cry, "God be merciful to me a sinner."



Though the following article has been recently published in the Christian Spectator, yet, as it was communicated to us in Manuscript, by the Author, we think it expedient, considering its merits, to give it a place in the Christian Magazine.

For the Christian Magazine.

INQUIRY INTO THE MEANING OF
ROMANS, IX. 3.

"*I could wish that I were accursed from Christ, for my brethren.*"

This sentence expresses an intensity of feeling seldom exhibited, and is accompanied with a solemn appeal to the Searcher of hearts. On such an occasion, Paul probably used words according to their obvious and common acceptation. The precise import of these words is the subject of our present inquiry.

ΗΥΧΟΜΗΝ ΕΓΩ, *I could wish*. This verb has the form of the indicative imperfect; but as is often the case, it is evidently used for the subjunctive. The connexion shows that Paul is speaking, not of his past, but of his present feelings.

"*I could wish*," ΕΙΝΑΣ ΑΝΑΘΕΜΑ, *to be accursed*. The word *anathema* is of Greek origin, and according to its etymology signifies to *set apart, to separate*, and answers to the Hebrew word אָנָּה which means *separated from a common use*, and either *devoted exclusively to God*, or *devoted to utter destruction*. This word is found in the Old Testament forty times. In eight places it denotes *consecration*

to God, and in thirty-two places it means *abandoned by God*, and is translated in our English version, *accursed, a curse, or utter destruction*. In twenty places it has reference to the extermination of the Canaanites, and wherever it is used, it is emphatic, and generally is applied to idolatrous nations, as objects of divine wrath. Thus in Isaiah, "My sword shall be bathed in heaven, it shall come down upon Idumea, and upon the people of my *curse* to judgment."

The Greek word *αναθεμα* is used only six times in the New Testament. Those Jews who imprecated on themselves the direst vengeance of heaven, if they eat before they had killed Paul, as it stands in the original, "anathematized themselves with anathemas." Paul uses the word five times. "No man speaking by the Spirit calleth Christ anathema." "If any man preach another gospel, let him be anathema." This he repeats, "If any man love not Christ, let him be anathema." These citations show that this was the most emphatic word among the Jews, to denote complete separation from the favour of God; and that in Paul's mind, it was most vividly associated with the thought of eternal perdition.

"I could wish myself accursed." *απο του Χριστου*, "an anathema from Christ." What does *απο του Χριστου* mean in this connexion? The word *Anathema*, when used in the sense of *consecration*, is commonly followed by the dative case, (Lev. 27: 28. Mic. 4: 13.) but when used in the sense of being accursed, excepting the passage under consideration, it is not followed by any case. As this word is employed to designate the idea of separation, as well as destruction, the most natural rendering of the preposi-

tion *απο*, is *from*. A passage of similar construction is found in the Epistle to the Thessalonians, "punished with everlasting destruction, *απο του προσωπου, from the presence of the Lord*." The word here translated *destruction*, is *ολεθρον*, derived from the verb *ολλυμι*, which is often used in the Septuagint as synonymous with *anathema*.

Some, however, suppose that *απο του Χριστου*, in our text, ought to be translated *after the example of Christ*, and that would make the sentence run thus, *I could wish myself to be an anathema, as Christ was an anathema*, referring to his crucifixion. But to this there is a serious objection; for though Paul says Christ was made *καταρα*, that is a *curse* for us, yet he says, "No man speaking by the Spirit calleth Christ *anathema*." With this passage before our eyes, it is difficult to see how Paul could apply the term *anathema*, in any sense, to Christ.

Others suppose that *απο του Χριστου* means *by Christ*, and would translate the passage, "I am willing to endure all kinds of temporal evils inflicted by Christ." To this I reply, the word *anathema* is used eight times in the Bible to denote entire consecration to God; above forty times it denotes destruction without remedy; but is never applied to crucifixion, trials, persecutions, the hidings of God's face, or any other class of sufferings inflicted on the children of God.

These remarks, I trust, have shown that the plain meaning of the expression *αναθεμα απο του Χριστου*, is *eternal separation from the Messiah's kingdom*. That this is the more obvious meaning no critic ever denied. But many have objected to the sentiment as being inconsistent, impossible, or

absurd. To these objections, and any others like them, I have one plain answer to give.

Our benevolent desires are not limited by our power to do good. Paul was not coldly deliberating about the power or consistency of exchanging his condition with that of his unbelieving brethren; but he had a most ardent and intense desire for their salvation; a vivid and distinct emotion filled his bosom—he uttered it just as it arose in his mind. What though it was a desire which he had no power to accomplish? When death is near, and the expiring sinner sees the pit opening to receive him, he has often exclaimed, “I would give all the world for the salvation of my soul.” This surely is not an irrational state of feeling. And yet to talk of purchasing heaven by the world, that is by the treasures which the world contains, is to propose an evident impossibility.

Paul is not the only instance of deep and intense feeling for others. The Israelites, ere the thunderings of Sinai had ceased, prostrated themselves before the calf that Aaron made. The wrath of God waxed hot against them. Moses saw this people, whom he had conducted from Egypt, whom he loved as the favourites of heaven, and with whom was most intimately connected the glory of God,—he saw them about to be swept away by the displeasure of the Almighty. He did not stand and look on calm and unmoved. “O forgive this people, and, if not, blot me out of the book thou hast written.” Were this the only place where the expression, “blot me out of thy book,” occurred, we could be at no loss what Moses intended to express, in this moment of overwhelming sorrow. God replies, “Him that sinneth I

will blot out of my book.” No one can doubt what God means by “blotting the sinner out of his book,” and surely he means the same thing that Moses did in the preceding verse.

Having endeavoured to show, in a philological way, the obvious import of the passage under consideration, and that no objection to this interpretation is valid, I proceed to adduce other considerations to confirm the views that have been given.

The moment before Paul uttered the text in question, he was contemplating the safety of those who are united to Christ. The joys of the redeemed, through unnumbered ages, are unfolded to his vision. His eye glances over universal nature—on the earth, in the heights above, in the depths beneath, no enemy is able to separate them from a Saviour’s love. But his brethren who are Israelites, to whom pertain the covenants and the promises, have rejected the Messiah, and are liable to be forever separated from his kingdom. And while he beholds, in prospect, multitudes descending to the world of woe, he *feels* for them. How much? A modern critic says enough to suffer the pangs of crucifixion. Another says, enough to endure those temporal calamities that were impending over the city of Jerusalem. But did not the whole tenor of Paul’s life evince that afflictions and persecutions were nothing to him compared with future glory? Was he not ever ready to die for the Gentile, as well as for the Jew? Was not death, in any shape, a welcome messenger to him? How then could a willingness to suffer *these evils* express a peculiar and vehement love for his brethren, the Jews?

Besides, Paul at this time, is speaking simply of the salvation of the soul. No earthly subject occupies his mind. The eternal destinies of man are before him. He sees believers in Christ secure and happy; but millions of his brethren are going to eternal perdition. And Oh! could they be saved, he would relinquish, not merely the trifles of earth, but even that bright crown of glory for which he had so long toiled, and laboured, and hoped. He calls Christ and the Holy Ghost to witness the *depth* of his feeling. He uses language the most *intense*. And all this to make, on the minds of the Jews, a deep and lasting impression. My brethren, though I tell you, that you are unbelievers, and reprobates of God, yet I love you; for you I could even relinquish my dearest hope if that might save you.

Our text, thus explained, teaches us how the most enlarged benevolence is excited in the pious mind. It is by contemplating immortal beings in their relation to God. Moses and Paul considered the Jews not as the creatures of a day, but as candidates for immortality; not as suffering temporal calamities merely, but as exposed to eternal destruction, when each exclaimed, O save thy people, and if not, let *me* perish!

The nearer to heaven a Christian rises in his contemplation,—the more his thoughts are conversant with future realities, the more vivid and distinct his apprehension of those scenes, which open on the departing soul, the more he reflects on the condition of immortal beings as hastening to the judgment seat, as entering on an eternity of joy, or of woe,—the more will he feel, and pray, and labor for the salvation of sinners.

P.

For the Christian Magazine.

MEMOIR OF

DOCT. SIMON JACOBS.

The subject of the following Memoir was born in Ward, Mass. May 19, 1794. He was naturally contemplative, and seems to have been the subject of serious impressions from his youth. He early commenced writing sketches of his life, in which he details, not so much his outward circumstances, as his views on religious subjects, the feelings of his heart, his various and strong temptations, and the means by which he was enabled to overcome them. His leisure moments, while very young, instead of being wasted in childish and sinful diversions, were many of them spent in meditation and secret prayer. Some of these prayers he has left in writing, in which he pleads, “first of all, and above all, that he may have Christ for his portion, here and hereafter.” It was matter of deep solicitude with him, in early life, to know his spiritual state and prospects. For this purpose, he reduced to writing under several particulars, the evidences in favour of his own piety and against it; and then, by spreading the whole subject before the Lord, endeavored to obtain that satisfaction which he sought. He was not, at this time, forward and obtrusive in conversing upon his religious exercises, but rather the contrary. His general conduct, and his attention to the means of grace, were exemplary; but his friends were furnished with no decisive proofs of piety, and were left much in the dark, in regard to his spiritual concerns.

In the autumn of 1816, and the winter following, there was a general revival of religion in his native place. It is interesting to

learn from his diary, with what joy he watched the indications of its approach, and with what fervency he prayed for the progress and prevalence of the work. In the following instance of supplication, he shows the state of his mind, and the benevolence of his affections. "O thou most adorable Redeemer! I would give thee glory in the highest for the present appearances. Four or five of the unthinking part of my young friends are now inquiring what they shall do to be saved. Do thou, dear Savior, perfect the work which thou hast begun. Be merciful to this Church and Congregation, and to the Israel of God. Bring in thine own elect—even so Lord Jesus, Amen and Amen."

In the early part of this revival, the Christian friends of the young Mr. Jacobs were at a loss to know how to judge of him. He was not awakened, distressed, and to appearance changed, as others were; neither so far as they knew, had this ever been the case with him. Yet he seemed to be, and, no doubt, really was, highly interested and engaged in the work, and lost no opportunity either of enjoying or promoting it. At length, however, the truth could not be concealed. He opened his heart freely to his intimate friends, and gave them much reason to believe, that for some considerable time—from some unknown period of his youth, he had been a Christian. His light, which he lamented had been so long concealed, now shone forth with increasing brightness; and, on the third of March, 1817, in company with fifteen others, he openly professed himself on the Lord's side. On this occasion, he writes thus in his diary; "This has been to me a

solemn and important day indeed. I have joined myself to the visible church, and the vows of God are upon me. Thanks to my glorious Saviour, I was enabled to enjoy sweet communion with him, at his table. I know not that I ever enjoyed myself so much in my life before."

In the summer of 1818, having completed his professional studies, and been regularly licensed as a practising Physician, he removed and established himself at Oakham. Here he remained, till the period of his death. Although his professional business was very considerable, and his practice, for aught that appears, was uniformly satisfactory to his employers and friends, still it was not merely in the character of a Physician, that he distinguished himself, and became eminently useful. He shone also as a Christian; and as a Christian of no ordinary attainments. In conversing and praying with the sick, he was able, tender and pertinent.—In the Sabbath school—in the Prayer meeting and Conference room—indeed, in every place where he had an opportunity to do good, he was almost uniformly present, and ready, if called upon, to attempt it. Still, his piety was rather retiring than otherwise—he knew his place—and never affected to be wiser than his religious teachers or superiors. He wished every thing in religion to be done "decently and in order." By unremitting exertions for the benefit both of the body and the soul, he greatly endeared himself to the serious people among whom he resided, as well as to a more extended circle of acquaintances and friends.

But he was not exempt from the common fate of men. He

was fast accomplishing his work on earth, and preparing for a removal to higher scenes. In the autumn of 1824, he was attacked with a fever, which soon deprived him of his reason, and, in a few weeks terminated his earthly existence. Not many months before his death, he was married to the only daughter of Rev. Mr. Tomlinson, of Oakham, whom he has left, a lonely and afflicted widow, to deplore her loss.

There are several respects, in which Dr. Jacobs deserves to be exhibited as an example to survivors.—One of these is, his *early piety*. He remembered his Creator in the days of his youth. He seemed to have little inclination for the common amusements of the young, and gave his earliest and best days to the service of the Redeemer. He even commenced writing his religious exercises, when he was little more than a child. Still, he was led by the Holy Spirit in such a way as to keep him humble. The impression that he was an *extraordinary youth*, under which some young Christians have unhappily fallen, and of which nothing but bitter experience in future years will ordinarily rid them, it is not known that he ever received.

It was eminently true of Doct. Jacobs, as appears from his diary, that he *acknowledged God in all his ways*. In several instances, we find him dedicating himself to God, and writing and signing the act of self-consecration, with his own hand. Indeed, this seems to have been his constant practice, at the beginning of the year.—He noticed the hand of God in the preservation of his life; and with this view his successive *birth days* were observed as seasons of special solemnity. On one of them, he writes as follows: “I am now

twenty two years of age. Thus far hath the Lord led me on—thus far hath he preserved me. I give thee glory, O Lord, for all the mercies I have received from thee, the year past—above all, for the light of thy countenance, and the continued supplies of thine Holy Spirit. . . . Have I considered properly, and as I ought, that all my ways are ordered by God—and that every thing I have experienced, whether in prosperity or affliction, is a part of his eternal counsel? Have I been duly thankful to God for his goodness to me, with respect both to temporal and spiritual favours—considering that they all come through the intercession of my blessed Redeemer? Have I been, and am I now, humble, in any measure as I ought to be for my ingratitude and extreme sinfulness? Have I grown any better, the year past? Have I increased in any of the Christian graces and virtues? My blessed Redeemer, I feel that I am nothing. Be thou in me, and unto me, all things that I need.”—He devoutly acknowledged the hand of God, in all the leading and in most of the common events of his life. Thus when about to offer himself for examination and license to practise medicine, we find him referring the case to God, and seeking his direction and blessing. Afterwards, when contemplating a removal to a particular place, he writes, “O Lord God Almighty, if it is thy will that I go to ———, do thou prepare the way for it. But if it is not for my good and thy glory, do thou prevent it. Do thou mete out the lot of my habitation for me. Direct my thoughts and my feet, and lead me, as thou didst Abraham of old.” And afterwards, when established in the

practice of medicine, there is scarcely a case of difficulty noted in his journal, in respect to which he does not seek the direction and blessing of God. Indeed prayer had become to him, in a sense, habitual; and wherever he went, or whatever he undertook, the object before him was made, of course, the subject of prayer.

It may be seen from the example under consideration, that the practice of the medical profession need not, in ordinary cases, interfere with an attendance on the means of grace. Doct. Jacobs had many calls, as a Physician. The extent of his practice, for one of his years and standing, was respectable. Yet he seldom was absent, either from the house of God, or from meetings for religious conference and prayer. He so planned and arranged his professional visits, as to make them consist with an almost uniform attendance upon the means of grace. We think other Physicians, if they were similarly disposed, might be able, in most cases, to do the same.

The benefit of a *pious* Physician among a people, is also strongly illustrated in the case before us. Doct. Jacobs was scarcely more useful in his profession, than as an enlightened and judicious Christian. In his visits to the sick, he was able to instruct them, and if requested, to pray with them. He thus administered comfort to the soul, as well as help to the body. In different parts of the town, where his business called him, he ever appeared in character as a Christian. His influence was strong, and it was uniformly exerted in favor of the truth. Both by precept and example, he studied to recommend and enforce the religion of

the Saviour. In a season of revival in Oakham, during his residence there, his labours were great, and were greatly blessed. The happy results of them can never be estimated, till they are seen in the light of the judgment day. The good people in that place will not soon forget the earnestness with which he pleaded for them before the throne of grace, or his benevolent exertions to promote their spiritual and eternal welfare.—In view of an example such as this, how important it appears, that Physicians should be *pious men*! What class in society have better opportunities of usefulness? What class have the means of accomplishing greater good? May the spirit of grace soon be poured upon the Physicians of our country, that those who are called to prescribe for the diseased body, may be qualified also to administer consolation to the never dying soul.

The subject of the preceding remarks may be exhibited to all classes of readers, as one who made religion the business of every day, and who carried it with him into all the duties and avocations of life. He did not regard the world as the principal thing, and the concerns of the soul, as a mere secondary object. He did not attend to religion, or converse about it, merely to fill up intervals of time, when he had nothing else to do, or to say. But he was one of the happy few, who not only seek, but *seem* to seek, first and chiefly, the kingdom of God and his righteousness—who, feeling that they have been redeemed at an inestimable price, make it their study and endeavour to glorify God, in their bodies and spirits which are his.—When will Christians generally

become more wise on this subject? When will they so live, that beholders may see, that they regard not chiefly those things which are seen and temporal, but those which are not seen and eternal—that all around may take knowledge of them, that they have been with Jesus? E.

For the Christian Magazine.

AN EXPLANATION OF 1ST CORINTHIANS, III. 23.

“And ye are Christ’s, and Christ is God’s.”

The most important question relative to the meaning of these words, and that in the solution of which every reader feels the deepest interest is doubtless this: *In what sense is Christ God’s?* That he is God’s, in some sense or other, the express language of the Apostle places beyond all doubt. “And ye are Christ’s, and Christ is God’s.” If we attend a moment to the two preceding verses with which this passage is intimately connected, we shall see that Christ is God’s, in the same general sense in which all things else are said to be the believer’s. “Therefore let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s, and Christ is God’s.” Now in what sense were Paul, and Apollos, and Cephas, and the world, and life, and death, and things present, and things to come, the property of believers at Corinth? To this it is replied, they were all, either directly or indirectly, instrumental of promoting the good of these believers. It is not known that they were, in any other sense,

theirs, than as they were the means, or the instruments of promoting their good. In the same general sense, these believers were Christ’s: they were instrumental in promoting the glory of Christ. In the same sense, Christ himself is God’s: he is instrumental of promoting the glory of God. The plain import of the passage, “Ye are Christ’s and Christ is God’s,” is, therefore, this; “*The Church is subservient to the glory of Christ, and Christ subservient to the glory of God, as all things else are to the good of the Church.*” As an illustration of this truth, it might easily be shown. 1st. That all things are subservient to the good of the Church. 2d. That the Church is subservient to the glory of Christ. 3d. That Christ is subservient to the glory of God. But to most of my readers, these propositions are too plain to need any particular illustration. It is thought that merely naming them presents the sense of the text so fully, as to render any further explanation superfluous.

But here some may be ready to inquire, whether the fact that Christ is God’s, even if he be his, in the sense above explained, does not imply that he is inferior to God? In reply to this question, I admit that Christ, in his official capacity as Mediator between God and man, is inferior to God. When he took upon him the office of Mediator, he *humbled* himself, and voluntarily consented to act a part, in the work of redemption, subordinate to the Father. Accordingly we learn from Scripture, that although he was “in the form of God, and thought it not robbery to be equal with God; he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being

found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." But the fact, that Christ sustains an office in the work of redemption below that of God the Father, that he has voluntarily become his servant, and, in his office as Mediator, is instrumental of promoting his glory, does not prove that he is originally, or by nature, inferior to him. The circumstance that Christ is said to be "God's," in the passage under consideration, no more proves that he is by nature unequal to the Father, than the expression just preceding it, "all things are yours," proves, that Paul, and Apollos, and Cephas, who are included in these all things, were inferior to the Corinthians. These Apostles were, indeed, in the gospel of Christ, servants to the Corinthians, and as such were instrumental in promoting their good. On this account they are, with propriety, said to be theirs. But all this is perfectly consistent with their being naturally equal, and even superior to them. So Christ, who voluntarily consented to perform the office of Mediator between God and man, and is, in the faithful discharge of the duties of his office, glorifying the Father, may be said to be God's, without the least implication of original inferiority.

A.

From the Christian Observer.

THOUGHTS ON THE SABBATH, UNDER
THE CHRISTIAN DISPENSATION.

PART III.

The appropriation of one day in seven to the worship of God and other religious exercises, having been made a branch of the moral law as summed up in the

Ten Commandments, and that law being confessedly, with respect to nine of the commandments, of universal and perpetual obligation; nothing more is needful to prove the authority of the fourth commandment, under the Gospel Dispensation, than to show that it has not been abrogated in the New Testament.

Our blessed Saviour in his sermon on the mount, hath assured us, in the most explicit terms, that it was not his design to abrogate any part of the moral law. — *Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.* Matt. v. 17, 18. He also denounced a curse upon any one, who, by his conduct and doctrine, should set aside the law. — *Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven.* Matt. v. 19.

Our Saviour was undoubtedly speaking of the moral law, as contained in the Ten Commandments; for, immediately after these declarations he proceeded to expound the sixth, seventh and third commandments, as parts of that law of which he was discoursing, with a view to remove the false glosses which the Jews had put upon them, and to show their spiritual nature and their extent.

The perpetual obligation of the whole moral law cannot be expressed in stronger terms than those which our Saviour has used. If it had been his design to rescind a tenth part of the law, he surely would not have declared in this solemn manner, that not one jot

or tittle of it should be rescinded.

The same doctrine is taught by the Apostle Paul in Romans, iii. 31.—*Do we then make void the law through faith? God forbid: Yea, we establish the law.* But an important branch of the law is made void through faith, if the gospel annuls the obligation of the fourth commandment.

Let us then weigh the import of those passages in the New Testament which have been thought by some to imply an abrogation of the fourth commandment; and consider whether they are capable of a sound interpretation which is consistent with these plain declarations of our Redeemer and his Apostle.

An opinion has been adopted, that the appointment of the first day of the week for the publick religious exercises of Christians, is a tacit abrogation of the fourth commandment which appoints, the seventh day for the celebration of the Sabbath. But it is obvious that this change is merely circumstantial, and does not interfere with the essence of the command. The last day of the week was undoubtedly appropriated by the fourth commandment; but it is remarkable, that the words may be applied to any day in the seven. We are enjoined to pursue our ordinary labours during six days, and on every seventh day to rest. This injunction is fulfilled, whatever day of the seven be the day of rest.

The reason given in this commandment for the observance of the institution is, that it pleased God to occupy six days in the creation of heaven and earth, and to rest from his work on the seventh day. Our regards are not diverted from a due consideration

of God's love in creating us, by the alteration of the day appointed to the Sabbath; though we are thereby directed to the celebration of a blessing superior to that of creation.

It is worthy of observation, that during the Jewish Dispensation, another act of love on the part of our gracious Creator, is mentioned as the reason for observing a sabbatical rest.—*Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm. Therefore the Lord thy God commanded thee to keep the Sabbath-day.* Deut. v. 15. Hence we see, that the motive for observing one day in seven, as a Sabbath to the Lord, may be changed, without any change in the commandment.

Our Saviour seems to have alluded to a future change in the day of the week, to be appropriated to the Christian Sabbath, when he declared that he was *Lord of the Sabbath.* Mark, ii. 28. A consideration of the context will show, that this is the most natural interpretation of his words. He had been vindicating the conduct of his disciples, who, to satisfy their hunger, had plucked the ears of corn and eat them, as they went through the corn fields on the Sabbath-day, and had been showing that works of necessity and mercy were proper on the Sabbath. On this occasion he declared, *that the Sabbath was made for man, and not man for the Sabbath,* ver. 27, and then added—*Therefore the Son of man is Lord also of the Sabbath.* The exercise of Christ's authority over the Sabbath, was a consequence resulting from the former declaration, *that the Sabbath was made for man.* Now if he designed to

inform us that the Sabbath would be abolished, the premises and conclusion are by no means coincident. The words of our Lord must then have this import: "The Sabbath was a gracious institution, designed for the benefit of man, therefore I will take away this benefit from him." Whereas, if we suppose that these words had respect to the celebration of our redemption, a mercy greatly superior to that of creation, or the deliverance from Egyptian bondage, the whole sentence is beautifully connected and of gracious import. It is as if our Lord had said, "Since the institution of the Sabbath was designed as a favor to man, and has hitherto directed his attention to the celebration of that love and power which created the heavens and the earth; and has also reminded the chosen nation of their deliverance from the most oppressive bondage; I will so regulate the day as to direct the attention of my disciples to the greatest of all mercies,—the completion of my labours for their eternal redemption."

I am aware that a third sense may be put upon these words of our Saviour. They may be understood as expressive of a design to soften, (according to the ideas of some,) the rigours of the sabbatical institution. But I hope I have sufficiently shown, that our Lord introduced no new doctrine respecting the Sabbath, when he declared that works of necessity and mercy were consistent with the sanctification of that day, and that he did not in any other respect alter the law of that institution as delivered by Moses and the Prophets.* Indeed, the re-

laxation of the fourth, or any other commandment, would prove a curse instead of a blessing to mankind. *For the law is holy, and the commandment holy and just and good.* Romans, vii. 12. If it had been the design of our Lord to abolish, under the Christian Dispensation, the institution of a Sabbath, I do not see how he could have spoken of it in terms of respect in relation to an event which he knew would not happen until forty years after the commencement of that dispensation.

But when he was privately giving his disciples an account of the dreadful calamities which would take place at the siege of Jerusalem, he directed them to pray, that their *flight might not be on the Sabbath-day.* Matt. xxiv. 20, since in that case, they must either have been inattentive to the peculiar duties of the day, through the multiplicity of worldly concerns which would then press upon them, or have neglected their own safety through fear of breaking the commandment.

The principal passages in the New Testament, which, at first sight, seem to favour the idea of the abolition of the Sabbath, under the Gospel Dispensation, occur, 1st, in Rom. xiv. 5. *One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.* And 2d, that in Colossians, ii. 16. *Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath-days.* But if the sense of these passages be determined by the context, it will appear that they were written with a reference to the ceremonial law, which was designed to be abolished by the Gospel Dispensation; and that they are

* See Thoughts on the Sabbath during the Jewish Dispensation.—Christian Magazine, Vol. II, page 344.

not contrary to the idea of a Christian Sabbath.

In order to a right understanding of these passages, it is necessary to remember, that the Gospel Dispensation did not supersede the Jewish by a sudden transition, and immediately render the Jewish observances unlawful to all who received Christ as their Saviour. It was the design of God, that a gradual change should take place; so that, on the one hand, no violence should be done to the consciences of those, who had been educated in the observance of the ceremonial law; and on the other, that the Gentile believers should not be brought under the yoke of the Jewish ritual. The Apostles themselves, if we may judge, by the conduct of Peter, were not fully informed at the day of Pentecost, of the intended abolition of the ceremonial law; for he conceived himself bound by the Jewish doctrine of clean and unclean meats, when he was invited to go and preach the Gospel to Cornelius, who was a Gentile; though afterwards we find Peter declaring in the first Christian synods that the ceremonial law was a *yoke, which neither their fathers nor they were able to bear*. Acts, xv. 10. St. Paul, indeed, seems to have had a full display made to him at once of the whole system of the Gospel; yet he continually taught the lawfulness of Jewish observances to those who had been educated as Jews, and himself conformed to them upon all proper occasions.

Many contentions must have arisen during this state of things, amongst the Christian converts, respecting the authority of the Jewish ritual; and to such contentions, the Apostle is evidently referring in the passages above

cited.—*Him that is weak in the faith, receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth, despise him that eateth not, and let not him which eateth not, judge him that eateth. One man esteemeth one day above another, another esteemeth every day alike.* If we understand this last clause as relating to the institution of the ceremonial law, it will then be agreeable to the scope of the context, and will contradict no other part of the New Testament, but if we conceive of it as intended to cast a slight on the Christian Sabbath, we shall then set it in direct opposition to the declarations of our Saviour, as well as to the doctrines and conduct of the Apostles. They acted, no doubt, by the divine direction, in appointing the first day of the week, instead of the last, to be the day on which Christians should hold their publick assemblies for religious worship, on which they should break bread in remembrance of Christ's death; and on which publick collections should be made for the benefit of their distressed brethren. To this day they gave the venerable title, **THE LORD'S DAY**, a title which has been handed down in the Christian Church through every succeeding age, as appropriated to the Christian Sabbath.

The same reasoning is applicable, to the passages which I have quoted from the Epistle to the Colossians. It is evident from the context, that the Apostle was speaking of the ordinances of the ceremonial law, for the neglect of which no Christian was to be condemned. *Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nail-*

ing it to his cross. *Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days.* Colossians, ii. 14, 16. In this passage the Apostle is clearly speaking of *burdensome ordinances*; of something that was *against* them, and contrary to the spirituality of the Gospel. But can any pious person conceive, that the spending of one day in seven in spiritual services, in the delightful employment of social worship, and other religious exercises, could be ranked by the holy Apostle amongst the things which were against Christianity, and contrary to it? Was that institution, which the people of God had been commanded to call *a delight, holy of the Lord and honorable*, now to be esteemed of so carnal a nature as to be ranked amongst the things, which Christ took out of the way, *nailing it to his cross*? Were those holy persons, who had been accustomed to adopt the language of the Psalmist, *I was glad when they said unto me, let us go up to the house of the Lord*, now taught to esteem a day spent in such services, as a part of that yoke, which neither the Apostles nor their fathers were able to bear? We must destroy all just ideas of the effects, which the preaching of the Gospel was intended to produce, before we can adopt such an interpretation of the Apostle's words. Whereas, if we suppose him to mean, that no Christian ought to be condemned who had relinquished the Jewish ritual, and joined in transferring the sabbatical institution from the seventh to the first day of the week, in honour of the resurrection of our Redeemer, the passage becomes void of difficulty, or contradiction to other passages of the New Testament.

No farther arguments, I trust, are necessary to show the nature and obligation of the Christian Sabbath; but I cannot dismiss this part of my subject without mentioning one reflection, which has often forcibly impressed my own mind.

It is acknowledged on all hands, that Christians are favoured with a clearer knowledge of the divine will than had been vouchsafed to mankind before the coming of Christ; that the motives to love and serve God are increased under the Gospel Dispensation; and that a more abundant effusion of the Holy Spirit has been granted since the glorification of Christ.

It might, therefore, be reasonably expected, that the character of pious Christians should be somewhat superior to that of pious Jews; that the clearer views of the love and mercy of God in our redemption, and of our infinite obligations to our Redeemer, should produce greater delight in those holy exercises which are so well calculated to call forth our gratitude and excite our love. Yet if a sabbatical institution, as described by the prophet Isaiah, is not binding upon Christians as it was upon the Jews, this comparison must be reversed; and the employments of the Sabbath must have been more spiritual under the Jewish than under the Christian Dispensation.

I see the pious Jew abstracting himself every seventh day from the cares and concerns of this life, joining in the ordinances of worship with a *delight*, which would render every other employment on that day insipid; and directing his *pleasures and conversation* in conformity to the peculiar duties of that holy season. Whereas, the pious Christian (if the observance of the Sabbath is

not a breach of Christianity) must fall short of the pious Jew in the spiritual frame of his mind on that day; and as far as the exercises of that day have influence, in the general spirituality of his disposition. The Christian will not, indeed, neglect the publick services of religion, which the laws and customs of his country may have appointed for the day; but then, *one will go to his farm, and another to his merchandize*; or, at least, his thoughts and conversation will be engaged by these subjects, or his time spent in some unprofitable amusement, unless he performs what he must conceive to be a work of supererogation.

Every one, however, who has made the trial, must be sensible of the advantage which his mind derives from the employment of himself in religious exercises, of one kind or other, during the whole of the Sabbath-day. The influence of such conduct on the temper of our minds, during the remainder of the week, is not small. On the contrary, a total neglect of the peculiar duties of the day, seems, from experience, to be inconsistent with a state of religion. How forcibly do these considerations point out the value of this institution, and show, that we ought to regard as a favour, the permission to spend one day in seven as a *Sabbath to the Lord*, even if this had not been made a subject of command! W. H.

[To be continued.]

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER VI.

Then said the Interpreter, I will show you one thing more. So he took them to a prison, and

showed them a prisoner who had been sentenced to solitary confinement at hard labour for a certain time, which was specified in the law, which time had now expired. And as the keeper of the prison came to the door, the prisoner called to him, and said, my time is out—I have suffered all the punishment which the law required—I demand my discharge. So the keeper unlocked the door, and set him at liberty.

Then said the pilgrims, what means this.

In. Do you understand the ground on which this man was discharged? Was it on the ground of justice, or on the ground of mercy?

Th. I think I understand it. It was on the ground that he had suffered all the punishment which the law required. He was discharged on the ground of justice. I see no mercy in the case.

In. Did he ask his discharge of the keeper as a favour, or thank the keeper for granting it?

Th. No; he demanded it as his right. He gave no thanks.

In. Could the keeper have retained him any longer without being guilty of injustice?

Th. No; for having suffered all that the law required, if the keeper had retained him longer, it would have been the same as punishing one who had committed no offence.

In. The infliction of suffering upon one who has committed no offence would not be a true and proper punishment. It would be an act of oppression, however, to have detained the prisoner any longer against his will. But did the keeper say any thing about pardon?

Th. No; there was no pardon in the case.

In. No; there was not. Pardon, or forgiveness, is the remission of a punishment which the law has denounced. But where that punishment is fully inflicted, there is nothing remitted; and of course there is no pardon or forgiveness in the case.

Th. What is the application of this?

In. It shows the absurdity of what some teach; that men suffer all the punishment their sins deserve, either before or after death; and yet are pardoned, forgiven, or made the subjects of mercy. If any suffer the whole of the punishment which the law denounces for their sins, they are not saved by Christ—they are not subjects of mercy—they have nothing forgiven them—they are not treated with grace—they have no occasion to ask for their discharge as a favour—they may demand it as their right—their discharge is an act of justice—they have no thanks to give for it.

This transaction also shows the absurdity of what some teach; that the sins of men were punished in the person of Christ, and yet are forgiven. The same sin cannot be both fully punished, and freely pardoned or forgiven. Forgiveness is the remission of that punishment which might justly be inflicted. But a crime cannot be justly punished twice over. Therefore, if the sins of men had been punished in the person of Christ, they could not be justly punished again in them; and consequently, they must be discharged on the ground of justice. They might be under great obligations to him for suffering their punishment for them, and to the Father for giving his son to do this; but they could be under no obligations to him for their dis-

charge itself, after this was done. Their discharge could not be an act of grace—it could not be a pardon—it could not with propriety be asked as a favour, but challenged as a right—and no thanks need be rendered for merely granting what is justly due.

Th. If the death of Christ was not a punishment of the sins of men, how does it have any efficacy in procuring their discharge?

In. It is an expedient, devised by infinite wisdom to answer the end of punishment, without the actual infliction of that punishment, so that mercy may be exercised in remitting that punishment by a true and proper forgiveness.

Th. How does it answer that end?

In. When Christ voluntarily submitted to die on the cross for sinners, he thereby magnified the law and made it honorable; inasmuch as his death shows the evil of sin, and how God feels towards it, in as clear a light, (considering the dignity of his person,) as the execution of the penalty of the law upon the sinner could have shown it. It thus answers the end of punishment, and opens a door of mercy to a perishing world.

Then I perceived that the Interpreter bid the pilgrims remember the things they had seen and heard. So he gave them refreshments, and lodged them all night; and in the morning, he questioned them in many words, out of the King's book, and further instructed them in his statutes, that they might know their Master's will, and do it, and be found faithful unto the end. So he dismissed them to go on their way, after having given them a caution to beware of the arts of three sisters, *Hypocrisy*, *Carnal*

Policy, and *Heresy*, with whom he told them they would be likely to meet in some part of their journey. So they gave him many thanks for his instructions and counsels, and departed.

Now I perceived that they had not gone far from the Interpreter's house, before they saw a stile over the wall, on the right hand, on which was inscribed, "THE HYPOCRITE'S HOPE." And while they stood looking, behold three men came along to that stile, and came over the wall by it into the King's highway, of whom Thoughtful and Ardent had some knowledge in the city of Destruction, and whose names were *Feel-well*, *Love-self*, and *No-law*. Then *Feel-well* came forward to shake them by the hand, and said,

F. w. How do you do, neighbours? you are going on pilgrimage I see. And so am I. I rejoice to meet you. The pilgrim's life is a happy one. I *know* it is. I wish the whole world would only try it.

Th. I believe that pilgrims have their comforts, and their sorrows; and both peculiar to themselves:

F. w. That they have their comforts, I *know*. But that is too cold a word, they have their joys. But that pilgrims should have any sorrows, I do not understand. If they do, it must be because they have so little faith.

Th. I am sensible that if I had more faith in God, more true confidence in him, and were more willing to be at his entire disposal, I should have less trouble of mind. But when I have the clearest views of God, I have also the clearest discovery of my own vileness; and that fills me with the deepest sorrow for my sins. I loathe and abhor myself,

and grieve that I have dishonoured my Lord and King.

F. w. I perceive that you do not understand me. I mean by faith, the belief that *my* sins are pardoned, and that *I* shall be received at the gate of the Celestial City. I *know* this by my own feelings. And therefore I am full of joy.

Th. You seem to be very confident that you shall be received at the Celestial gate. But I am afraid you will be disappointed; for I perceive you did not come in by the door, but climbed up some other way. You have come over the stile of the hypocrite's hope; and I apprehend your end will be according to your beginning.

F. w. If we are in the way, we are in it; and it matters not how we came in. I therefore cordially embrace you as a brother pilgrim, though you feel so uncharitable towards me. But I doubt not that the way we came is as good, if not better than yours. I am certain it was much more agreeable. For, though we heard Evangelist as well as you, we did not like his preaching, and we could not bear his directions. And if we had heard no other, we should never have been persuaded to set out on pilgrimage. But we chose to hear every one that we could. I liked Doctor Smoothman pretty well; but he had not zeal enough. I did not like Doctor Soothing, because he would have me wait the King's time, and I was for doing something at once. I did not like Mr. Save-all, because he would have us all stay in the city till it was burned, and then go by a short way to the Celestial country, in a chariot of fire. I did not like the mode of conveyance. But I disliked Evangelist more than all the rest; and I have no doubt that he hid

ders more from going on pilgrimage, than even Mr. Save-all himself. But I liked the man they nick-name Mr. *Blind-guide*, but whose true name he told me, is *Guide-to-the-blind*. He pleased me exactly. He told me of this way into the way, by which we have come. And he furnished us with a conductor called *Repentance*, who accompanied us as long as we had need of him, even to the house of Mr. *Self-confidence*, in the village of *Peace-in-believing*, which we entered by the gate of *Experience*, and where we lodged one night, and saw glorious things. From that place to this stile, over which we have come, the way has been smooth and pleasant.

Here Ardent sighed deeply, and shook his head. Then Feel-well said to him;

F. w. What is the matter, brother Ardent?

Ard. I remember Mr. *Blind-guide*, to my sorrow. I disliked Evangelist's instructions at first, as you did, and went to Mr. *Blind-guide* for directions. He sent me, as he did you, to the village of *False-peace*, where I abode with Mr. *Self-confidence* a considerable time, and having returned to our city, I was well nigh lost forever.

F. w. Aye, true indeed. You fell away: you turned back. Had you only kept on as I have, all had been well. Hold on, and hold out, is my maxim; and that I am determined to do, till I reach the Celestial City, and shout hosannas to the King of Glory.

Love-self. If I only get through at last, I shall be satisfied; though I confess I have not always the same confidence of it that brother Feel-well has. I have my doubts occasionally, which make me very unhappy while they last.

But I feel better since I have got over this stile, and find myself safe in the King's Highway.

No-law. I have no doubts, and never have had, since we got to the village of *Peace-in-believing*. It was there revealed to me in a dream, the night we lodged with Mr. *Self-confidence*, that the Prince Immanuel had taken all my sins, and given me all his righteousness. If I step occasionally out of the way, it never troubles me any, since I know that the Prince Immanuel bore the punishment of it all.

By this time, I perceived that the company drew near to the cross, and had a view of Him who bled thereon. And I thought they all appeared to be more or less moved at the sight, but expressed their feelings in different ways. Feel-well jumped up and down, and clapped his hands, and shouted aloud. Love-self sat down and contemplated the sight with a cheerful countenance. No-law stood and looked attentively, but without much emotion. Ardent wept aloud; and Thoughtful stood apart, looking intensely at the cross, with a countenance of deep solemnity, while a few tears trickled down his cheeks.

Oh, (said Feel-well,) how can I express my joy at this sight? It fills my soul with ecstasy. I see here the assurance of my acceptance at the Celestial gate. There hangs the man who died for me. How can I help loving him for his great love to me; let those hold their peace who cannot feel. I want a religion that I can feel. And I thank the King that I do feel his love shed abroad in my heart. Glory to the King! Glory to the Prince who died for me! Glory! Glory!

Now, (said Love-self,) I see my title clear, I see my sins re-

moved. He bore them all for me. By his obedience to the law in my room, I am justified and accepted. I will doubt no more.

Here, (said No-law,) I see how unnecessary are good works. The finished righteousness of the Prince Immanuel does not need any additions of ours. I read that he justifies the ungodly; and I come to be justified as ungodly. I make no pretences to any righteousness of my own.

I see here, (said Ardent,) the effect of my sins. They pierced the hands and feet of the Prince of Life. They inflicted those cruel wounds which seem to bleed afresh, as I look upon them. In view of this scene, how vile and hateful my sins appear! Oh that my head were waters, and mine eyes were fountains of tears, that I might weep day and night for my base ingratitude. How vile I am! How loathsome I appear to myself!

Here, (said Thoughtful,) appears the great evil of sin. It occasioned the death of the King of Glory. Here I see the great love of God to a sinful world, in giving his only begotten Son to die for them. Here I see the infinite condescension of the Prince Immanuel, who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich. Here I see God's regard for his law, the honour of which was maintained at such an expense. From this scene, we may draw motives for a holy life; for how shall we who are dead to sin, by the cross, live any longer therein. BUNYANUS.

INSPIRATION.

If we should suppose that it were as uncommon for men to see, as it is to be born blind; would

not the few who had this rare gift appear as prophets and inspired teachers to the many? We conceive inspiration to give a man no new faculty, but to communicate to him in a new way and by extraordinary means, what the faculties common to mankind can apprehend, and what he can communicate to others by ordinary means. On the supposition we have made, sight would appear to the blind very similar to this; for the few who had this gift would communicate the knowledge acquired by it to those who had it not. They could not, indeed, convey to the blind any distinct notion of the manner in which they acquired this knowledge. A ball and-socket would seem to a blind man, in this case, as improper an instrument for acquiring such a variety and extent of knowledge, as a dream or a vision. The manner in which a man who sees, discerns so many things by means of the eye, is as unintelligible to the blind, as the manner in which a man may be inspired with knowledge by the Almighty, is to us. Ought the blind man, therefore, without examination, to treat all pretences to the gift of seeing, as imposture? Might he not, if he were candid and tractable, find reasonable evidence of the reality of this gift in others, and draw great advantages from it to himself?

Reid.

ANECDOTE.

The late Rev. WILLIAM ROMAINÉ, of London, in crossing the Black Friar's bridge, came up with a man who, in a style of unusual and fearful impiety, called upon God "*to damn his soul for CHRIST's sake!*" Mr. Romainé,

laying his hand upon the blasphemer's shoulder, said ; "*My friend, God has done many things for Christ's sake, and perhaps he will do THAT too ;*" and passed on. The reproof, quite as original as the imprecation, went to the wretch's heart ; and was the occasion of his "turning from the power of Satan unto God," and becoming an exemplary follower of that Redeemer whom he had been in the habit of insulting. "A word spoken in due season, how good is it ?" The power of JESUS to save, how mighty ! His grace, how free !

A STRANGE SIGHT.

It is indeed a strange sight to see those who complain they can do nothing without Christ, labouring hard, and those who boast they can do great things, standing idle,—to see those who renounce all dependence upon their good works, abounding in good works ; and those who expect to be saved by their good works, living in neglect of good works, and doing the works of the Devil.

Davies.

From the Christian's Magazine.

ANECDOTE OF DR. D—,

Illustrative of the difference between a speculative and practical knowledge of the truths of the gospel.

With the most splendid talents and highest improvements, *the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.* Whatever difficulties may arise in drawing a discriminating line between the rational powers of the mind, in its ordinary exercises, and those

which relate to God and the spiritual life, it is very certain there is an essential difference between them. The express declarations of scripture establish this difference, and it is daily confirmed by observation. Learned men are not always pious. Nay, among those who have advanced far in science, and acquired great reputation for their extensive researches, and vast erudition, are often found the most implacable enemies to both natural and revealed religion. With all their knowledge, they are ignorant of the only true God and Jesus Christ, whom to know is life eternal. They have not discovered the spirituality of the divine law, its principle, and extent ; nor understood the scope of the gospel, the duties it enjoins, and the blessings it reveals. Those who have been effectually called out of darkness, and by renewing and irresistible grace, brought into marvellous light, are conscious of this difference and willing to acknowledge it. But as the greatest number of these were, previously to their conversion, uninstructed in the doctrines of salvation, and had, perhaps, never read the sacred scriptures with attention, the comparative estimate of their former knowledge cannot, by themselves or others, be accurately ascertained. A very singular instance, which illustrates the difference between speculative and practical knowledge, and which is worth preserving, is sent for that purpose to be inserted in the Christian's Magazine.

Dr. D— was a man of strong mind and extensive reading ; of an amiable disposition and polished manners. He had nearly finished his course of studies in the university of Groningen, and had obtained the degree of Doctor of

Philosophy, a grade in literary honours conferred by some universities on the continent of Europe. He had published a Treatise in Latin, *de Systemate Leibnitiano, de vera miraculi Notione, et de speciali Dei Providentia*, which established his reputation as a scholar of the first rank. As he had devoted himself to the study of theology, he left Groningen in the year 1767, and came to Utrecht, where the most celebrated professor in theology, at that time drew students to attend his lectures from every quarter. Dr. D—— professed a deep reverence for the Christian religion. He had studied the doctrines, was thoroughly learned in the arguments by which they are maintained and defended, and had determined soon to enter into the ministry. But with all his learning and decent profession, he was a stranger to the saving influence of divine grace; and had never experienced the converting power of the truth upon his own heart. He was satisfied with a speculative knowledge, and supposed that nothing more was necessary to fit him for the ministry, or render him safe as it respected his own peace and happiness.

A friend, who was in habits of intimacy with him, calling one morning to see him, observed a pensive air, and an unusual seriousness mixed with distress in his countenance, which prompted an immediate inquiry respecting the cause of his disquietude. Without the least reserve, he communicated the state of his mind, and the occasion which had produced it.

The preceding evening he had received a letter, which informed him of the death of an excellent man, the Rev. Dr. N——, whom he greatly loved, and with whom

he had lived in the strictest bonds of friendship from early youth. Oppressed with grief, he first felt the pangs which such an event is calculated to excite. But the sensibility of nature soon gave place to other reflections, and aroused anxieties and feelings of a different kind. The death of his friend introduced his own death to view. He realized the possibility of being also cut down suddenly in the prime of life. Eternity, with all its solemn importance and consequences, impressed his soul: then, for the first time in his life, he was convinced of his misery. He then saw and felt that he was a guilty, depraved sinner, that he had no resources in himself, no righteousness of his own. Alarmed and distressed, he had passed the night with conflicting passions, and sought consolation in vain from all he knew of the gospel. He had now become as calm as, under such impressions it is perhaps possible to be, and appeared sincerely desirous of instruction. "Tell me," said he, with great eagerness, "tell me where and how a wounded and accusing conscience can find peace? What must I do to be saved?" After some observations which were judged applicable to his present exercises, his friend referred him to the precious atonement of the divine Redeemer, and the imputation of his perfect righteousness,* by which the greatest of sinners who believe in Jesus, are justified. But of this, added his friend, you need no information; you are intimately acquainted with the doctrines of the gospel. "It is true," he replied, "it is true, I am acquainted with those doc-

* We believe that the sinner is justified by the atonement of Christ. But that the perfect righteousness of Christ is imputed to the sinner, we do not believe.—Editors.

trines. I have studied them, I understand them individually, and in their connexion, and can explain them to others, and defend them against adversaries. But my knowledge is merely speculative, I have only viewed them in theory as perfect and divine; but never applied them to myself. I know not how to repent, or how to believe. I know no more how to approach a throne of grace as a condemned sinner, or with what exercises and in what way to come to Jesus, than the most ignorant creature on earth. "Sit down," added he, "and instruct me."

An instance so striking and pointed seldom occurs, where a man of great learning and information, even in the truths of religion, was laid as low at the footstool of sovereign grace, as the

most ignorant sinner; and where the difference between speculative and experimental knowledge is so clearly displayed.—It need only be added, it pleased the Lord to direct his humble convert, and bring him through faith in Christ, to joy and peace in believing. He became sometime afterwards a Minister, was settled in the church, and as highly respected for his piety and usefulness, as he was before for his erudition. He is probably still living, and bearing testimony from his own experience, to the necessity of a new heart, and the teaching of the Holy Spirit to salvation.

The writer of this anecdote is himself the friend alluded to above. He has a perfect recollection of the affecting interview, and can vouch for the truth of this little narrative.

Religious Intelligence.

The unfavourable changes which have recently taken place in the Russian policy, have been such as to palsy in a great measure, the efforts of the Russian Bible Society, and to cause the suspension of all the Scotch Missions in Russia, except the station at Karass.—The Bible Society, which for several years, pursued so distinguished a course, and promised to supply with the word of life, not only the Russian population, but the numerous Heathen and Mahomedan tribes of that wide extended empire, is now completely paralyzed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which

was raised to the Bible Society, Prince Galatzin, its noble President, retired from that office; he, at the same time, resigned his situation as minister of religion, and a Russian Admiral was appointed in his place. Its no less excellent Secretary, Mr. Papoff, who visited this country about two years ago, and who was connected with the censorship of the press, was afterward put on his trial by the Criminal Court, respecting a book which had been published by Pastor Gossner, in which there were some reflections which were considered as somewhat unfavourable to the doctrine of the Greek Church relative to the Virgin Mary. Several others

were also involved in the same prosecution, two of them pious men. Pastor Gossner himself, who, though a Catholic, is said to be a most eloquent, evangelical, and useful preacher, had, previously to this, been ordered away from Petersburg on a few days notice. The powers of darkness, in short, appear to be mustering their forces in the Russian empire: the measures pursued seem to be a part of that general system for arresting the progress of light, and for involving the nations in all the darkness of the middle ages, which has of late years constituted the distinguishing characteristic of the policy of most of the Continental princes.

Boston Rec. & Tel.

as the Christian world is deeply interested in the fate of these respected persons.

E. A. NEWTON.

Mis. Her.

PROPOSED UNION.

We learn from various parts of the country that the contemplated union between the United Foreign Missionary Society, and the American Board of Commissioners for Foreign Missions, is hailed as a most auspicious event by the friends of both institutions. On no subject within our recollection has there been more perfect unanimity. From the North and the South, and beyond the Alleghanies, the same voice of firm and decided approbation, is heard. Let all, who feel for the spiritual wants of mankind, make this an occasion for more fervent prayer for a blessing upon Missionary labours and of more active efforts to awaken our great community to the present inviting condition of many countries now stretching out their hands for the Gospel. *Id.*

THE MISSIONARIES IN BURMAH SAFE.

It is now a long time since our churches have been held in painful suspense with respect to the fate of the Rev. Dr. Judson and his wife, Missionaries at Ava, in the kingdom of Burmah. This suspense is now happily ended by a letter from Edward A. Newton, Esq. of Calcutta, to Mr. Evarts, the Corresponding Secretary of the Board of Missions. It is dated Calcutta, May 23, 1825, and is as follows:

My Dear Sir,—It gives me infinite pleasure to acquaint you, that Mr. and Mrs. Judson are alive and well. Accounts have this day been received of them. They have been liberated and sent with other European prisoners to treat with the British Commander for peace. Peace will undoubtedly be made immediately, and all be well. I request you to give all possible publicity to this communication,

BIBLE SOCIETY.

A Society was organized in the court-house at Indianapolis, (Ind.) the 25th of Nov. 1825, entitled "The Auxiliary Bible Society for Marion Co. Indiana.

The New-York religious papers state, that the premium of fifty dollars, offered some time since for the best Tract "On the duty of professors of religion, and especially those who have wealth, to consecrate their property to the spread of the Gospel," has been awarded to the Rev. DANIEL A. CLARK, of Amherst, Mass. There were no less than 46 competitors.

Dedication.

Dec. 1.—A new and commodious Edifice was dedicated to the worship and service of God in the East Parish in Attleborough. The reading of a select portion of the Scriptures and introductory prayer by Rev. James Barney of Seekonk; the dedicatory prayer by Rev. Elisha Fisk of Wrentham; sermon by Rev. John Furgerson; concluding prayer by Rev. John Wilder. The Music was well chosen, and performed in a manner highly to interest and gratify the numerous and respectable

audience. The Sermon by the Pastor was very appropriate to the occasion, and indicated a strong and original mind, cultivated by study, and enriched with Theological acquisitions. The building itself and the unanimity with which it was erected and completed, do great honour to the people in that place. The cordiality which subsists between the Pastor and the Church and Society, promises peace and prosperity to that part of Zion.

Ordinations and Installations.

March 5.—Rev. Mr. BRUSH was ordained Pastor of the Presbyterian Church in Indianapolis, Indiana. Sermon by Rev. John F. Crow.

April 13.—Rev. BAYNARD R. HALL was ordained Pastor of the Church in Bloomington, Indiana. Sermon by Rev. Isaac Reed.

June 4.—Rev. ALEXANDER WILLIAMSON was ordained as an Evangelist, in Charlestown, Indiana.

June 4.—Rev. TILLY H. BROWN was ordained Pastor of the United Churches of Bethlehem and Blue River, Indiana. Sermon by Rev. Isaac Reed.

August.—Rev. STEPHEN BLISS was ordained at Vincennes, Indiana, to the work of the Ministry.

At the same time, Rev. Mr. SCOTT was installed Pastor of the Church at Indiana.

November.—Rev. HENRY H. F. SWEET was ordained Pastor of the Church in Palmer. Sermon by the Rev. Mr. Ide.

December 27.—Rev. STEPHEN M. WHELOCK was installed Pastor of the Congregational Church in Warren, Vt.; and on the same occasion, Rev. GEORGE FREEMAN was ordained to the work of an Evangelist. Sermon by Rev. Mr. Chandler of Waitesfield.

December 28.—Rev. JAMES D. KNOWLES was ordained Pastor of the 2d Baptist Church in Boston. Sermon by Rev. Prof. Chase, of the Theolog. Institution, Newton.

TO CORRESPONDENTS.

F. is received and will be duly noticed.

We are obliged to our Correspondents who have enriched our pages with their valuable productions, and we sincerely hope that they will still favour us and the publick with their communications, and that others will contribute to our work from their Theological treasures.

THE
CHRISTIAN MAGAZINE.

VOL. III.

FEBRUARY, 1826.

No. 2.

For the Christian Magazine.
ON DIVINATION.

THE inhabitants of New-England have been stigmatized for their superstition and credulity in respect to divination. But it ought to be known and remembered, that they were led into this delusion, by the opinion and practice of some of the most eminent civilians and divines in Britain. Divination, in various forms, prevailed *there*, before it prevailed *here*; and more persons were tried, condemned, and put to death for it *there*, than were ever tried, and punished for it *here*. It ill becomes Old-England to reproach New-England for following their own example. Both they and we undoubtedly acted without that coolness and deliberation, which was proper in a case so interesting to the characters and lives of men. The proper time, therefore, in which to form our opinions upon this subject, is when there is no appearance of the crime, and the characters and lives of men are not in jeopardy. And since such is the present time, it may not be deemed altogether improper or useless, to discuss the subject of divination and endeavour to gain all the light we can concerning it, by means of time, observation, scripture, and reason. In order to treat it with propriety and perspicuity, I shall

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consider the origin, the nature, and the evil, of Divination.

1. The origin of Divination.

This practice is of great antiquity. It prevailed soon after the destruction of the old world. As soon as mankind were dispersed by the confusion of languages, it spread among the principal nations of the earth. It was early practised in Chaldea and Babylon and Egypt, where we find magicians and astrologers; and among the Canaanites we find Balaam, who used divination and enchantments against Israel. This evil practice originated from a religious source. The true religion was revealed before any false religion existed, and all false religion is but a corruption of the true. Immediately after the apostacy of Adam, God appointed religious rites and ceremonies, which all the pious patriarchs observed, and handed down from generation to generation, by *tradition* and *example* only, until a written revelation was given by the hand of Moses. But both these modes of maintaining and spreading religion in the world could be easily and early corrupted. Accordingly we find this was the truth of fact. The heathen nations liked not to retain God in their knowledge; but soon forsook his religious ordinances, and followed their own evil imagina-

tions and inventions. They either totally neglected, or varied, or disfigured the religious rites, which had been conveyed to them by the example and tradition of their pious progenitors. So that all their false religions, and rites, and ceremonies, were but corruptions and perversions of the true. But notwithstanding the general declension and corruption of religion after the flood, God had some sincere friends and faithful servants, with whom he meant to hold a friendly intercourse; and appointed certain means or modes of their seeking and obtaining the knowledge of his mind and will, respecting not only their duty, but *future events*. As soon, however, as God called Abraham from Ur of the Chaldees, and entered into covenant with him, and engaged to be his God and the God of his seed, he gave up the heathens to walk in their own ways, and confined his friendly intercourse to Abraham and his family until the law given by Moses. The heathen were now in a deplorable situation; for the true God had forsaken them, and they could not *themselves* look into futurity, and discover what changes and events would take place in time to come. Their curiosity and anxiety to know futurity, led them to the practice of *Divination*, or the use of certain modes and ceremonies of consulting their false divinities. They resolved to discover the unrevealed purposes of the true God, by some means or other; and if they could not discover future events by lawful means, they resolved to employ unlawful means; and if one method would not answer, they determined to try another, and another, until they were satisfied that they had gained their point. They

knew that the seed of Abraham had obtained the knowledge of the mind and will of their God, by various rites and ceremonies, and they determined to obtain the knowledge of the mind and will of their gods, by some such, or different rites and ceremonies. From this religious source, it is pretty evident, originated divination in all its various, foolish, and pernicious forms. An undue curiosity to know futurity, led mankind to use undue methods to discover it.

2. The nature of Divination.

There is no need of being a magician, or diviner, in order to discover this mystery of iniquity. The Bible, I am persuaded, will give us a true and clear knowledge of the nature of divination. This practice, we have just observed, probably took its rise from those divinely instituted modes, by which God allowed good men to converse with him, and learn his mind and will. Divination, therefore, consisted in doing something, which more or less resembled the *modes*, by which good men inquired of God, and were enabled to foretell future events. We find these modes expressly mentioned in several instances. Jonathan was a good man, and in a certain critical situation, he wished to know the will of God respecting his duty, and he took the following method to obtain it. "It came to pass upon a certain day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison that is on the other side. But he told not his father. And Jonathan said unto the young man that bore his armour, Come, and let us go over unto the garrison of these uncircumcised; it may be that the

Lord will work for us: for there is no restraint to the Lord to save by many or by few. And his armour-bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. *If they say unto us, Tarry until we come to you;* then we will stand still in our place, and will not go go up unto them. *But if they say thus, Come up unto us;* then we will go up: *for the Lord hath delivered them into our hand:* and this shall be a sign unto us. And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armour-bearer, and said, *Come up to us, and we will show you a thing.* And Jonathan said unto his armour-bearer, *Come up after me; for the Lord hath delivered them into the hand of Israel.* They went up and succeeded. Thus Jonathan made his own signs, by which he discovered the will of God in respect to his present duty. Gideon consulted God on a similar occasion, and discovered the will of God in the same way. "Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, *then shall I know that thou wilt save Israel by mine hand,* as thou hast said. *And it was so:* for he rose up early on the morrow, and thrust the fleece together, and wringing the dew out of the fleece, a bowl-full of water.

And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let it now be dry only upon the fleece, and upon all the ground let there be dew. *And God did so that night:* for it was dry upon the fleece only, and there was dew on all the ground." Thus Gideon also made his own signs, and determined his duty according as God ordered those signs to happen. This, then, we are sure was one method, which God allowed his true friends and worshippers to take, in order to discover his will concerning duty and future events. Now, it is plain from Scripture, that divination consisted, in making certain arbitrary signs, in order to discover men's duty and fortune. And the different species of divination were only different signs to come at the same object. There was a great diversity of diviners and divinations forbidden by the law of Moses. "There shall not be found among you any one—that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." After Moses had forbidden these species of divination, as abominations which the heathens had practised, he proceeded to promise a Prophet to Israel, who should reveal all that they could have occasion to know. "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." This seems to imply, that all kinds of divination were designed to discover things unknown and future; and that the various methods to reach this end, made all the difference between a diviner, a magician, an observer of times, an

enchanter, a witch, a charmer, a consulter with familiar spirits, a wizard, a necromancer, a soothsayer, or astrologer. All these sorts of persons were only diviners or fortune tellers, who used different signs to gain their pretended knowledge. They all made their own signs, or employed their own peculiar methods, to extort the knowledge of futurity from him whom they considered as the great and invisible disposer of events. Accordingly, all their signs were of the same nature; that is, the nature of a lot. All their signs referred the matter sought, to the knowledge and disposal of some invisible agent. This is the nature of a lot. Solomon says, "the lot is cast into the lap; but the whole disposing thereof is of the Lord."

But that divination consisted in making *certain arbitrary signs*, in imitation of the mode which God allowed his friends to use, in order to learn his will, may clearly appear, if we only consider distinctly, some of the different modes of ancient divination. Let us begin with a diviner. Such was the king of Babylon. He used what was called the divination of the *staff* or *arrow*. We are told, "the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright." The meaning seems to be this: Nebuchadnezzar came to a place where two ways met, one led to the city Rabbath, and the other to Jerusalem; and in order to determine which of these cities he should attack first, he had recourse to this method. He wrote the names of the two cities upon several arrows, which were mixed together promiscuously in a quiver; and a boy, who was unacquainted

with the matter, drew out one, and the name of Jerusalem being upon it, the king was determined to lead his army towards that city. Others suppose the manner of this consultation was thus: the consulter measured his staff by spans, or by the length of his finger; saying as he measured, I will go, I will not go; I will do such a thing, I will not do it; and as the last span fell out, so he determined. This construction seems to be referred to by the prophet Hosea, where he says, "My people ask counsel of the *stocks*, and their *staff* declareth unto them." In this mode of divination it appears, that the whole art consisted in making certain arbitrary *signs*, which referred the object sought, to the disposal of some invisible hand.

The king of Babylon used two other modes of divination. It is said, "He made bright his arrows, he consulted *images*, he looked into the *liver*." These images are supposed to be the *Tera-phim*, or the same as the old Romans' household gods. How he consulted these we have no account. But his divination by looking into the liver is easy to understand. "To divine by the entrails was a practice generally adopted among the heathens; and because the liver was the principal member inspected, it was called consultation with the liver. In this kind of divination there were chiefly observed the colour of the entrails, their place, whether none were displaced, and the number, whether none were wanting, and the want of the liver was always understood to pre-*stage* the greatest misfortunes." This mode of divination wholly consisted in making arbitrary signs, and interpreting them in an arbitrary manner.

The Jews divined by Bath Kol. The mode was this. "The next words which they heard the next person speak that they met with, they called a voice from heaven, because thereby they thought the judgment of heaven to be declared, as to any dubious point, and the decrees of heaven to be revealed concerning the future success of any matter, which they wished to be informed of." This divination consisted in making and construing arbitrary signs. So did divination by books. Both Heathens and Christians practised this mode of divination; which was as follows. They opened a certain book, and the first words that turned up to view were the Oracle. The Christians used the Bible, for the same purpose, and in the same manner. Prideaux relates this anecdote. "On the consecration of William, the second Norman Bishop of the diocese of Norwich, the words which the Bible first opened at for him were *Nonhune, sed Barrabam*, that is, not this man, but Barrabas; by which they made a judgment that this Bishop was not long to continue, and that a thief should come in his place; and so it accordingly happened." This mode of divination has been practised by modern as well as by ancient Christians. The writer of the life Mr. Wesley, the Father of the Westleyan Methodists, says, that he not only once or twice, but habitually used this mode of divination, to discover his duty. He determined the great question, whether he should be a *Calvinist*, or an *Armenian*, by casting a lot. And he frequently determined his duty in doubtful cases, by the words at which his Bible first turned up to view. And a great many professors of religion, as well as others, have gone, and

still go, into the same practice of divination by the Bible. In this way likewise some determine whether they have met with a saving change. If the first words they meet with, in opening the Bible happen to be these: "Thy sins are forgiven thee," they conclude it is a divine declaration of their good estate. Another way of divination was by birds. This may be illustrated by a story Hecateus tells us. "As I was travelling towards the Red Sea, there was in the company with us a certain Jew Mosollam, who excelled in archery. As several of us were travelling together, a certain sooth-sayer, who took upon him to foretell the fortune of our journey, bade all of us stand still, and we did so. Whereon this Jew asked us, what we stood for? Look ye, answered the cunning man, and showed him a bird. If that bird *stands*, said he, ye are to stand; *and if it rises and flies on*, ye are to go forward too; but if the bird *takes its flight the contrary way*, you must all go back again. The Jew hereat, without a word speaking, let fly an arrow, and killed the bird. This displeased the diviner and some of the company. Why certainly, said the Jew to them, are ye not all mad to make such a bustle about a foolish bird? How could that poor, wretched creature pretend to foreshow our fortune, that knew nothing of its own?" This divination consisted in arbitrary signs, arbitrarily construed. An observer of times divined in the same manner; he fixed on certain days or hours as fortunate, and on other certain days or hours as unfortunate; and pretended to foretell good or evil, by his own arbitrary signs. But it is needless to consider all the different modes of divination, if we

had time and knowledge sufficient. It appears from all the modes of divination which have been mentioned, that they are all of the same nature, and consist in making and interpreting arbitrary signs. And no diviner ever had power to do any more than this. Hence Cicero said, he wondered how any two soothsayers could look one another in the face, without smiling, because they knew each other to be impostors.

3. The evil of Divination.

That it is evil, God has assured us in his word. Diviners of every sort, are represented, both in the Old and New Testament, as vile and criminal characters, and severe punishments are denounced against them. Indeed, divination was a capital crime in Israel. None who practised this art were allowed to live, but expressly condemned to die. But why? Wherin did the criminality of divination consist? This is the question we are now to consider. And in considering it, we ought to make a distinction between the Jews and Heathens. Divination was less criminal in the latter, than in the former; but in both, altogether inexcusable. For,

1. It manifested too great a curiosity to know what God had a right to conceal. "Secret things, says Moses, belong unto the Lord our God; but those things that are revealed belong to us and to our children." Men have no right to pry into the secrets of divine providence. They ought not to be anxious about to-morrow; but ought to be entirely satisfied to know that their times are in the hands of God. But it is the design of divination to discover and defeat the counsels of heaven. It is, therefore, in its own nature a presumptuous tempting of provi-

dence. And in this its criminality partly consists. For were this all it implied, it would be criminal, and deserve the divine displeasure. And on this account it was very sinful in the heathens as well as Jews.

2. Divination had a tendency to lead men away from the path of duty, and to involve them in error and danger. By supposing they knew what they did not know, they were led to believe what they had no right to believe, and to do what they had no right to do. Divination, being an error, had a tendency to plunge them into other great and dangerous errors and delusions. And on this ground, it always was and always will be, extremely criminal. I must add,

3. That among the Jews, divination was not only disobedience to the divine law, but rebellion against the divine government. As a transgression of the law, it was disobedience; and as a withdrawal of their allegiance to the God of Israel, it was real rebellion. Hence it is said, that "rebellion is as the sin of witchcraft," which implies that witchcraft is rebellion. Indeed, God expressly declared, that he viewed divination as a departure from him, and rebellion against him. Ahaziah was guilty of rebellion, in applying to divination to know whether his life should be preserved. He met with a fall and was sick in Samaria; "and he sent messengers, and said unto them, go, and inquire of Baal-zebub the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the King of Samaria, and say unto them, Is it because there is not a God in Israel, that ye go

to inquire of Baal-zebub the god of Ekron?" The language of Abaziah's conduct was, that there was no God in Israel; which amounted to the sin of rebellion against the God of Israel. God also intimated to Isaiah, that those who should apply to diviners to discover the secrets of futurity, would cast off their allegiance to him. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep and that mutter: should not a people seek unto their God?" When any among the Jews either practised divination, or applied to diviners to know futurity, they acted as rebels against their God and King. For it was a practical renunciation of their allegiance to Jehovah, their rightful lawgiver and Judge. And if the heathens meant by divination, to apply to evil spirits for aid and assistance, they also rebelled against their own gods and their own government. So that divination in every point of view, was an evil, and, in some respects and under some circumstances, was extremely criminal, and deserved to be treated as a capital crime, like treason and rebellion.

[To be continued.]



For the Christian Magazine.

ON THE PERFECT KNOWLEDGE OF GOD.

In this paper I shall attempt to illustrate the perfect knowledge of God, by showing in what it consists, or what it must imply.

1. Perfect knowledge, must include the knowledge of all existences. Unless God knows all that has existed, and all that does and will exist, he cannot be perfect in knowledge. If there is any

being, or thing, unknown to God, his knowledge would be limited and finite. He must perfectly know himself. He must know his own nature, and in what respects it differs from all other natures, and the mode and manner of his own existence and all his perfections. All the worlds that have been, or can be formed, with all that composes and inhabits them, must be objects of Divine knowledge. God must know every creature from insect to angel, all the unnumbered orders of creatures, with all the individuals that compose them, and all their properties, powers and conditions. The whole of being, however diversified or modified, whether of matter, or spirit, or of both, must be known by him. All this is evident, not only from the consideration of what must be included in perfect knowledge, but from other considerations. He must know all that he himself does. He is the Creator of all things. Without him was not any thing made, that is made. Nothing has existed, or does, or will exist, independently of his will and power. No forms of matter, or of life, can come into being without his pleasure and agency. The Bible ascribes unto God the knowledge of all his works. "Known unto God are all his works, from the beginning of the world. He looketh unto the ends of the earth, and seeth under the whole heaven. Neither is there any creature that is not manifest in his sight."

2. In perfect knowledge are included not only all actual, but all possible existences. It would be absurd to suppose that real existences are all that possibly could exist. Other worlds and other creatures, other properties and forms of matter and of spirit were within the compass of pos-

sibility. Other things than those which do or ever will exist, might have been contrived and formed. What *is*, does not comprise all that might *possibly be*. God has not done all that he was able to do in creating; We can see that Almighty power might have produced more and different things, than those it actually has produced. God's power has been limited in its exercise, by his will, or pleasure, and not by impossibilities. He could have done otherwise, had it been his choice. In order to be perfect in knowledge, God must know all that it is possible could exist.

3. God must know the present system of things in all its operations, and in its particular and general results. There is a vast system of things. Relation, dependence and connexion subsist through the whole. The laws of matter and of mind are in constant operation, and are producing effects. Throughout material bodies there is motion, and among all intelligent natures, there are thought and action. We can trace the *immediate* effects and results, comparatively of but a few things, and the ultimate results of nothing. But we are of yesterday. Our knowledge is imperfect. God sees the *end* from the beginning. He looks through the whole of things, and sees them in all their intermediate causes and effects, in all their relations and dependencies, and well understands what will be the final result of that plan of things which he has adopted. If there is any motion, or event, if there is any influence, or effect, in any part of the system unknown to God; or if he is at a loss what will be the grand and final result of the whole of things, his knowledge is imperfect. Considering

the goodness of God, we must believe that he would not have brought any thing into existence, concerning which he did not know what would be its tendency and its whole effect. Let it be remembered too, that God governs all things; he must, therefore, know in respect to all that he governs. He must be fully acquainted with the reasons of all and of every part of his own conduct. Though clouds and darkness are round about his throne in respect to us, yet it is not so in respect to himself.

4. To be perfect in knowledge, God must know what would have been the result of any different system of things. The present system was not the only one possible with God. He might have varied his present plan, in a countless number of respects. He might have formed one essentially and, perhaps, entirely different. The present is not a plan of necessity, but of choice. Because the present plan was possible, we are not to suppose that any other was impossible. It is not to my purpose here, to inquire whether this is the best plan; but to state, that others were possible, and if God had seen fit, he might have chosen some other. The natures, the properties, and the arrangement of things, might have been different from what they are. Before creation, the present system of things was possible, but it did not actually exist. So there were other possible systems which might have been brought into real existence; but they were not chosen. Now, in order to be perfect in knowledge, God must know all these, in all their operations and effects, and see what would be their respective and final results. If he does not,

he cannot be certain that the present system is not less wise than some other, and of consequence, it does not fully gratify his infinite benevolence.

5. To be perfect in knowledge, God must know, not only all the motions in all the inanimate parts of nature, but the thoughts, intentions, motives, and actions, of all his intelligent creatures. He must know them individually, and all that they think, intend and do, and be acquainted with all the principles and motives of their conduct. Their hearts and lives must all be open to his inspection. To us there is an inconceivable amount of intellectual and moral exercises put forth every moment in the universe of creatures. We know but a few of them, besides those of our own; but God must know them singly, through the whole intelligent creation. There cannot be a thought, or a purpose, or an act, pertaining to any being throughout all his immense works, unknown to him. If there is, his knowledge, like our own, would be imperfect. Not a single mental, or moral exercise, since the existence of an intelligent creature, is forgotten before God. All the past is the object of his present knowledge. Nor is there a future thought, exercise or action, less known to him than those of the present, or past. To suppose otherwise, would imply imperfection in divine knowledge, and would be to append some portion of ignorance to a being of infinite intelligence. The scriptures confirm what has been stated under this article. "The Lord is a God of knowledge; by him actions are weighed. I am He, and there is none else, declaring the *end from the beginning*, and from ancient times, the things which are not

yet done. His eyes are upon the ways of man, and he seeth all his goings. The Lord searcheth all hearts and understandeth all the imaginations of the thoughts. I know the things that come into your minds, every one of you. I know thy works, and charity, and service, and faith, and patience. Mine eyes are upon all their ways; neither is their iniquity hid from me."

6. Perfect knowledge, in God, includes that of the present *character* and *condition* of all his intelligent creatures. His knowledge of their character appears from what has already been proved. For if he knows all their hearts and all their conduct, he must know their true character. Their moral exercises and actions constitute, and cannot but constitute, their moral character. He cannot be, in the least degree, ignorant of the moral turpitude and moral excellence of any intelligent creature throughout his extended dominions. He knows the depravity and guilt of fallen angels and of fallen men. He knows the degree of holiness and of sin in the renewed on earth, and the degree of holiness in every glorified saint and in every angel of light. He knows the *past*, as well as the *present*, character of every moral being. If we should believe that he does not, we should not believe that he is perfect in knowledge. And he has as clear a view of his own character, as of the character of any of his intelligent creatures. Whilst God knows the character, he knows, also, the *condition* of every being that exists. He knows in what state all beings are, and what each enjoys or suffers in every part of creation. His infinite mind contemplates every part, and the whole amount of

suffering amongst all the creatures of his power. To him are known the pains and sorrows of his saints, and the sufferings of his enemies. Advert to what part of the universe you may, or to what individual you choose, God is a witness of every pain and of every joy that is felt. He knows what has been, as well as what is, and can tell, in every instance, what has been suffered and enjoyed, and what has been the cause of good and of evil. Concerning his people, God says, in his word, In all their afflictions, he was afflicted, and that they who touch them, touch the apple of his eye, and that he has a bottle for their tears. Your heavenly Father knoweth what things ye have need of, before you ask him. Respecting others, it is said, he does not afflict willingly, nor grieve the children of men, and that he hears the sighing of the prisoner, and the groans of them who are appointed to die. These and similar passages imply God's knowledge of the particular condition of his creatures.

7. The knowledge of God cannot be perfect, unless he knows the future character and condition of all intelligent beings that do and will exist. The truth of this must be apparent upon the slightest reflection. His knowledge of the present and past character and condition of all rational natures might be complete and entire; and yet if he does not know what these will be in future, there must be a great defect in his knowledge. It could not, in truth, be declared to be perfect. He would not see the end from the beginning. When it is once admitted, that God is perfect in knowledge, it cannot fairly be denied, that he must know what character all his intelligent and

moral creatures will form, and what will be their respective conditions in all future duration. To deny that he knows what these will be, is virtually to deny his omniscience, and of consequence, that he is perfect and is God. But who is prepared for such a denial, and thus to disallow to God, the glory that is due to his name? He has revealed himself as Omniscient, and as one to whom all things are known. "His understanding is infinite. God knoweth all things. Known unto God are all his works from the beginning of the world. Neither is there any creature that is not manifest in his sight; but all things are naked and opened to the eyes of him with whom we have to do. Secret things belong unto the Lord our God." These passages assert and imply the omniscience of God, and virtually teach, that he knows the future character and condition of all intelligent creatures. From the particulars which have been stated and illustrated, it appears that the knowledge of God is perfect.

The reader will make his own reflections on the subject of this paper; but there is one which, probably, will not fail of being suggested to his mind.—It is this, that since God is perfect in knowledge, he is able, in any case, to determine what to do at one time, as well as at another. In numerous instances men are not. They have to wait for occurrences and for further knowledge. They can with no certainty determine what will be the course of events and the result of things. They have often to change their plans and their measures. As things proceed, their views alter, and they vary their determinations. It is not so with God. He has ever had all the knowledge that

he will ever possess, and all that is requisite to form his purpose concerning any being or event. He can determine as justly and as wisely at one time as at another. In itself considered, the difference is nothing, whether he decide what to do at the time of acting, or in any point of preceding duration. His conduct would be the same, and the event the same. Nothing is gained by supposing that God has no purposes respecting his own conduct previously to the time of his acting, if we allow that he does not act without designing to act.

MINORIS.

For the Christian Magazine.

THE CRIMINALITY OF UNBELIEF.

It is a criminal thing to disbelieve what God has spoken. One fact is sufficient to support this assertion, and that is this: unbelief is condemned in the scriptures. The Israelites were censured for not believing the divine declarations respecting the promised land, and for their consequent refusal to go, at the command of God, to take possession of it. "And the Lord said unto Moses, how long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them."

Moses and Aaron were censured for their unbelief at the time when water was brought from the rock to allay the thirst of the people. "And the Lord spake unto Moses and Aaron, because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

In the New Testament, unbelief is censured in terms equally strong and decisive. "He that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God. He that believeth not the Son shall not see life, but the wrath of God abideth on him." "If ye believe not that I am he," says the Saviour, "ye shall die in your sins."

Nothing can be more evident to every attentive reader, than that unbelief is condemned in all of the passages here quoted. If mankind are not criminal for their unbelief, it is impossible, I apprehend, to give any rational interpretation of these passages.

But here I shall be told, "that mankind always form their opinions in view of the evidence which is before them; that when they perceive evidence that any declaration is true they cannot help believing it; and that when they have not sufficient evidence of its truth, they cannot believe it, even if they would. As, therefore, they cannot control their opinions, it is unjust to censure them either for their belief, or unbelief." To all this, the fact, that God does censure those who disbelieve his declarations, is a sufficient reply. This fact, if we are satisfied of his goodness, is a conclusive argument that they are criminal, whether we are able to see the propriety of their being so considered or not. But we are not left in the dark on this subject. We are able, not only to ascertain as we have done the fact, that they are considered as criminal for their unbelief, but to see clearly the propriety of their being so considered. This is made evident, in the first place, from the fact, That

what God requires mankind to believe, is accompanied with sufficient evidence of its truth. God has never required any of his creatures to believe, without evidence to support their faith. His promise to the Israelites, that they should inherit the land of Canaan, was accompanied with sufficient evidence that it would be fulfilled. His oath on this subject was ample evidence. But as though this was not sufficient—as though they might doubt his ability, even when they were convinced of the sincerity of his intention to put them in possession of their inheritance, he followed his declaration with a series of miracles. The judgments which he brought upon Egypt for their sakes, their miraculous passage through the Red Sea, and their supply of bread and meat from heaven, fully evinced not only his purpose, but his ability, to perform his promise. The unbelief of this people, therefore, did not owe its existence to any want of evidence.

Christ did not require the Jews to believe that he was the Son of God, without evidence to support this claim. He showed them that the prophecies respecting the Messiah were fulfilled in him. He wrought a great variety of miracles, such as healing the sick, raising the dead, and casting out devils, to prove his mission from heaven. They did not disbelieve him because they had no evidence that he was the Son of God, but in opposition to all the evidence which was necessary to place this fact beyond a question.

Mankind are not now required to believe any thing without evidence of its truth. The divine authority of the scriptures is supported by the same prophecies and miracles, in connexion with

numerous others, by which Christ proved himself to be the promised Messiah. What is said in the scriptures in regard to the character of God, the character and work of Christ, the character and state of man:—what is said in regard to the conditions of salvation, the existence of the soul after death, the resurrection of the body, a day of judgment, and future rewards and punishments, is in very plain, and unequivocal language. The declarations of Jehovah upon these practical and important subjects are not difficult to be understood. To suppose that he has given a revelation upon these subjects which his creatures cannot understand, is absurd. This is to suppose that he has, in fact, given them no revelation at all. If we admit that God has said any thing upon these important subjects, for the benefit of his creatures, we must admit that what he has said may be understood. There is evidence on all these, and indeed, upon every other important practical subject, sufficient to lead all, who attend to it as they ought, to a reception of the truth. Those, therefore, who reject the truth, do this, not by regarding the light of evidence, but by resisting it. But who will deny, that in resisting the light of evidence, there is criminality? Or who will hesitate to affirm, that all the unbelief, which is the consequence of such resistance, is sin?

2. Unbelief is often the consequence of neglecting the study of the scriptures. The proper means of ascertaining what God has said, is the study of his word. By studying this, and attending to the fulfilment of the prophecies which it contains, and the other evidence of its divine origin,

which will naturally come in their way, individuals may become satisfied that it is the word of God, and the only infallible guide of their faith and practice. By studying the doctrines and precepts which it contains, they may satisfy themselves in regard to what God has, and has not revealed. But there are many who disbelieve what God has said, who do not study the scriptures. They do not consult them to know whether mankind in their natural state are wholly sinful, or not;—whether they must be renewed in the spirit of their minds, or not;—whether salvation is wholly by the grace of God through Jesus Christ, or not;—whether the righteous will be forever happy, and the wicked forever miserable in a future state, or not; or whether God, as a Being of infinite wisdom, power, and goodness, works all things after the counsel of his own will, or not. Some are so indifferent to the subject of religion as not to exercise their minds at all on questions like these. And many who do occasionally think and speak on these subjects, form their opinions much more from the conversation of others, and from their own unassisted reflections, guided by a dark understanding and a depraved heart, than from the study of the Bible. Now is it not evident, that those who disbelieve the declarations of God, in consequence of not studying his word, the appointed means of knowledge upon all subjects of religion, are criminal for their unbelief? What if they do not perceive evidence of the truth of this or that doctrine, or precept, which God has revealed? Can this circumstance excuse their unbelief, when they have ample evidence within their

reach, and might examine it to their satisfaction? Certainly not. If in this case, they are so ignorant of the will of God as to reject it, they are criminal for their ignorance, and accountable for all the unbelief which is its necessary consequence.

3. Many disbelieve what God has said in consequence of not studying his word with a due degree of attention and constancy. This class do occasionally study the word of God; but they study it very unfrequently, and with a great degree of listlessness and inattention. They do not half so frequently take the Bible into their hands, as they do other books of infinitely less importance. And when they do look into this, they do not peruse it with any thing like the attention which they give to other books. They read the Bible, not with a determination to understand it, but, perhaps, to quiet conscience, which will not allow the total neglect of it; or to keep up the appearance of religion, which is deemed of importance by those among whom they live; or to find arguments to support a favorite hypothesis which they feel an interest in defending. Now although the will of God is very plainly revealed in the scriptures; yet we cannot expect that it will be known by those who indulge themselves in this state of carelessness and inattention. God did not give his word to be an infallible guide to those who will not peruse it; nor to those who will not peruse it with attention and constancy. It cannot be expected that persons of this description will know and receive the truth. They will doubtless reject it. And if they are criminal for their neglect of the scriptures, they must also be for that

unbelief which a due attention to them would have prevented.

4. A heart opposed to the truth, is another reason why so many disbelieve what God has spoken. The truth upon the subject of religion is disagreeable to sinners. This the Saviour asserts in language too plain to be misunderstood. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Mankind in their natural state are all sinners. They, therefore, naturally hate the holiness of God, because this condemns them. Conscious that they are sinners, and disposed to continue in their sins, they naturally hate the character, law, and government of God, because these are all holy. For the same reason they hate the *truths*, which relate to the character, law, and government of God. Conscious that they are sinners, and disposed to continue in sin, they hate Christ because he, as a Saviour, brings their sins to light, and exhibits them to the universe in all their native deformity. For the same reason, they hate the whole plan of redemption which he is engaged in accomplishing. This, not only makes manifest their sins, but calls upon them in the most affecting and solemn manner to forsake them. They hate the truth respecting the judgment-day, and the retributions of eternity, because in these they see the disgrace and ruin which nothing but repentance can prevent.

Now this opposition of heart to what God has spoken, does more than any thing else to keep them

in unbelief. Although it cannot influence them to disbelieve the truth, when all the evidence of it is before them; yet it can, and does influence them to turn away their attention from this evidence, so as not to feel its force. It influences them to seek after arguments in opposition to the truth, and prevents that patient, candid and impartial investigation of subjects, without which the truth can never be fully known. But can mankind be excusable for their unbelief, when it is the result of opposition to what is revealed? As opposition to the truth, which God has revealed, is itself criminal, all the unbelief which results from this must also be criminal.

5. Mankind are often led to disbelieve what God has spoken, in consequence of listening to those who contradict his declarations. The Israelites believed that the land of Canaan was a good land,—a "land that flowed with milk and honey," agreeably to the divine declaration, until ten of those who were sent to search it out, brought up an evil report respecting it. In consequence of listening to the false representations of these spies, the body of the people distrusted the word of God, and believed that the land was not worth possessing; or however valuable when possessed, it was absolutely beyond their reach. It was because they had listened to those who had contradicted him, that God says to Moses, "How long will this people provoke me? How long will it be ere they believe me?"

Our first parents believed God, until the Serpent came and contradicted him, saying, "Ye shall not surely die." As soon as they listened to, and believed in this declaration of the arch deceiver,

they could not believe what God had spoken. So it is with multitudes in every age; they begin to listen to those who contradict the sayings of the Most High, and then they of course disbelieve what he has said. But if mankind disbelieve what God has said in consequence of listening to those who contradict him, they are certainly criminal for their unbelief. They ought not to listen to those who contradict what God has said. They know, or may know from his word, what he has said, and knowing this, they act a very unwise and criminal part to listen to those who contradict him.

6. Individuals are sometimes led to disbelieve what God has spoken, in consequence of not humbly seeking the guidance of the Holy Spirit in their researches after truth. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him," is the direction and the promise given to all who are desirous of knowing the truth. One means of coming to a knowledge of the truth,—a means which God himself has appointed, and which he delights to bless, is, seeking the guidance of his Spirit. But there are many who never ask with a humble, believing reliance upon God, for his direction in their researches after truth. They investigate every subject which comes before them, with a proud dependence upon the strength of their own understandings. Now, although God has made the truth plain to those who seek after it in his own appointed way; yet he has not made it so to those, who are under the influence of pride and self-sufficiency, and who seek after it, with a reliance upon their

own unassisted reason. They may and do mistake. But as they are criminal for not seeking divine assistance, they must be criminal also for that unbelief which this assistance might have prevented.

The reason, then, why God censures unbelief, is plain: It is the result of improper affections or conduct. It does not arise, as is often pretended, from the want of evidence, but implies the neglect or abuse of the means of obtaining evidence, or a wilful resistance of its light when it cannot be wholly obscured. It is a species of dishonesty with God. The subjects of it do practically contradict his assertions, and renounce him as an object of their confidence. To say that this is criminal, is to tell but half the truth: It is also dangerous. It prevents the reception of the most important blessings which the gospel offers, and draws upon its unhappy subjects, the worst of evils which either the law or gospel threatens. A.

For the Christian Magazine.

A FAITHFUL EXHIBITION OF THE GOSPEL, THE OCCASION OF DIVISIONS AMONG MEN.

THE gospel may be said to be faithfully exhibited, when all its doctrines are clearly, connectedly and fully preached; and when all its duties, with the obligations of men to perform them, and the consequences of performing and of neglecting to perform them, are clearly stated. The gospel is, in its own nature, a pure, peaceable and benevolent system. In its genuine tendency, it is suited to reconcile men to God and to one another. If all men were consistent Christians, peace on earth would be universal. Still, how-

ever, it is to be expected that the faithful exhibition of it will be the occasion of divisions among men.

1. From the fact, that the natural heart of man is strongly opposed to its doctrines and duties. The gospel represents men to be, by nature, guilty, condemned and ruined creatures; destitute of holiness, and possessed of hearts deceitful above all things and desperately wicked. It strikes at the root of all their pride and selfishness; and informs them, that they cannot merit the favour of God, against whom they have rebelled. It throws them into his hands, and represents him as angry with them every day. It gives him the throne of the universe, and declares that he works all things after the counsel of his own will, and that he has mercy on whom he will have mercy. It informs them that it is indispensably necessary for them to be born, not of the will of man, but of God, in order to be qualified for heaven, and admitted to its enjoyments. The gospel requires men to love God with all their hearts, and to act with a supreme and constant reference to his glory. It enjoins upon them repentance towards God, and faith in the Lord Jesus Christ, as the condition of forgiveness and salvation, and expressly informs them, that except they repent they shall perish; and except they believe on the Lord Jesus Christ, they shall be damned. To these doctrines and duties, and to others implied in them, the natural hearts of men must, from the nature of the case, feel strong opposition. It is, then, to be expected, that a faithful exhibition of the gospel will be the occasion of divisions among men. Its enemies will manifest their opposition to its doctrines and duties by opposing those by whom

they are faithfully preached and cordially embraced.

2. From numerous passages in the volume of inspiration. "I am come, said our Saviour, to send fire on the earth, and what will I if it be already kindled? Suppose ye, that I am come to give peace on earth? I tell you, nay; but rather division. For, from henceforth, there shall be five in one house, divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law." On other occasions he said, "Beware of men, for they will deliver you up to councils and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake. And the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents and cause them to be put to death. And ye shall be hated of all men for my name's sake. If they have called the master of the house Beelzebub, how much more shall they call them of his household. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil, for the Son of man's sake. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." Who that considers these and similar passages, can

doubt whether a faithful exhibition of the gospel will be the occasion of divisions among men?

3. From the fact that a faithful exhibition of the gospel always has, in a greater, or less degree, been the occasion of divisions. It was so when the gospel was preached by Christ himself. "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. Many of the people, therefore, when they heard this saying, said, of a truth, this is the Prophet. Others said, this is the Christ. But some said, shall Christ come out of Galilee? And there was a division among the people because of him." While some of the Pharisees said, this man is not of God, others asked, how can a man that is a sinner do such miracles? "And there was a division among them." The common people heard Christ gladly, while the Pharisees and other great men of the Jewish nation, treated both him and his doctrines with contempt. A faithful exhibition of his gospel did not cease to produce divisions among men after his ascension to heaven. By the preaching of Paul and Barnabas at Antioch, many of the Jews, religious proselytes and Gentiles, were brought to embrace the gospel. "But the unbelieving Jews stirred up the devout and honourable women and chief men of the city against Paul and Barnabas and expelled them out of their coasts. When they preached at Iconium a great multitude both of the Jews and Greeks believed; but the unbelieving Jews stirred up the Gentiles and made their minds evil affected towards the brethren. *The multitude of the city was divided, and part held with the Jews and part with the Apostles.* Simi-

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lar divisions were produced by the preaching of the gospel at Thessalonica and at Athens, and in every place where it was then preached. After the death of the Apostles, divisions continued. The same cause produced the same effects wherever it operated. The arm of civil power was soon raised against the Christian Church. In the course of a few centuries, thousands and thousands of Christians suffered the cruelties and tortures of a malicious and ferocious persecution. From that period down to the present day, a faithful exhibition of the great truths and duties of Christianity has not failed to produce divisions among men. Here, I might advert to Luther and his colleagues at the time of the reformation in the sixteenth century. Through their instrumentality a broad line of distinction was made between the friends and the enemies of truth. Wherever the gospel is faithfully preached in the time in which we live, divisions are created to a greater or less extent. By some, divine truth is gladly heard and cordially received; by others, it is heard with disgust and rejected. It becomes the occasion of animosity and contention on the part of those by whom it is not believed. But the thing which has been, is that which shall be, and that which is done, is that which shall be done. From the fact, that a faithful exhibition of the gospel ever has been the occasion of divisions among men, we may, with great certainty, infer, that it will continue to be the occasion of them.

If the proposition which I have endeavoured to establish be true, we see in what estimation that kind of preaching is to be held, against which no opposition of heart is excited. That there is

such a kind of preaching prevalent, at the present day, is an undeniable fact. It disrobes the Saviour of his divinity, does not admit his sufferings and death to be a proper sacrifice for sin, overlooks the entire depravity of the unsanctified heart, rejects the doctrine of regeneration by the Holy Spirit, rings perpetual changes on the beauty of virtue and charity, implies that nearly all persons are real Christians, and seldom says any thing respecting the punishment of the wicked in a future state. Against such preaching, it is well known, that no opposition of heart is excited. And why should there be, since it accords with the feelings of the unsanctified heart? But in what estimation is such kind of preaching to be held? Is it not to be regarded as essentially unlike that of the Prophets, of Christ, and of his Apostles? Did not their preaching meet with violent opposition, and occasion divisions among men? If Christ were again to appear and should preach the same doctrines and duties which he inculcated while he tabernacled with men, can there be the least doubt what would be the result? Suppose that Paul were to descend to earth and preach all those things which are found in his Epistles? would there not be divisions? Would multitudes be any more reconciled to them dispensed from his lips, than from his pen? It requires no small share of self-denial in a minister, to read without note or comment, some parts of his Epistles, to many congregations in the nineteenth century. Observe, then, the striking difference between much of the preaching which is desired and is current in some places, and that of

Christ and of his Prophets and Apostles.

The truth of the general proposition suggests the remark, that ministers who faithfully preach the gospel, cannot reasonably expect to escape opposition. The Prophets were hated and opposed on account of the messages of God which they delivered. "Woe is me, my mother," exclaimed Jeremiah, "that thou hast borne me a man of strife and of contention to the whole earth. I have neither lent on usury, nor have men lent me on usury, yet every one of them doth curse me." The Lord Jesus Christ was, also, violently opposed, on account of the doctrines and duties which he preached. And he forewarned his first ministers, that they would be hated and persecuted on the same account. Accordingly we find that they were strongly and constantly opposed, wherever they preached the gospel. With two or three exceptions, they were all put to an ignominious death. Can, then, the faithful minister of the gospel, at the present day, expect to escape opposition? He preaches the same doctrines which were preached by Christ and his Apostles. The hearts of men are the same now as they were in the apostolic age. In the moral, no less than in the natural world, it must be expected, that similar combinations of causes, operating under similar combinations of circumstances, will be productive of similar effects. There is, therefore, no principle on which the faithful minister of the gospel can reasonably found an expectation of escaping opposition. He may not, indeed, be persecuted unto death, by the civil power; but the enemies of the truth will mani-

fest, in some form, their opposition to those by whom it is dispensed.

It is a fact well known, that sinners frequently go from the sanctuary, disturbed with the doctrines of the gospel which they have heard. This is not to be considered as an unfavourable circumstance. So long as sinners are undisturbed by a faithful exhibition of the gospel, it cannot be expected, that the word will be instrumental of their conversion. This can be looked for only, when the word awakens their attention, convinces them of sin, and leads them to inquire what they shall do to be saved. But when these effects are produced, they are disturbed, and are disposed to complain, either of the preacher, or of the sentiments which he advances. Their condition, under such circumstances, is more hopeful than that of those who are never disturbed in their moral slumbers, by a faithful exhibition of divine truth. They will be more likely to search the Scriptures to see whether things are so, and to come to a knowledge of the truth, as it is in Jesus Christ.

It may yet further be remarked, that divisions among men will be occasioned by a faithful exhibition of the gospel, until the Millennium. During that period, which will be at least a thousand years, all will know the Lord, from the least to the greatest, and the people will be all righteous. Until that time, divisions will continue. The grand reason why a faithful exhibition of the gospel now occasions divisions among men, is, because their hearts are naturally opposed to its holy and humbling doctrines and duties. These will, no doubt, continue to be inculcated until

the Millennial day, and there will, until that time, be wicked men in the world. Hence divisions will continue. It is, in itself considered, to be lamented, that any should hate and oppose the truth. But where religious divisions exist, in consequence of a faithful exhibition of the gospel, the blame is to be attached, not to the gospel itself, nor to those by whom it is dispensed, but to those by whom it is opposed. The religious divisions which are so frequently occurring in New England at the present day, are, in many instances, the natural consequence of a faithful exhibition of truth. The existence of them affords evidence, that the truth as it is in Jesus, is in many places, faithfully preached, and that the cause of the Redeemer is yet maintained in this region. Is it not more desirable that religious divisions should be multiplied, than that the gospel should not be faithfully preached, and men, in thick succession, should go undisturbed to endless ruin? F.

From the Christian Observer.

PART IV.

THOUGHTS ON THE SABBATH.

[Continued from page 23.]

ANSWERS TO OBJECTIONS.

WHEN I sat down to communicate my *Thoughts on the Sabbath* to the Christian Observer, my design was to avoid, as much as possible, the appearance of controversy; and merely to state what I conceived to be the doctrine of scripture. But as this subject has been treated at large by a modern author, of high reputation in the learned world, who has shown the great utility of sabbatical institutions, but whose views do not altogether coincide with mine, it

might appear supercilious in me to omit taking particular notice of the arguments which he had adduced to prove that the Sabbath was not instituted till after the departure of the Israelites from Egypt, and remained in force only during the Jewish Dispensation. In my preceding papers, I have not been inattentive to the arguments of this author, and have already, in effect, given a reply to some of them. I now proceed to consider those of which I have hitherto taken no notice, or to which my answers have not been sufficiently explicit.

1. This author candidly acknowledges, that "if the divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it."*

It becomes us, then, to weigh, with the utmost caution the words of scripture, respecting the transactions of the *seventh day*, as recorded in the book of Genesis. If this passage declares, that God *then* blessed the seventh day and sanctified it; all debate about the extent of the obligation of a sabbatical institution is precluded.

But it is objected that "the words" (Gen. ii. 3) "do not assert that God then blessed and sanctified the seventh day; but that he blessed and sanctified it *for that reason*;" *because that on it he had rested from all his works*, &c.; "and if any ask, why the Sabbath or sanctification of the seventh day was *then* mentioned, if it was not *then* appointed; the answer is at hand—the order of connexion and not of time, intro-

duced the mention of the Sabbath, in the history of the subject which it was ordained to commemorate."*

I am here at issue with the author whom I have quoted, as, in my apprehension, the words in Genesis do clearly assert, that God *then* blessed and sanctified the seventh day as well as that he sanctified it, *because* that on it he had rested from all his works of creation.

In the first and beginning of the second chapter of Genesis, we have a distinct chronological account of the first seven days, after it had pleased God to begin the stupendous work of creation. The transactions of the seventh day are as distinctly marked as those of any other day, with this difference only, that with respect to the six preceding days, the work is first mentioned and then the day; whereas with respect to the seventh, the day is first mentioned and then its transactions are enumerated.

On the first day, God said, *Let there be light, and there was light.* On the sixth God created man in his own image; and on the seventh day, God ended his work which he had made; and he rested on the seventh day from all the work which he had made; and God blessed the seventh day and sanctified it; *because that on it he had rested from all his work which God created and made.* All the transactions enumerated in this passage belong to the seventh day as clearly, in my apprehension, as the creation of man belongs to the sixth; nor can I discover any thing in the passage, except the division into verses, which could mislead a reader of plain understanding. On the seventh day God ended his work and

* Paley's Principles of Moral and Political Philosophy. 8vo. ed. vol. ii. p. 80.

* Paley's Principles of Moral and Political Philosophy. 8vo. ed. vol. ii. p. 76.

rested, and blessed the day, and sanctified it. All these things are mentioned as having taken place on that day. It is as expressly declared that he *then* blessed and sanctified the day, as that he rested on it. I do not know how we can prove any thing from the scriptures, if a passage so plain as this is not to be understood in its obvious sense, unless some subsequent revelation, equally clear, had compelled us to adopt another meaning.

The literal sense of the words is confirmed by the reason which is given for the sanctification of the seventh day. God sanctified the day, *BECAUSE, that in it, he had rested from all his work which God had created and made.* One design of the original institution was to celebrate the work of creation; and when should we expect the celebration to commence? Surely at the time immediately succeeding the transaction to be celebrated. The Almighty has, since the creation, frequently appointed periodical times and significant actions, for the purpose of commemorating signal interpositions of his providence or remarkable mercies vouchsafed to mankind. In all these cases, the celebration was directed to commence from the period of the mercy to be celebrated. The Passover began with the deliverance of the Israelites; and the Sacrament of the Lord's Supper, at the death of Christ. But to suppose that an institution, designed to commemorate the creation of the world, had no existence till two thousand years after the event, is so strange in itself, and so contrary to the conduct of God on similar occasions, that the idea cannot be received without a clear warrant from Scripture.

2. "If the Sabbath had been instituted at the time of the creation, as the words in Genesis may seem at first sight to import—it appears unaccountable, that no mention of it, no occasion of even the obscurest allusion to it, should occur either in the general history of the world, before the call of Abraham, which contains, we admit, only a few memoirs of its early ages, and those extremely abridged; or which is more to be wondered at, in that of the lives of the three first *Jewish* patriarchs, which, in many parts of the account is sufficiently circumstantial and domestic."*

If the argument contained in this passage proves any thing, it will prove too much. It will prove, that the observance of the Sabbath ceased during upwards of four hundred years after its institution in the wilderness; for in all that period, we have "no mention of it," nor does "the obscurest allusion to it occur." The history of the settlement of the Jews in Canaan, as related in the book of Joshua, is, in many parts of it, so circumstantial, that one might have expected to find some mention of this important institution. The Israelites marched round the city of Jericho in military array, during seven successive days, (Josh. vi.) one of which must have been the Sabbath; yet no express "permission is recorded to dispense with the institution" during this week. The book of Judges contains a series of revolts from the worship of the true God, and of deliverances from the miseries which these revolts brought upon the Jews. Yet we find in the history no reproof for the contempt of the sabbatical institution,

* Paley's Principles of Moral and Political Philosophy. 8vo. ed. vol. ii. p. 75.

though this was a crime particularly marked by the prophets, as a principal cause of the national punishments inflicted on that favoured, yet perverse people.

We argue unfairly, and in a manner injurious to religion, when we oppose the silence of scripture in one part, to its express declarations contained in another. Abraham is particularly commended by the Almighty, for his care in *commanding his children and household to keep the way of the Lord*; and we are certain, that *Abraham rejoiced to see the day of Christ, and he saw it and was glad.* John, viii. 36. Yet where do we find in the Old Testament, the least hint that he communicated this most important branch of knowledge to his family?

The sacrifices under the Mosaic law, were typical of the atoning sacrifice made for our salvation by the death of Christ, and Moses was instructed in the typical nature of the ceremonial law, when he received the commands of God respecting that institution. *The law had a shadow of good things to come.* Heb. x. 1. The service of the tabernacle afforded a figure for the time then present, ch. ix. 9; and the Jewish priests served unto the example and shadow of heavenly things, AS MOSES WAS ADMONISHED OF GOD *when he was about to make the tabernacle,* ch. viii. 5. Yet where is this chief design of the ceremonial law mentioned in the writings of Moses, though it is explicitly and repeatedly taught in the New-Testament?

The silence of some parts of the scripture respecting the Sabbath, cannot, therefore, with justice, be opposed to the declarations which we find concerning it

in other parts of the word of God.

3. It is objected, that in the 16th chapter of Exodus, where the Sabbath is first mentioned, after the passage in Genesis already quoted, there is not "any intimation that the Sabbath then appointed to be observed, was only the revival of an ancient institution, which had been neglected, forgotten or suspended."*

I wish your readers to examine this chapter with attention, and consider, whether the language, upon the first mention of the Sabbath, is more suitable to an old institution, "neglected or suspended," or to one which was totally unknown. The Israelites having murmured in the wilderness for want of food, God graciously promises them a miraculous supply. *Behold, I will rain bread from heaven for you; and the people shall go out, and gather a certain rate every day, that I may prove them whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.* Ex. xvi. 4, 5. The people obeyed this injunction, and *on the sixth day they gathered twice as much bread: and all the rulers of the congregation came and told Moses.* ver. 22. *And he said unto them, this is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.* ver. 23.

Is this language suitable to a solemnity which had never been instituted? As the Ten Commandments had not, at this time, been delivered to the Israelites, the duty of sanctifying the seventh day must have been totally un-

* Paley's Principles of Moral and Political Philosophy. 8vo. ed. vol. ii. p. 75.

known, if no prior command on this subject had existed. Whereas the preparation for the sabbatical rest, the conduct of the rulers of the congregation, and the reply of Moses, appear much more suitable to the revival of a neglected institution, than to the appointment of a new one. We may be sure that, during the oppressive bondage of Egypt, no such rest could have been observed; but the Israelites having now escaped from their oppressors, the institution is revived, and a preparation for its celebration is commanded, before any mention is made of the institution itself. And when that preparation is completed, the Sabbath is mentioned as a solemnity already commanded: *This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.*

4. "This interpretation," that the Sabbath was first instituted in the wilderness, "is strongly supported by a passage in the prophet Ezekiel, where the Sabbath is plainly spoken of as given, and what else can that mean but as first instituted in the wilderness?" Nehemiah also recounts the promulgation of the sabbatical law amongst the transactions in the wilderness.*

The passage in Ezekiel is as follows: *I caused them to go forth out of the land of Egypt, and brought them into the wilderness, and I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths.* Chap. xx. 10, 11.

If this passage proves that the Sabbath was first instituted in the wilderness, it will prove that the other commandments of the mo-

ral law were then first promulgated; for the language respecting all the commandments is precisely the same. "*I gave them my statutes—I also gave them my Sabbaths.*" Yet we are sure that the moral law was made known to mankind before its promulgation at Mount Sinai. The sixth and seventh commandments, for instance, were ordained from the beginning. Genesis ix. 16. Matt. xix. 8. Indeed the whole tenor of the Bible, before the Israelites formed a distinct nation, shows that mankind were not left without the knowledge of God's laws; *for where no law is, there is no transgression.* Rom. iv. 5.

The passage in Nehemiah is of the same import with that in Ezekiel. *Thou camest down also upon Mount Sinai and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments, and madest known unto them thy holy Sabbath.* As the true laws and good statutes contained in the ten commandments were not then first given, though they were then proclaimed in a more awful manner, so neither was the Sabbath then first instituted. As far as we can deduce an argument from a similarity of language, this must be the consequence. The expression, *made known*, is used in scripture, where the first intimation of the thing cannot be intended; as *God MADE KNOWN* his ways unto Moses, his acts unto the children of Israel, Ps. ciii. 7; though this was not the first communication of his will, nor manifestation of his acts to mankind.

5. "The Sabbath is described as a sign between God and the people of Israel. Exod. xx. 12, and xxxi. 16, 17. Now it does not seem easy to understand how the Sabbath could be a sign be-

* Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 76.

tween God and the people of Israel, unless the observance of it was peculiar to that people and designed to be so.”*

By a *sign*, I understand something that should distinguish the people of God from all the heathen nations by whom they were surrounded. The Jews while they continued obedient, were distinguished by their rest from ordinary labours every seventh day, and their dedication of it to the worship of Jehovah. This would mark them out as a peculiar people, devoted to God’s service. But this will not prove, that no obligation lay upon any other people to observe a sabbatical institution. The observance of all God’s commandments was to be a *sign*, or *badge*, by which the people of God were to be distinguished from other nations. *Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt bind them for a sign upon thine hand.* Deut. vi. 4, &c. That is, thou shalt consider them as a badge or mark of distinction by which the world may know thou art indeed the people of God. But none of the commandments would distinguish them as a people devoted to the service of God, in so peculiar a manner as the fourth. Their disobedience to this command is, therefore, often specified by the Prophets as a special cause of the punishments which God inflicted on that nation.

6. “The distinction of the Sabbath is, in its nature, as much a positive ceremonial institution as

that of many other seasons which were appointed by the Levitical law to be kept holy.”*

It is not possible to conceive any duty to be more strictly moral, or of more universal obligation, than that of worshipping Almighty God. And if it is our duty to join in acts of publick and social worship, some fixed time must be appointed for the exercise of this duty. There is, therefore, nothing more of a positive or ceremonial nature in a sabbatical institution, than what arises from the necessity of the case. He, who made us for his own pleasure, is surely the best judge what portion of our time ought to be dedicated to his more immediate worship and service. It does not appertain to us to inquire why the Almighty confined his work of creation to six days; why he rested on the seventh, or why he commanded us to sanctify this portion of our time: but such an institution certainly rests upon different grounds from those festivals, which God commanded the Jews to observe, in commemoration of mercies peculiar to that nation. It requires no great discernment to see the difference between dwelling in booths, at a certain period of the year, to commemorate the protection which the Jewish nation received in the wilderness, and the weekly celebration of the mercies of creation and redemption, which are as extensive as the globe which we inhabit.

Whether the Sabbath should be celebrated on the first or seventh day of the week, is, undoubtedly, a circumstance of a positive nature; but it is a circumstance which does not alter the duties peculiar to the Sab-

* Paley’s Principles of Moral and Political Philosophy. 8vo. ed. vol. ii. p. 81.

* Paley’s Principles of Moral and Political Philosophy. 8vo. ed. vol. ii. p. 81.

bath. The day on which this institution ought to be observed, might have been, and, I doubt not, actually was altered by the authority of our Saviour, without any alteration in the substance of the commandment.

7. "If the command by which the Sabbath was instituted, be binding on Christians, it must bind as to the day, the duties and the penalty; in none of which it is received."*

The *duties* of the Sabbath are without doubt, essential to the institution; but the *day* is not essential. By the *penalty*, our author, I suppose, means that of death, which was directed to be inflicted on the Sabbath breaker under the Jewish dispensation. But if there be any argument in this assertion, it will prove, that the punishments incurred by a breach of the other commandments of the moral law, ought to be inflicted on offending Christians. It will prove that the idolater, the blasphemer, the adulterer, and the stubborn, rebellious son, as well as the Sabbath breaker, ought to be put to death under the gospel dispensation.

8. "The observance of the Sabbath was not one of the articles enjoined by the Apostles in the 15th chap. of Acts, upon them, *which from the Gentiles were turned unto God*."*

In addition to the ceremonial pollutions, from which the Gentile Christians were commanded to abstain, the Apostle mentions the crime of *fornication*. But we are incompetent to judge, why the breach of one command only of the moral law is interdicted in this place. Little weight ought surely to be attached to such negative arguments, respecting

the obligation of the fourth commandment of the moral law, since they oppose the positive declaration of our Saviour, that he came not to remove one jot or tittle of this law; which the Apostle Paul also declares was not intended to be made void by faith in Jesus Christ.

Those of your readers, who are unacquainted with the work whence the above quotations are taken, may be ready to conclude, that the author meant to speak disrespectfully of sabbatical institutions, which is by no means the case. He has shown their great utility, and has proved that "the *assembling* upon the first day of the week for the purpose of public worship and religious instruction, is a law of Christianity, of divine appointment." He concludes also, that "the resting on that day from our employments," is a duty "binding on the conscience of every individual, in a country in which a weekly Sabbath is established."*

The most careful consideration, which I have been able to give this subject, has produced a firm persuasion in my mind, that the obligation to this duty is of universal extent; and this seems to have been the view which the primitive Christians had of the subject, as appears from a quotation which our author has made from the works of Irenæus. *Unusquisque nostrum Sabbatizat spiritualiter, meditatione legis gaudens, opificium Dei admirans. Each of us spends the Sabbath in a spiritual manner, meditating on the law of God with delight, and contemplating his workmanship with admiration.*

Let it be remembered that Irenæus had been instructed by Polycarp, who was the disciple of

* Paley's Principles of Moral and Political Philosophy. 8vo. ed. vol. ii. p. 82.

† *ib.* 81.

* Paley's Principles of Moral and Political Philosophy. 8vo. ed. vol. ii. p. 86.

the Apostle John;* that in this passage he is not describing any doctrine or practice peculiar to himself, but the general conduct of Christians; that he appropriates the title of *Sabbath* to that day which was set apart for religious exercises, and which was undoubtedly the first day of the week; that the manner of spending this day by the early Christians, corresponds with the description of the Sabbath given by Isaiah; that what the Jewish prophet commanded, the Christians practised; and can any reasonable doubt remain that the Christian church had been instructed by the Apostles and their immediate successors, to sanctify the first day of the week *as a Sabbath unto the Lord*? A more direct historical testimony of this important fact need not be required.

W. H.

* Thus Irenæus speaks, "I can describe the very spot in which Polycarp sat and expounded, and the sermons which he preached to the multitude, and how he related to us his converse with John, and with the rest of those who had seen the Lord; how he mentioned their particular expressions, and what things he had heard from them of the Lord, and of his miracles, and of his doctrines. As Polycarp had received from the eye-witnesses of the word of life, he told us all things agreeable to the Scriptures. Milner's Ecclesiastical Hist. vol. i. p. 312. 2d ed. Life of Irenæus.



DECEPTION OR HYPOCRISY IN DEATH.

Messrs. Editors,—I wish you, or some of your correspondents would warn the public against a dangerous impression, which seems to have been too generally received, that all which is said by a dying man is to be received as truth. That mankind are generally sincere in their declarations at death, is doubtless true. But their sincerity, it is to be considered, does not, even at this hour, secure them from deception. If they have been sincere in a false opinion through life, it

is to be expected, that they will sincerely retain it, at death. There is seldom any new light reflected upon the understanding, at this late and dark hour.

Nor is it altogether incredible that the same self-imposition or hypocrisy, which some people practise upon themselves and others through life, should be attempted at death. Will it be said, that at this solemn hour, they can have no motives to deception? True, it would seem so. But the fact may be different from what we should, at first view, suspect. Is that heart, which has resisted through life, the most powerful motives to honesty and fair dealing, with itself, and with others, and yielded to the paltry considerations which have tempted it to deception, to be trusted in death? May not the same love of error, the same pride of opinion, the same propensity to self-justification, and the same desire to be thought consistent and firm, which are among the most prominent features of human nature, retain their influence over men as long as reason continues, and lead them at death to declare their belief in opinions which they have avowed merely for convenience's sake, and their innocence in regard to actions of which they are verily guilty? "Rosseau, the hardened villany of whose life is almost without a parallel in modern times, and who seems to have assumed the mask of virtue for no other purpose, than that of propagating with more success, the blackest vice, says, in that very work which contains a confession of his crimes, that no man can come to the throne of God, and say, *I am a better man than Rosseau.*" And just before he expired, he observed to his mistress, "Ah! my dear,

how happy a thing it is to die, when one has no reason for remorse or self-reproach!" Then addressing himself to the Almighty, he said, "Eternal Being! the soul, that I am going to give thee back, is as pure at this moment, as it was when it proceeded from thee; render it the partaker of thy felicity."

A QUESTION.

Messrs. Editors,—I have often heard from the pulpit, and read in the works of respectable divines, that true religion consists in disinterested love to God and man. Will you, or some of your correspondents inform me through the medium of the Christian Magazine, how this definition of religion is consistent with the words of James,—"Pure religion and

undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world?" DISCIPULUS.

A REQUEST.

Messrs. Editors,—It has become somewhat fashionable in the vicinity of my residence, for religious societies to settle ministers with the understanding, that they shall be dismissed whenever a majority, or two thirds of their people shall desire it; or whenever the ministers themselves shall choose to leave their people; the party desiring the dissolution of the connexion to give the other six months' notice. Now I should be glad to have your opinion in regard to the expediency of this practice. A READER.

Missionary Intelligence.

From the Missionary Herald.

A BRIEF VIEW OF THE MISSIONS UNDER THE DIRECTION OF SOCIETIES IN THE UNITED STATES.

I. AMERICAN BOARD OF FOREIGN MISSIONS.

MISSIONS at BOMBAY—in CEYLON—among the CHEROKEES, the CHOC-TAWS, and the CHEROKEES-OF-THE-ARKANSAS—at the SANDWICH ISLANDS—MALTA—in SYRIA—in PALESTINE—and at BUENOS AYRES. Measures have also been taken to ascertain the religious and moral state of CHILI, PERU, and COLOMBIA.

BOMBAY.

About 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000. Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

Bombay.—A large city on an island of the same name. Rev. Gordon Hall, and Rev. Edmund

Frost, *Missionaries*, James Garrett, *Printer*; and their wives.

Mahim.—Six miles from Bombay, on the north part of the island. Rev. Allen Graves, *Missionary*, and Mrs. Graves.

Tannah.—The chief town on the island of Salsette, 25 miles from Bombay. Mrs. Elisabeth

Nichols, widow of the Rev. John Nichols, who died Dec. 9, 1824.

CEYLON.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally.—Nine miles north of Jaffnapatam. Rev. Henry Woodward, *Missionary*; and Mrs. Woodward. Nicholas Permander, *Native Preacher*.

Batticotta.—Six miles north-west of Jaffnapatam. Rev. Benjamin C. Meigs, *Missionary*, Rev. Daniel Poor, *Missionary and Principal of the Central School*; and their wives. Gabriel Tissera, *Native Preacher*.

Oodooville.—Five miles north of Jaffnapatam. Rev. Miron Winslow, *Missionary*; and Mrs. Winslow. George Koch, *Native Medical Assistant*.

Panditeripo.—Nine miles north-west of Jaffnapatam. Rev. John Scudder, M. D. *Missionary and Physician*; and Mrs. Scudder.

Manepy.—Four miles and an half north-west of Jaffnapatam. Rev. Levi Spaulding, *Missionary*; and Mrs. Spaulding.

The number of native children boarding in the families of the missionaries, is 155. The number of natives belonging to the church is 73. The number of native free schools is 59. The number of boys in these schools, is 2,414, and that of girls, 255; total 2,669. Two revivals of religion were experienced during the year 1824; and 41 natives, the first fruits of the first revival, were admitted to the church.

THE CHEROKEES.

A tribe of Indians inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000. Commenced in 1817. Stations at Brainerd, Creek Path, Carmel, Hightower, Willstown, Haweis, and Candy's Creek.

Brainerd.—Within the chartered limits of Tennessee, 240 miles N. W. of Augusta, and 150 S. E. of Nashville. Rev. Samuel A. Worcester, *Missionary*, John C. Elsworth, *Teacher and Superintendent of Secular Concerns*, Henry Parker, and John Vail, *Farmers*, Ainsworth E. Blunt, *Farmer and Mechanic*; and their wives; Josiah Hemmingway, *Farmer*; Sophia Sawyer, *Teacher*.

Carmel.—Sixty miles S. E. of Brainerd, within the chartered limits of Georgia. Moody Hall, *Teacher*, and Mrs. Hall; William Hubbard Manwaring, *Farmer*.

Creek Path.—One hundred miles W. S. W. of Brainerd, within the chartered limits of Alabama. Rev. William Potter, *Missionary*, Dr. Elizur Butler, *Teacher*, Fenner Bosworth, *Farmer*; and their wives; Ermina Nash.

Hightower.—Eighty miles S. S. E. of Brainerd. Isaac Proctor, *Teacher*, and Mrs. Proctor.

Willstown.—About 50 miles S. W. of Brainerd, just within the chartered limits of Alabama. Rev. Ard Hoyt, Rev. William Chamberlain, *Missionaries*; and their wives; Rev. Daniel S. Buttrick, *Missionary*, Sylvester Ellis, *Farmer*; and Mrs. Ellis.

Haweis.—About 55 miles W. of S. from Brainerd, within the chartered limits of Georgia. Frederick Elsworth, *Teacher and Farmer*; and Mrs. Elsworth.

Candy's Creek.—About 25 miles N. E. of Brainerd, within the chartered limits of Tennessee. William Holland, *Teacher and Farmer*; and Mrs. Holland.

Mr. and Mrs. Dean have been obliged to leave Brainerd and come to the north, on account of Mrs. Dean's declining health.

THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi. Population about 20,000. Commenced in 1813. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, Ikhunnuh, and at three other places not yet named. All these stations are within the chartered limits of Mississippi.

WESTERN DISTRICT.

Elliot.—Situated on the Yalo Busha Creek; 400 miles W. S. W. of Brainerd. John Smith, *Farmer and Superintendent of Secular Concerns*, Joel Wood, *Teacher*, and their wives; Zechariah Howes, *Farmer and Mechanic*, Anson Dyer, *Catechist*, and Lucy Hutchinson.

Bethel.—About 60 miles S. E. of Elliot, and the same distance S. W. of Mayhew. Stephen B. Macomber, *Teacher*, and Mrs. Macomber; Philena Thatcher.

Capt. Harrison's.—Near Pearl river, more than 100 miles south-easterly from Elliot. Anson Gleason, *Teacher*.

NORTH-EAST DISTRICT.

Mayhew.—Ninety miles E. of Elliot. Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*, Dr. William W. Pride, *Physician*, Calvin Cushman, *Farmer*; and their wives; William Hooper, *Teacher*; Anna Burnham, *Teacher*.

Mooshoolatubbee's.—About 20

miles from Mayhew, in a south-easterly direction. Adin C. Gibbs, *Teacher*.

I-ik-hun-nuh.—A settlement about 30 miles W. of Mayhew. Rev. Cyrus Byington, *Missionary*, David Wright, *Teacher*, and Mrs. Wright; Mrs. Moseley.

SOUTH-EAST DISTRICT.

Emmaus.—About 140 miles, in a south-easterly direction from Mayhew. Moses Jewell, *Mechanic*, David Gage, *Teacher*; and their wives.

Mr. Juzon's.—About 100 miles south-easterly from Mayhew. O-rasmus L. Nash, *Teacher*.

Goshen.—About 115 miles S. by West from Mayhew. Rev. Alfred Wright, *Missionary*, Elijah Bardwell, *Teacher*; and their wives; Ebenezer Bliss, *Farmer*; Eliza Buer.

Within the past year the mission has experienced a severe loss in the death of Mrs. Hooper. She died June 4th, in a very happy state of mind.

THE CHEROKEES OF THE ARKANSAS.

Cherokees, who, from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river. Population about 5,000. Commenced in 1820.

Dwight.—The only station, is situated on the west side of Illinois creek; four miles north of the Arkansas river; 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth. Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*, George L. Weed, M. D. *Teacher and Physician*, Jacob Hitchcock, *Steward*, James Orr.

Farmer, Samuel Wisner and Asa Hitchcock, *Mechanics*; and their wives; Ellen Stetson, *Teacher*; Cynthia Thrall.

The school for boys, and the school for girls have made very encouraging progress. The children are contented, and their parents are satisfied. Nearly one fourth of the pupils were so far advanced, as to have commenced the study of geography about a yearsince. Many read the scriptures intelligibly. The pupils, in general, are docile in their dispositions, quick in their apprehension, prompt in obedience, active in their sports, and diligent in their studies.—These children were, but a little while ago, wandering in the forest, totally without mental or moral cultivation.

THE SANDWICH ISLANDS.

A group of islands in the Pacific ocean—extended in a direction W. N. W. and E. S. E. The estimated length, breadth, and superficial contents, of each island, are as follows:

	Length.	Breadth.	Square miles.
Hawaii,	97 miles,	78	4,000
Maui,	48	29	600
Tahurawa,	11	8	60
Ranai,	17	9	100
Morokai,	40	7	170
Oahu,	46	23	520
Tauai,	28	32	520
Niihau,	20	7	80
Taura,	} Little more than barren rocks.		
Morokini,			

Established in 1820. Stations on *Oahu*, at Honoruru; on *Tauai*, at Waimea; on *Maui*, at Lahaina; on *Hawaii*, at Kairua, Waiakea, and Kaavaroa.

OAHU.

Honoruru.—Rev. Hiramingham, *Missionary*, Elisha Loomis *Printer*, Abraham Blatchley, M. D. *Physician*; and their wives; Levi Chamberlain, *Superintendent of Secular Concerns*.

TAUAI.

Waimea.—Samuel Whitney, *Licensed Preacher and Missionary*, and Mrs. Whitney; George Sandwiche, *Native Assistant*.

MAUI.

Lahaina.—Rev. William Richards, and Rev. Charles Samuel Stewart, *Missionaries*, and their wives; Betsey Stockton, colored woman, *Domestic Assistant*.

HAWAII.

Kairua.—Rev. Asa Thurston, and Rev. Artemas Bishop, *Missionaries*, and their wives; John Honorii, *Native Assistant*.

Waiakea.—Joseph Goodrich, *Licensed Preacher and Missionary*, Samuel Ruggles, *Teacher*; and their wives.

Kaavaroa.—James Ely, *Licensed Preacher and Missionary*, and Mrs. Ely. Thomas Hopu, *Native Assistant*.

Eight churches have been erected for the public worship of the true God, principally by the native chiefs. In some of them large congregations assemble.

The schools flourish. Fifty natives, who have been taught to read and write by the missionaries, were, at the latest dates, employed as school-masters. Between two and three thousand individuals, of both sexes, and all ages and ranks, were receiving regular instruction in the schools.

MALTA.

An island in the Mediterranean, 20 miles long, and 12 broad. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821. Rev. Daniel Temple, *Missionary*, and Mrs. Temple.

SYRIA.

Syria is said, by writers on geography, to be bounded, S. E. and

S. by the desert of Arabia, and W. by the Mediterranean. Its north eastern and eastern limits are not well defined. In this larger sense it includes Palestine. It seems proper, however, that these two interesting tracts of country should be considered as separate and distinct. The only station in Syria is at

Beyroot.—A sea-port town at the foot of Mount Lebanon. Population not less than 5,000. Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*, and their wives.

PALESTINE, OR THE HOLY LAND.

Including all the territory anciently possessed by the Israelites.

Jerusalem.—The capital of Palestine. Population estimated at from 15,000 to 20,000. Rev. Pliny Fisk, and Rev. Jonas King, *Missionaries*.

BUENOS AYRES.

One of the South American Republics. Rev. Theophilus Parvin, *Missionary*.

Mr. Parvin has established an Academy in Buenos Ayres, containing about 70 scholars—some of them children of men of high rank. The Bible is one of the reading books.

In September, a bill passed the Legislature declaring, that the

[To be continued.]

right which man has to worship God according to his conscience, is inviolable in that Province.

CHILI, PERU, AND COLOMBIA,

Republics in South America. Rev. John C. Brigham, *Travelling Agent*.

Mr. Brigham sailed from Boston, in company with Mr. Parvin, July 25, 1823. It is expected he will return to the United States during the present year.

FOREIGN MISSION SCHOOL.

Situated in Cornwall, Conn. Established in 1816. Rev. Amos Basset, D. D. *Principal*.

About 60 heathen youths, from various nations, have, at different times, been members of this school. A large proportion of these youths, became hopefully pious, while members of the school. The present number of scholars is 14.

SUMMARY.

Whole number of Preachers of the Gospel from this country,	34
Native Preachers and Interpreters,	6
Laborers from this country, including missionaries, and male assistants,	73
Females, including the wives of the missionaries,	69—148
Stations,	35
Churches organized,	13
Schools,	about 150
Pupils,	about 7,500

Ordinations and Installations.

December 1.—Rev. BENJAMIN F. STAUNTON was ordained over the Congregational Church in Bethlehem, Con. Sermon by the Rev. Mr. Griswold of Watertown.

December 6.—Rev. JOHN CHAMBERS was ordained at New-Haven, Con. to the work of the Ministry. Sermon by Prof. Fitch, of Yale College.

Jan. 4.—Rev. CHARLES FITCH was installed Pastor of the Church in Holliston, Mass. Rev. David Long, of Milford, made the introductory prayer; Rev. B. B. Wisner, of Boston, preached the sermon; Rev. Nathaniel Howe, of Hopkinton, made the installing prayer; Rev. Dr. Saunders, of Medfield, gave the charge; Rev.

Mr. Ide, of Medway, gave the right hand of fellowship; Rev. Mr. Noyes, of Needham, made an address to the people; and Rev. Mr. Wood, of Upton, made the concluding prayer.—*Communicated.*

Jan. 4.—Rev. HARLEY GOODWIN was ordained in New-Marlborough, North Parish, as Colleague Pastor with Rev. Dr. Catlin. Sermon by Rev. Mr. Yale, of New-Hartford, Con.

Jan. 6.—Rev. ROYAL WASHBURN was installed Pastor of the First Church in Amherst, Mass. Sermon by Rev. Prof. Stuart.

Jan. 11.—Rev. JOSHUA BARRET was ordained Pastor of the Second Congregational Church in

Plymouth, Mass. Sermon by Rev. Enoch Pratt, of Barnstable.

Jan. 18.—Rev. ERASTUS MALTBY was installed Pastor of the Trinitarian Church in Taunton, Mass.; and on the same occasion Rev. GEORGE COWLES was ordained as an Evangelist. Introductory prayer by Rev. Luther Sheldon, of Easton; sermon by Rev. B. B. Wisner, of Boston; consecrating prayer by Rev. Elisha Fisk, of Wrentham; charge by Rev. Thomas Andros, of Berkley; right hand of fellowship by Rev. Daniel Huntington, of North Bridgewater, and the concluding prayer by Rev. Calvin Hitchcock, of Randolph.—*Communicated.*

Poetry.

From the Tract Magazine.

IMPORTANT PRECEPTS.

Whatever else your mind pursues—
To comfort, edify, amuse,
And save from error—daily choose

“TO SEARCH THE SCRIPTURES.” *John v. 39. 2 Tim. iii. 15, 16.*

In every state temptations rise:
Delusive arts the Serpent tries.—
Hark! Wisdom’s voice distinctly cries,

“BE EVER WATCHFUL.” *Mat. xxiv. 42. Eph. v. 15.*

Would you o’er sin the conquest gain,
And to the Saviour’s love attain,
Nor let a hostile thought remain;

“LIVE MUCH IN PRAYER.” *Luke xviii. 1. 1 Thes. v. 17.*

Should worldly prospects, vast and fair,
Or creature love, your heart ensnare;
Deep rooted in your bosom bear

“THE THOUGHTS OF DYING.” *Heb. ix. 27. 1 Cor. vii. 29, 30, 31.*

Ye Pilgrims, passing tow’rd your home—
Ye mortals, verging to the tomb,
Not knowing when your Lord may come;

“BE ALWAYS READY.” *Heb. xi. 13, 14. Mat. xxiv. 44 & xxv. 10*

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No. 3.

For the Christian Magazine.

ON DIVINATION.

Concluded from page 39.

THIS subject, as illustrated in a preceding paper, naturally suggests several remarks, which are of a practical nature and merit a serious consideration.

It appears from the nature of divination, that it never implied any league or covenant with evil spirits. It is often supposed, that all, who practise any species of divination, must have made a league or covenant with some invisible evil spirit, in order to gain his peculiar favour and assistance, either to foretell future events, or to produce strange and supernatural effects. But if we have given a just and scriptural account of divination, it does not require the peculiar assistance of any evil invisible hand. Men might make arbitrary signs, and perform arbitrary rites or ceremonies, without assistance from the great diviner. They might be diviners, soothsayers, magicians, and wizards, without any league with Satan, or assistance from him. But could any deal with familiar spirits, without some league or covenant with them? Undoubtedly they could. All diviners were of the same character, and those who dealt with familiar spirits were only a

different species of diviners. Magicians, enchanters, and dealers with familiar spirits, differed from other diviners only by using more dark and secret rites or enchantments. But all their rites and enchantments were, at bottom, only arbitrary signs, words, or actions, which they devised and adopted, without any aid, direction, or assistance of any malignant spirit. According to the scripture account of divination, it was a plain, foolish, wicked practice. It consisted in making arbitrary signs, and performing arbitrary rites and ceremonies, which any one could do that was foolish and wicked enough to undertake it. It required no superior knowledge, nor foreign assistance. The notion, therefore, of leagues and covenants with Satan, and of his special aid and assistance to any species of diviners, is entirely groundless. It seems to have arisen from what such deluded persons pretended; and they made such delusive pretensions to excite admiration, and lead men to expect more from them, than they were able to perform. But there are two considerations, which ought to put this matter beyond a doubt. One is, that the scripture is wholly silent, in respect to diabolical leagues and covenants.

Though it says much concerning divination, and those who practised it, yet it says nothing about their making leagues with evil spirits in order to obtain their invisible influence and assistance, which is strange, if such leagues were known, or even pretended. The other consideration is, that reason forbids the supposition. Reason tells us, that the Devil has no power to lend his aid to any, who should make a league with him. For he has no power to do supernatural things, by virtue of a common providence; for if he had, he would doubtless do ten thousand times more mischief in the world, than he actually does. If he were restrained by moral motives only, as wicked men are, it would be but a small restraint. If wicked men could act invisibly, what enormities would they not commit? But Satan, we know, can act invisibly in this world, and therefore he must be under some *natural* as well as moral restraint. And this natural restraint must hinder him from acting *with*, as well as *without*, a league; for whatever he cannot do *without* a league, he cannot do *with* a league. If he cannot assist diviners without a league, he cannot assist them with a league. Besides, no pretenders to divination have ever done so much mischief in the world as they would have done, if they had actually obtained an invisible and powerful influence from Satan. The king of Babylon did not so much evil in the world as he would have done, if he had secured and obtained the invisible and powerful assistance of the prince of devils. With such aid, he might have conquered any, or every nation he pleased. The Romans freely practised di-

vination and consulted invisible spirits; but we have no account, that they ever gained a single victory by it. And all the benefit that witches, wizards, and fortune-tellers have ever gained by their pretended art, they have gained from the hands of those whom they deluded, and not by any foreign, invisible power, to take and conceal the property of others, for their own use.

We perceive from the nature of divination, that the *evidence* of it is as plain and intelligible as the evidence of any other crime. The evidence of it consists in what the pretenders of the secret art, do, and profess to do. They do make signs and cast figures, by which they profess to foretell events, and produce effects. Whoever, therefore, makes and observes arbitrary signs, and professes to divine by them, is a diviner, sooth-sayer, magician, or dealer with familiar spirits, in a scriptural sense. The king of Babylon was a diviner; and the evidence of it was as plain and intelligible as the evidence of his being a general. He stood at the parting of the ways, took his arrows, and divined by them. What he did, and professed to do, was the evidence of his being a diviner. Balaam was a magician or diviner, and this appeared from what he did and said. He used enchantments, and attempted to curse Israel. The evidence against the witch of Endor was of the same nature. It arose from what she did and said. And this is the evidence we have of any crime. The evidence of murder arises from what it appears a man has said and done. As any crime consists in the intention and exertion of any agent; so the evidence of the crime, must

arise from what is seen and known of the intention and exertion of the agent. Hence,

It appears from what has been advanced on this subject, that both Europeans and Americans have gone upon very fallible evidence, in condemning persons for any species of divination; and in particular, witchcraft. The accusers were allowed to be witnesses, and all they knew was the *effect* felt. They complained, that certain persons *hurt* them; but they could not tell what they did to *hurt* them. The effect they *felt* was no certain evidence of bad intentions in those whom they supposed hurt them. Suppose a certain person, by barely *looking* upon others, should give them pain, or throw them into fits; how could that person be fairly condemned for the *effect* of his looking, unless looking at others, be deemed, in itself considered, a crime? Why should it not be supposed, that the *person looking*, is as *passive*, as the *person looked upon*? And why should it not be supposed, that *he* was as innocent, as *they*? Many instances are related of persons being thrown into pain, or fits, by the mere presence of another person. But that person, perhaps, could no more help his presence giving pain, or convulsions to others, than they could help feeling such effects from his presence. It is absurd, therefore, to condemn a person for any *supposed effects* he produces, without knowing what *he does* to produce them. If he is to be condemned, it is for what he is seen or known to do. If he is seen, or known to do any thing bad, he is criminal and ought to be condemned. But those who are troubled with witches, never pretend to tell what they *do*, but only what they themselves

feel. Such testimony is not valid, and ought not to be acted upon. But those who have had the power of life and death, have acted upon such evidence, and probably in not a few instances condemned the *innocent*.

It appears from the nature of divination, that there is nothing in it, for which we ought to put persons to death at this day, though it were proved against them. If any man will make arbitrary signs, and perform arbitrary ceremonies, and pretend to foretell future events, or to produce extraordinary effects, what then? Why then he is a foolish and trifling creature, and hurts none but those who hearken to his folly. Suppose a man should do as the king of Babylon did, when he came to the parting of the ways, and should set up his staff, and see to which road it inclined, and take the road to which it inclined; would he deserve to die? It is true, the Mosaic law did forbid every species of divination; but that law is not binding upon us, any more than the law against idolatry, sowing divers sorts of seeds, wearing woollen and linen garments, or eating certain sorts of beasts, birds, and fishes. These laws were designed to preserve the Jews as a people distinct and separate from all other nations. But though divination be not a capital crime at this day, yet it is a very heinous sin, whether practised by Jews, or Gentiles. For,

It is evident from what has been said, that all sorts of diviners were impostors. They never could foretell future events, or produce any truly miraculous effects. Moses completely defeated the magicians of Egypt and exposed their imposture. Though they produced strange and extra-

ordinary effects; yet they could not work one real miracle, and were constrained to acknowledge, that they could not do that by their enchantments, which Moses did by the finger of God. Elijah also, who challenged the idolatrous diviners to work a miracle, completely defeated all their exertions, and wrought a miracle that confounded their false pretensions, in the view of a vast multitude of spectators. The magicians could not interpret Pharaoh's dreams, nor tell what Nebuchadnezzar had dreamed. But if their imposture had not been exposed, we might know from reason and scripture, that they were impostors. None but God, who knows his own designs, can possibly foreknow and foretell what events are to take place in future. He accordingly challenges all pretenders to divination, to make good their pretensions, by foretelling what he has not revealed. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring forth, and shew us what shall happen. Let them shew the former things what they be, that we may consider them, and know the latter end of them, or *declare to us things to come*. Shew the things that are to come hereafter, *that we may know that ye are gods*." It is presumption in any created being to pretend to know any thing of futurity, which God has not revealed. It is virtually making himself equal to God. Were it true, though it is not, that diviners do make a league with evil spirits, who promise them assistance to foretell future events; yet they cannot fulfil their promise, for they are profoundly ignorant of every thing which God has not revealed.

All diviners, therefore, are vile impostors, and extremely criminal, not only for seeking diabolical assistance, but for pretending to possess it.

From the nature of divination it is apparent, that men have no right to apply to diviners, soothsayers, or fortune-tellers, to discover any object that is lost, or to foretell any thing in future. It is contrary to both reason and scripture to seek to know what none but God can tell. All the predictions of impostors are only conjectures, which are totally destitute of certainty. Though they may and sometimes do conjecture right; yet they employ forbidden means to pry into futurity, and they stand condemned by God, whether they do, or do not think they possess diabolical assistance. God may overrule their arbitrary signs, to foretell some future events, or to discover some unknown objects, often enough to deceive both themselves and those who apply to them; yet this neither exculpates them, nor those who seek to them and place confidence in them. It is extreme folly in those, who do not believe that they have any intercourse with, or derive any knowledge or assistance from invisible spirits, to apply to them; and it is extremely criminal in those, who do believe that they are assisted by a diabolical influence, to apply to them, for they are partakers in the guilt of the impostors to whom they apply, and exposed to run into all their errors and delusions.

The account which we have given of divination, authorizes the assertion, that all modes of trying fortunes, whether by books, or by lots, or by cards, or by cups, are very criminal and dangerous. All these modes of trying fortunes

partake of the nature of divination, which is contrary to scripture and reason. To divine by the Bible, as we have observed, is an abuse of that sacred Book, which reveals all that we need to know respecting our conduct, our character, and our condition, for time and eternity, without the aid of divination. To divine by the casting of lots, is a presumptuous appeal to God to decide what he does not mean to decide by his common providence. He did, indeed, permit some persons, under the Old Testament, to appeal to him by lot, on some important and extraordinary occasions; but he has given no such permission to Christians under the New Testament; and therefore they have no right to appeal to him by lot to decide any case. All publick as well as private lotteries are unreasonable, unscriptural, and criminal, whether approved by parental, or legislative authority. They are no less pernicious in their tendency, than criminal in their nature. They have often ruined both the fortunate and unfortunate, who have been concerned in them. Those may expect to be frowned upon, who tempt the Lord their God, by appealing to him without his permission. To play cards, either for wagers, or amusement, is totally wrong, because it implies a *lot*, which is an unpermitted and presumptuous appeal to God. But to divine by them, is still more criminal. It is a species of divination, which ought to be universally despised and condemned. Nor can divining by *cups* be justified. Though it seems to be a very trifling matter to count, observe, and give significance to little specks and dots, yet it is of the same nature, and discovers the same undue de-

sire to pry into the secrets of futurity, as the more serious and important modes of divination, and is as really displeasing to God, who has forbidden the practice in every form. But do not some or other of these heathenish modes of divination prevail here, in this land of Gospel Light? By which, the Bible is profaned, the Sabbath is profaned, time, talents, and property are abused, religion is neglected, and error, superstition, and vice are sanctioned and promoted. It highly concerns parents, guardians, and all men of power and influence, to condemn, prevent, and suppress all such evil practices as have been mentioned; and especially card playing, which is a most fruitful source of almost every other vice. To neglect suppressing these evils, is to partake in the guilt of them; and very likely, to share in the punishment of them. The neglect of one, will not excuse the neglect of another, in respect to this important duty.

Another remark suggested by this subject is, that mankind are naturally enemies to God. They have always been disposed to forget and forsake their Creator, and to bow down and worship some false and inferior deity. God's people of old were so addicted to idolatry, that the strictest laws he made, and the severest punishments he threatened, were insufficient to restrain them from it. If the hearts of men were naturally right with God, they would naturally love his character and rejoice in his government. But they have, by nature, a carnal mind, which is enmity against God, not subject to his law, neither indeed can be; and this leads them to love and serve any other god, rather than

the true God. Though gross idolatry is avoided in this country; yet more refined and reputable idolatry is almost universally practised, in some way or other. Numerous modes and forms of prying into futurity are invented and pursued, which discover a disposition to foretell and defeat the purposes of God, which he has not revealed. They distrust the infinite wisdom and goodness of God in the government of the world, and place greater confidence in the wisdom and goodness of his most blind and inveterate enemies. No person was ever anxious to foreknow future events, which God has not revealed, without distrusting divine providence, and being disposed to obstruct the operations of it. It is practically saying to God, "We will not have thee to reign over us." Thousands, who will not own that they ever hated God, cannot deny that they have murmured under his government, and have used means, and perhaps, employed others to use means, to obstruct or evade the divine purposes. Their own hearts, therefore, testify against them, and pronounce them enemies to God, who would, if they could, flee out of his hands.

We may justly conclude from what has been said, that there is great reason to rejoice, that the Lord reigns in the kingdoms of nature, providence, and grace. He is able and disposed to do what is wisest and best, in respect to every creature and every event in the universe. He has reserved times, and seasons, and events in his power, and will not suffer any thing to be done, or any event to take place, which he will not overrule for his own glory, and the good of his friends and faithful servants. This ought

to give joy and satisfaction to all mankind, and restrain them from all murmurings and complaints under his government, and all undue measures to extort from him that knowledge of futurity, which he has wisely and mercifully concealed from them. He has revealed as much as can do them any good, and concealed only what would be detrimental to them. Mankind are always disposed to abuse the knowledge of futurity, which God reveals to them. He foretold several thousand years ago, that Canaan the son of Ham should be a servant of servants; and from this prediction whole nations have concluded, that they had a right to enslave the Africans. God foretold to Hazeal, that he should be king of Israel, which led him to slay his master and usurp his throne. It is a great mercy to this depraved and restless world, that God has concealed so much of futurity from them, and restrained them from ten thousand errors and evils, which they would bring upon themselves, if they could, by any means, penetrate his secret counsels.

Finally, this subject exhorts all to place a cordial and unshaken confidence in God, the supreme disposer of all events. There is perfect safety in trusting in the Lord Jehovah, in whom is everlasting strength. He will keep them in perfect peace, who trust in him. He will constantly employ all his perfections to promote his own glory, which will necessarily promote their holiness and happiness, through every period of their existence. There is but one alternative before you. You must either trust in God, or in lying vanities which cannot profit. You are weak and dependent creatures, and un-

der an absolute necessity of placing your trust in God, or in yourselves, or your frail impotent fellow creatures. Why should you halt between two opinions? If the Lord be God, trust in him, and him alone.

For the Christian Magazine.

EXTRACTS FROM THE JOURNAL OF
MRS. MARY C. ATKINSON.

IN the year 1822, several persons in the East Parish of Attleborough, Mass. gave satisfactory evidence of being renewed by the influence of the Holy Spirit. Among them was a young lady, nineteen years of age, of an amiable disposition, a cultivated mind, and peculiarly interesting in her deportment. She was a daughter of the late Deac. Chase Moulton of Rehoboth. From early childhood she had enjoyed the advantages of religious instruction and pious example; and was, previously to her hopeful conversion, moral and exemplary. When however the Holy Spirit convinced her of sin, she was far from being satisfied with her own character. She was deeply sensible that her morality was consistent with a total alienation of heart and life from God; and when humbled before him, she cast herself as the chief of sinners, on his distinguishing mercy. We received her into the communion and fellowship of the church, with more than usual satisfaction and confidence; and many of us rejoiced in the hope that God would make her a lasting blessing to the church in this place, especially to our youth. But the Lord's ways are not as our ways, nor his thoughts as our thoughts.

In the month of May she was received into the church. In

June, she was married to Samuel Atkinson Esq. of Chillicothe, Ohio. In three or four months from the time of making a profession of religion, she left us for a distant part of the country; and in less than two years, she was removed from the church militant, to join, as we have reason to hope, the church triumphant.

From the time of her conversion, till within a few months of her death, she kept a journal, in which are related various exercises of her mind. From that journal, which was found among her papers after her decease, the following extracts are made, with the hope, that though dead, she may speak for the benefit of the living.

"Attleborough, April 6, 1822.

Almost nineteen years have rolled away since I first saw the light; but O, how little have I done for the glory of my Maker. The death of the best of fathers, an affectionate brother and a beloved sister, were solemn warnings to me to prepare to meet my God. But instead of profiting by these repeated and great afflictions, I had hard and presumptuous thoughts of the God of all grace. Thus I went on, adding sin to sin, apparently ripening fast for destruction. Although blest with the best of religious instruction, yet I had become an infidel in theory as well as in practice; and had long in my heart denied the existence of God. But the first of last month, I was brought to realize that I was in the hands of a sin-hating, sin-avenging God. And through his infinite mercy, I humbly trust, that I became reconciled to him, and could say from my heart, 'thy will be done.' Since that time, my views and feelings have been very different from what they

were formerly ; and I think, religion is now my chief joy. O may I not be deceived ; but be prepared by the influence of the Holy Spirit, to spend an eternity in the society of angels and just men made perfect, singing praises to God for ever and ever."

"April 12. For some time, I have entertained a hope, that I had passed from death unto life ; but am I not building upon a sandy foundation ? I find so much selfishness remaining in my heart, that I am afraid my motives are all mercenary. May I realize the awful danger of self-deception. I can have no excuse for such criminal conduct, for I have every opportunity, which I can possibly desire, to know on which side I am ; and if I should now rest upon a false hope, how great will be my condemnation !"

"April 18. Should I live to the age of man, how short will be the time compared to eternity ! But I know not, that I shall live a year, a month, or even a day. And am I prepared for that solemn change, which I must sooner or later experience ? Am I prepared to stand before the awful bar of God and be judged according to the deeds done in the body ? Am I prepared to submit willingly to the divine will, even in accepting the just punishment of my sins ? Do I love God supremely ?

'Tis a point I long to know,
Oft it causes anxious thought ;
Do I love the Lord or no ?
Am I his or am I not ?

Lord decide the doubtful case.' "

"April 19. How little are my affections weaned from this vain world. I wish to view all things here below, just as I shall when laid upon the bed of death. How vain, how worthless, will many

things appear to me then, on which I now set a high value. I wish to give myself wholly and unreservedly to God,—to make his glory my only aim ; but how much cause have I to humble myself in the dust, when I consider how little I do that is worthy a rational and immortal being. Assist me, O God, I beseech thee, to give myself wholly to thee—to dedicate my life to thy service ; and if the favour is not too great for such a wicked, hell-deserving wretch to ask or even hope for, O grant that I may spend an eternity in thy presence."

"April 20. Another week is gone and numbered with the years beyond the flood. And now, O my soul, what improvement hast thou made ? Have I not added largely to the long catalogue of my crimes, by the cold and formal performance of my duties ?

'If I turn my eyes within,
All is vain and dark and wild ;
Filled with unbelief and sin,
Can I deem myself a child ?'

To-morrow I shall be pronounced to the church ; but how little do I deserve the privilege of uniting with a church of Christ ? Am I not utterly unworthy to meet with true believers at the table of the Lord ? O thou great Jehovah, who knowest the iniquity of my heart, thou, from whom nothing is concealed, grant, if I am indeed destitute of grace, that I may not pollute a visible church of thine."

"April 28. The weather being stormy, I could not attend public worship. When I recollect how many sabbaths I have voluntarily absented myself from the house of God, I am astonished that this great and invaluable privilege is not wholly denied me. How of-

ten has this holy day hung heavily on my hands and every expedient, which was not utterly inconsistent with decency, been resorted to, to pass away the time? I am an astonishing instance of the long suffering and patience of the most high God. How much cause for the deepest self-abasement? What would be great humility in another, would be presumption in me. I will then strive to take my proper place. I will endeavour to give God all the glory, and take shame and confusion of face to myself. And wilt thou, eternal Jehovah, condescend to assist a poor, feeble worm of the dust? Without thee I can do nothing."

"April 29. Awoke in a good frame this morning. The first words which occurred to my mind were, 'Why should a living man complain, a man for the punishment of his sins.' May I never forget them. Determined to spend this week in preparation for the solemn duties, which I shall soon perform, if accepted by the church. May I do this in singleness of heart, looking constantly to God for direction. Formed a resolution this morning, never to shut my eyes to sleep; without considering the possibility of soon sleeping the sleep of death, and examining my heart to see, if I am prepared to exchange worlds."

"May 19. Sabbath morning. Since writing the above, I have passed through a very solemn and interesting scene. I have given myself to the most high God, by a public profession; promising, with his grace assisting me, to walk in every respect as becomes a disciple of the meek and lowly Jesus, and have commemorated his dying love with the dear saints around his board.

'Tis done, the great transaction's done;

I am the Lord's and he is mine.

He drew me and I followed on,
Charmed to confess the voice divine.

Now rest my long divided heart;
On this delightful centre rest.

With ashes who would grudge to part,
When called on angels bread to feast."

"May 25. Saturday evening. How sweet, how solemn the commencement of the Sabbath?

'Day of all the days the best,
Emblem of eternal rest.'

Who can sufficiently prize the privilege of being placed in a land of gospel light and liberty? God would have been perfectly just, had he placed me in a land where Sabbaths and sanctuary privileges are unknown. Millions of my fellow beings, equally deserving, are overshadowed with the dark mists of paganism. But if these precious privileges, with which I am surrounded, be misimproved, how greatly will they add to my condemnation. May this consideration quicken me, that I may make my calling and election sure; and may I, while imploring mercy for myself, never forget to pray for those, who bow the knee to vain idols—who know not the true God."

"May 26. All thy works praise thee, O God, and shall man be silent? Oh no. Let this day be witness to our adorations. Let thy saints worship before thee in the spirit of holiness. May it be a day long to be remembered, as one of great refreshing from thy presence."

"June 8. I am brought to the close of another week. A few more weeks and I shall probably be a stranger in a strange land. I shall quit the place of my na-

tivity, and the dear parent who has watched over my helpless years and been the guide of my youth. I shall give her many a pang, who has felt and still feels all a mother's tenderness for me. Can it be right to leave her? Is it consistent with the duty, I owe my dear mother? If I know my own heart, it is my fervent desire to act in this important matter, as I shall wish I had done, when I shall stand before the judgment seat of Christ. If I have been actuated by improper motives, Oh do thou, who hast all things at thy disposal, place insuperable difficulties in the way, that my contemplated removal may never be effected.

"Chillicothe, Ohio, Aug. 30.

"Since writing the above, I have passed through a variety of scenes; in all of which I have to acknowledge the unmerited goodness of God. His guardian hand has been constantly extended over me and preserved me from every danger. I have entered into the marriage covenant with one, for whose sake, I have left my dear mother, brothers and sister, and all the affectionate friends and companions of my youthful days, and am in a land of strangers. But, although I am separated from many my heart holds dear, yet I have much, very much, to be thankful for. I have a husband who is all that I could wish or expect, and there are those to whom, a short time since I was a stranger, that I already respect and esteem.

I am now in a very responsible situation; not only a wife; but a step-mother. A dear little one is dependant on me for all that care and attention which a mother can bestow. And shall I be able to discharge these important du-

ties? O no; of myself I am insufficient, I am daily convinced of it. But there is one who is able to give me all that assistance which I so much need. And I have his blessed promise that I shall receive it, if I rely on him with due submission to his holy will and pleasure."

"Jan. 5, 1823. I have to-day formed a solemn resolution to shake off this spirit of discontent which so easily besets me; and, by the grace of God assisting me, to renounce the things of this vain world and live in some degree to his glory. O that I may receive strength from above to keep this resolution. Heavenly Father, I cast myself upon thy mercy; graciously grant me thy assistance. Enable me in all circumstances and in all situations, to cast my burden upon thee; and to say from the heart, 'Not my will but thine be done.'"

"Feb. 4. I am grieved that I have broken the resolution I so solemnly made. Though a great part of the time depressed by melancholy, yet God is still showering down blessings upon me. He has graciously condescended to prolong my life, to preserve my health, and to give me many opportunities for secret prayer, which, vile as I am, I prize above all price."

"March 6. A year to-day since I first entertained a hope of being one of those whose sins are washed in the blood of the Lamb. Never shall I forget what I then felt. It was not that joy, which most persons express, when the light of God's countenance first beams upon the soul; but it was a sweet peace, which I cannot describe. But was it a real work of grace upon the heart, or was it a delusion from the wicked one, to lay my conscience asleep, that

he might secure me as his prey? My life since that time seems to say the last was the case; but still I hope. Though I have backslidden far, very far, I cannot think I am deceived. A great part of the time, I am groping in thick darkness; yet there are times, when I think I can say, with Thomas, 'My Lord and my God.' Blessed moments! O may I like Noah's dove find no rest for the sole of my foot, when away from the ark of safety. May I never rest, when I cannot enjoy communion with God. But stop; is it, can it be possible that the most high God stoops to hold communion with a worm of the dust, who has broken his laws and abused his mercy? Yes, it is possible; we are assured of it in his blessed word. Sing praises unto God, O my soul, for this great and astonishing favour. O sing praises."

"March 11. O my soul, what provision art thou making for that eternity to which thou art hastening? Time is short. Death stands ready to dissolve thy partnership with this frail body. Soon, very soon, thou must stand before the awful bar of God and answer for the deeds thou hast done and art now doing. Nothing will be forgotten in that solemn dreadful day. It will not then avail thee, that thou hast made a solemn profession of love to God and faith in the Lord Jesus Christ. God looks at the heart, and if thou hast only a name to live and art dead, he will say unto thee, 'I never knew thee, depart from me thou cursed into everlasting fire, prepared for the devil and his angels.' O let this arouse thee from the awful state of stupidity into which thou art fallen."

"March 30. Again am I permitted to behold the light of another of the days of the Son of man.

'Welcome sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.'

The weather is so unpleasant that I cannot attend public worship. But shall this blessed day hang heavily on my hands? The word of God is open before me, and shall I not partake of the rich feast which it offers to my fainting soul? How many of my fellow mortals are perishing for this food with which I am so abundantly supplied? To what am I to ascribe this? Is it to any work of righteousness that I have done? O no; I have gone astray ever since I was born, speaking lies. My heart is harder than the nether millstone; callous alike to mercies and judgments. I have broken the law of God and trampled upon his statutes, and it is because he is God and not man that I am not consumed. And what shall I render to thee, O my God, for thy long suffering and compassion? Thy word answers me, love God supremely and thy neighbour as thyself."

"April 6. A year to-day since I commenced this Journal. In reviewing it, I find no evidence of growth in grace. God has dealt bountifully with me in all things; but I am unthankful. I have done many things which I ought not to have done; and shamefully neglected many more which I knew it was my duty to do. Conscience loudly calls on me to improve the present moment and repent before it is for ever too late. O may I now begin a new life; and if my life is spared through the coming year, may

these pages bear witness that old things are passed away, and that all things are become new."

"June 11. I have this day called on Mrs. S. for the express purpose of telling her the state of my mind, and begging her advice and counsel. She is an experienced, lively christian, capable of directing me in the way in which I ought to go. But how shall I record that criminal backwardness which prevented me from mentioning the subject? In vain I strove to turn the course of conversation from other subjects: I could not bring myself to express the cause of my coming, freely and frankly, as I ought to have done. Is it possible that I am ashamed of Christ and his cause?"

"June 12. 'As for man, his days are as grass. As the flower of the field he flourisheth; the wind passeth over it, and it is gone, and the place thereof is remembered no more.' Striking picture of human frailty. A few short days and the hurry and bustle of life are ended. Our bodies rest in the silent mansion of the dead; but, O our souls! they must enter upon a new and untried state. Lives there the man who can contemplate this awful scene with composure? Yes, blessed be God, there are many who look forward to the day in which they shall pass the dark valley of the shadow of death with joy. They view it as the day in which they shall meet a sweet release from all their troubles. Above all, they will then be released from the dominion of sin and be admitted into the presence of their God, where is fulness of joy for evermore.

"Sept. 1. Sabbath morning. The sacrament of the Lord's supper will this day be administered to the church of which I am now a member. It is a

long time since I enjoyed the privilege of uniting with the dear saints in commemorating the dying love of the Lord of glory. 'Do this in remembrance of me,' was his dying command, to all who through repentance are made partakers of the redemption purchased with his blood. I have long thought the ordinance was denied me, because I was not worthy of receiving the blessed privilege. My life is dreadful, my sins are as mountains. If nothing interposes to-day, to prevent my taking a seat with the followers of the Lamb, will it, can it be my duty? I would give worlds for a Christian friend who would advise me. The two last sacraments appeared to be withheld by the immediate hand of God. It was my earnest desire that they might be, if I should, by coming to the table, dishonour my dear Redeemer. And O God, wilt thou, to whom all things are known, and who hast all things at thy control, still withhold this privilege, if my name is not written among the followers of the Lamb. O let me not pollute thy table, with my unhallowed presence, if I am sold under sin. But, O God, wilt thou greatly bless all those who are worthy and who shall this day assemble around thy board. May they be greatly refreshed by the living food of which they shall partake; and wilt thou fill them with great peace and joy from on high. And wilt thou too remember sinners in Zion with mercy and compassion. Cause them to repent of their sins and turn unto the Lord, before it be forever too late. Look, heavenly Father, with tender mercy on my dear husband. O that thou wouldst give him a new heart and renew a right spirit within him. Let me not,

O God, be a stumbling block in his way. If it can be consistent with thy holy will, let us both live to promote the cause of the dear Redeemer. Even so, Amen."

Thus closed her Journal: and whoever shall attentively remark the change which it indicates in the mind of the author, will perhaps discover an interesting sense of her own unworthiness; and an interested engagedness for the salvation of others. And these are traits, illustrative of christian character. The christian knows more of the evil of sin and of the plague of his own heart than others; he is therefore disposed to speak of himself in terms of abasement and self-loathing. But, reader, do not thence conclude, that he is further from true happiness and enjoyment than other men. If any unregenerate person, shall read this journal, let him inquire, whether he ever had peace and joy, like that which the writer experienced? Do you ask, What was the foundation of her joy? It was God: Loving him supremely, she could hate and abhor her own character, and yet be happy, because her happiness did not flow from the views which she had of herself; but from the views which she had of her God. Soon after recording the last entry in her journal, she was taken sick with the fever of the country. From this attack she never entirely recovered. Her feeble frame was unable to endure the trial which yet awaited her, and on the seventh day of February 1824, she fell asleep, we trust in Jesus, to be for ever with him in glory. Her last illness was short and distressing. Two days before her death, she became very much distressed in view of her sinfulness and stupidity; she thought

she did not realize her own guiltiness before God as she ought. She remained in this state of mind until the evening before she died, when she observed to those, who waited upon her, that she had enjoyed some moments of relief and happiness, and very soon, to use the language of her husband, 'she became the most composed and happy being I ever saw.' Her physicians had requested that she might be kept as quiet as possible; but it was with great regret, she said, that she was prevented from talking as much as she pleased. It was the last opportunity she should ever enjoy of warning those around her.—The lowest place in heaven was all she desired or expected, and even that was infinitely more than she felt that she deserved. Thus, in the 21st year of her age, died this interesting and pious lady.

Blessed are the dead who die in the Lord.

Attleborough, Feb. 1826.

For the Christian Magazine.

SIN—NOT A PUNISHMENT.

Is not a sin a punishment, since the subject of it must be miserable, according to the divine constitution or nature of things?

I am disposed to answer this question in the negative. For,

1. If sin be a punishment, then punishment and the desert of punishment are the same; which is absurd. Desert of punishment, is as distinct from punishment, as a cause is from its effect. As a cause must exist anterior to its effect, so the desert of punishment must exist anterior to punishment, or else it is unjust. Could God have punished Adam before he deserved punishment? Could he have deserved it before he

had sinned? Could his first sin, therefore, have been a punishment? But,

2. Allowing that sin, according to the divine constitution and nature of things, is necessarily connected with punishment; yet sin and punishment may not be the same. Sin may be distinct from what is inseparably connected with it. Shame is a natural consequence of sin; but who will say, that sin and shame are one and the same thing? Sin and remorse of conscience are connected in nature; but is there no essential difference between them? So sin and eternal wretchedness are connected together by the divine constitution; but who can believe that they are both alike? If sin is a punishment because it is inseparably connected with misery; then, for the same reason, holiness, under certain circumstances, may be a punishment. In a time of persecution for righteousness' sake, a man who has holiness sufficient to keep the faith, must of necessity burn at the stake. But who can suppose that holiness in this case, becomes a punishment, merely because it happens to be inseparably connected with it? I may add,

3. That notwithstanding sin, taken in connexion with the nature of things, and the divine constitution, may be an evil or disadvantage to a creature, yet it is no punishment. God may subject an innocent creature to an evil or disadvantage, though not to a punishment. God might have subjected man in innocency to the evil or disadvantage of blindness; because what he had given him in sovereignty, he might in sovereignty have taken away. But, in that case, the loss of sight would not have been a

punishment. Punishment is pain or natural evil inflicted upon a rational creature for *sin*. Therefore the loss of sight might have been a punishment to Adam, had God inflicted it upon him for *sin*, but not otherwise. Adam's first sin, indeed, taken in connexion with the divine constitution, was an evil or disadvantage; that is, it would have been better for him, if no sinful volition had been produced in him; yet, since it could not have come upon him for any previous guilt, so it could not be considered as a punishment. It is a disadvantage to mankind, that they all came into the world depraved, in consequence of Adam's first sin; yet since their first sinful volitions are produced in them, not for any antecedent guilt of their own, so their native depravity cannot be considered as a punishment. Hence allowing sin to be an evil or disadvantage, as connected with the nature of things, and the divine constitution; yet it has nothing in it, of the nature of a punishment. ISAIAH.

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For the Christian Magazine.

THE OBLIGATION OF MEN TO ACKNOWLEDGE AND BLESS GOD UNDER BOTH THE SMILES AND FROWNS OF HIS PROVIDENCE.

It is generally thought that mankind ought to acknowledge and bless God under the *smiles* of his providence. But few seem to consider that they are under obligation to acknowledge and bless him under the *frowns* of his providence. It is the design of this communication, to show, that each of these duties is binding upon them in both cases.

I. It is the duty of men to ac-

knowledge God, under both the smiles and frowns of his providence.

God is the Creator, Preserver, and Governor of all things. He rules in the kingdom of nature, providence, and grace. He causes all the revolutions of the sun, moon, and stars, and all the motions and changes which take place in the earth. He controls all the views, purposes, and actions of men. No good or evil can come to them, but under his direction, and by virtue of his influence. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." "Is there evil in the city," saith the prophet, "and the Lord hath not done it?" Yea God himself claims the prerogative of sending good and evil upon mankind, according to his own sovereign pleasure. "I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things." God always sends good and evil, according to his original purpose and appointment. And for this reason he says to the afflicted, "Hear ye the rod, and who hath appointed it." Since God guides all the wheels of providence, and governs all secondary causes; all good and evil are to be traced up to his holy, wise, and sovereign hand. He is to be acknowledged as the dispenser of all the good and evil, which mankind experience, through all the stages and vicissitudes of life. Neither mercies, nor afflictions come to them by chance; but are sent by God, who has a right to give, or deny,

or take away, as seemeth good in his sight. Accordingly good men have always looked through secondary causes in the dispensations of his providence, and ascribed the good they enjoyed, and the evils they suffered, to the hand and heart of God. Though Job knew that his great prosperity had been in a measure owing to his own care, activity, and diligence, and to the labour and pains of his servants, and to the aid of his fellow men; yet he acknowledges that God made him rich, and gave him all the good things he had enjoyed. And though he knew that Satan and wicked men had been concerned in slaying his flocks, and herds, and servants; yet he ascribes all his calamities to the agency of the first and supreme Cause of all things. He says, without a single exception, "The Lord gave, and the Lord hath taken away." And again he says, with peculiar tenderness and sensibility, "Have pity upon me, have pity upon me, O ye my friends; for the *hand of God hath touched me*." Joseph, in reviewing both the adversity, and prosperity, which he had experienced, through the astonishing scenes which he had passed, ascribes them all to the overruling hand of God. "So now it was not you," says he to his brethren, "that sent me hither, but God: and *he* hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." Thus it becomes all men to *acknowledge God*, in all the good and evil they experience, whether he gives, denies, or takes away, with or without the instrumentality of second causes. For God is as really and constantly concerned in ordering the circumstances and conditions of one person as of another.

And it can be owing to nothing but criminal stupidity, or infidelity, that any overlook the hand of God, in what they suffer or enjoy. 'The prophet reproves Belshazzar for disregarding the care, protection and goodness of his Creator. "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Whether men are rich or poor, whether they are prosperous, or unprosperous; whether they are in health or sickness; whether their friends, relatives and connexions are spared or taken away, they ought to acknowledge the hand of God in all his dispensations towards them. And this acknowledgment implies something more than a mere speculative belief, that all, the good and evil that falls to their lot, comes through the overruling hand of God. Multitudes are willing to say in words, and they believe what they say, that God governs the world and directs all events, prosperous and adverse; and yet neither realize nor love this most interesting truth. They feel and act, rejoice or mourn, hope or fear, as though God were not in all their thoughts. But Job realized and approved of the divine agency under his afflictions. He felt and enjoyed this consoling and humiliating truth. He said, "Shall we receive *good* at the hand of the Lord, and shall we not receive *evil*? And again he said, "Though he slay me yet will I trust in him." He felt himself to be in the hands of God, as clay is in the hands of the potter. And thus it becomes all men to acknowledge, with deep sensibility, that it is God who gives or takes away their comforts and enjoyments, and who raises them up, or casts them down by his holy

and sovereign hand. Nor is this all. For,

II. They ought to *bless*, as well as acknowledge God, under both the smiles and frowns of his providence. Job acknowledged, that God had given and taken away, and then adds what is still more important, "Blessed be the name of the Lord." He blessed God in taking away, as well as in granting his favours, though the taking away was extremely distressing and painful. And in this it is said "he sinned not," but felt and conducted right. He ought to have blessed God under both the smiles and frowns of his providence. And what was his duty in his situation, is the duty of the bereaved and afflicted, in all other similar cases. For,

1. God never takes away any favours from mankind, but what he meant to take away when he gave them. It is true, he does not inform the subjects of his mercies, how *long* he intends to continue, or how *soon* he intends to take away his favours; but he always determines in his own mind, before he bestows any blessing, how long that blessing shall continue, and whether it shall or shall not be removed during life. As he always has some purpose to answer by every good gift, so when that good gift has answered the purpose for which it was given, he takes it away, and not before. So that he acts from the same benevolent motive in taking away, as in bestowing his favours. Could we see his motives in giving, we could see his motives in taking away; and of course, could see the same goodness in taking away as in giving. He never bestows the least favour upon any individual of the human race, without weighing

the consequences of giving; nor, if he means to take it away, without weighing the consequences of taking it away. He always gives and takes away after the counsel of his own will, or his original designs, which, like himself, are perfectly holy, just, and good. If mankind have reason to bless God for giving, in any instance, they have the same reason to bless him for taking away what he has given. This is always true in respect to God, though not always true in respect to men. They may have better motives in giving than in taking away. They may give in kindness, but take away in unkindness. But the kind parent of the universe never treats his creatures so. He gives and takes away from precisely the same benevolent motives. And this is a good reason why mankind should bless him under both the smiles and frowns of his providence.

2. The favours which God continues, are generally more numerous and more important than those he removes. Life itself is paramount to all other earthly favours; for were they all taken away but that, *that* alone would overbalance all the losses and bereavements which could be sustained. Hence the prophet demands, "Wherefore should a *living* man complain?" But God generally spares far more than he takes away, and mingles innumerable mercies with his judgments. The mercies he bestows and continues are clear manifestations of his kindness to the afflicted, and demonstrate that he "does not afflict willingly, nor grieve the children of men." If he meant to treat them unkindly, he would strip them of all their comforts and enjoyments. But his mercy always rejoices against

judgment, which ought to convince them that he is more ready to give than to take away. This ought to fill their hearts with gratitude, and cause them to bless the Lord at all times. For they always have reason to feel and say, "It is of the Lord's mercies that we are not consumed, and because his compassions fail not."

3. The afflicted know that whatever personal evils God brings upon *them*, he constantly seeks the general good of the universe, and that all the sufferings they endure, are calculated and designed to answer that wise and benevolent purpose. All personal evils and calamities are intended and suited to promote the general good, whether they do, or do not promote the private, personal good of the sufferers. Job's calamities, which were designed for his good, were no less designed for the benefit of thousands, in all future ages. They have been, are now, and will be, instructive and consoling to multitudes, who have heard, and will hear of his sufferings and patience. Abraham's trial was designed not only for his good, but for the good of the children of Abraham from generation to generation to the end of time. The series of calamities, inflicted on the murmuring Israelites, have answered, and will answer important purposes to the world in general from age to age. God makes use of individuals to teach and to warn the world, by their conduct under his chastising hand. And the afflicted may always consider, that whether they do, or shall receive benefit from their own afflictions, the world certainly will. God is aiming at a good end in afflicting them, and this end he will certainly accomplish, whatever becomes of them. And ought they

not to bless him, for seeking an end which is superior to their personal good, whether *that* be secured or lost by his smiles or frowns upon them? The consideration that God is constantly and ultimately pursuing the highest happiness of the whole intelligent creation, is a weighty reason for blessing and praising him in the darkest seasons, and under the heaviest public or private calamities. The primitive christians esteemed it a privilege to be counted worthy to suffer for the cause of Christ, and the benefit of the world. And why should not men now consider it a privilege to suffer for the good of the world? When God afflicts, or bereaves, he implicitly says to the afflicted or bereaved, do you now teach your fellow-men how to feel and conduct under the evils and calamities of life. Be an example of suffering affliction, and improve the opportunities I give you to promote the best interest of mankind, which is my supreme aim in laying my heavy hand upon you.

4. The afflicted and bereaved have often reason to bless God, because the evils they are suffering are so much lighter than those which many others *have* suffered, and are suffering. They are apt to think and say, "there is no sorrow like unto my sorrow." Let them only look into the scriptures, and read the history of God's conduct towards nations and individuals, and they will see reason to believe, that their own trials and afflictions, and bereavements, are light indeed, when compared with those recorded in the eleventh of Hebrews, and in other parts of the scripture. Or let them look around them, and they can hardly fail to find one and another pressed down with

heavier burdens and severer afflictions, than they have been called to endure. And when they see this discrimination in their favour, to what can they ascribe it, but the mere mercy of him who punishes them much less than they deserve? But,

5. There is another reason, why men should always bless God under both the smiles and frowns of his providence, and that is, because this is the only way to make all his dealings with them work together for their good. There is an infallible connexion between their feeling and acting right under divine corrections, and their receiving spiritual and everlasting benefit from them. Abraham, Jacob, and Job derived great spiritual benefit from their singular and severe suffering and bereavements. David found it to be good for him that he had been afflicted. Afflictions, as well as mercies, are suited to promote the spiritual benefit of the subjects of them, if they only wisely and properly improve them. If they are submissive under the *frowns*, as well as thankful under the *smiles* of providence, they express that pure love to God to which the promise is made, "that all things shall work together for their good." The great accuser of the brethren insinuated that Job loved God merely for his favours, and would curse him to his face if he bereaved him of what he had given. Accordingly God put Job's sincerity to the test, and he endured the trial; for he *blessed* God under his frowns as well as under his smiles. And by such a tender, teachable, filial and submissive spirit, he turned the frowns as well as smiles of God to his own present and future good. This then is the way, and the only way of deriving cer-

tain and saving benefit from all the dispensations of providence. Hence it becomes the afflicted and bereaved to *bless* God in their present situation. They have no occasion for prying into the counsels of Heaven, or attempting to comprehend the divine purposes. They have only to be still and wait for the salvation of God. If they *bless* God, he will *bless* them. God is doing right, and if they will only feel and do right, he will teach them to profit, by the best means which infinite wisdom and goodness can use with them. Let all the afflicted follow the example and advice of Job. Let them now acquaint themselves with him and be at peace, and thereby good shall come unto them.



From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER VII.

WHILE the pilgrims were thus engaged in their meditations, near the cross, and giving vent to their various feelings, I observed a man come up to them, in the habit which Evangelist wore, whose name was *Self-conceit*, and with a countenance which expressed some pity, and much contempt, he began,

S. c. Unhappy, deluded men! What do you mean, by looking at that cross with so much emotion? You seem to be full of wild ecstasy, rapture, and enthusiasm.

Arđ. I cannot but weep, when I look at that cross, and think of him who died upon it, to make atonement for sin, by the shedding of his blood.

S. c. I pity your ignorance. You are not acquainted with the works of that great and excellent

philosopher, the very learned and worthy Doctor Priestley, or you would not entertain the absurd and vulgar idea, that the death of that man made any atonement for sin. He says, "Christ being a man, who suffered and died in the best of causes, there is nothing so very different in the occasion and manner of his death, from that of others, who suffered and died after him, in the same cause of Christianity, but that their sufferings and death may be considered in the same light with his." The death of Paul, or any other martyr, might as well be considered as making atonement for sin. But I want no atonement. My good moral life is all my dependence.

Arđ. But, does not Paul speak of Christ as him "in whom we have redemption, *through his blood*, the forgiveness of sins, according to the riches of his grace?"

S. c. Paul indeed says it; but the same great philosopher has told us that Paul often reasons inconclusively. No doubt Paul said what he thought; but he was in the same mistake that you are.

Th. But this goes to deny the divine authority of the scriptures.

S. c. Yes: the same excellent and worthy Doctor says to one of his correspondents, "Neither I, nor I presume yourself, believe implicitly every thing that is advanced by any writer in the Old or New Testament. I believe all the writers to have been men, and consequently fallible, and liable to mistake." "That the books of scripture were written by particular divine inspiration, is a notion destitute of all proof, and that has done great injury to the evidence of Christianity.

Th. If you reject the doctrine of atonement, and deny the inspi-

ration of the scriptures, I see not why you are not a Deist, and consider him who died on the cross, not as the Lord from heaven, but a vile impostor.

S. c. No ; I am not a Deist : I am a Unitarian Christian ; that is, a liberal, enlightened, and rational Christian. I venerate him who died on the cross, as a good man, but as nothing more than a man, who had no existence till he was born of Mary. The difference between us and Deists, however, is not great. 'The same worthy and learned philosopher, in speaking of a man who had been thought a Deist, says, "He is generally considered as an unbeliever: If so, however, he cannot be far from us, and I hope in the way to be not only almost, but altogether what we are." And my very worthy friend, the enlightened and liberal Mr. Cogan, says, "The sincere and conscientious Deist cannot be far from the kingdom of heaven;" in which sentiment I cordially concur.

Th. But if Christ was a good man, he would tell the truth ; and he speaks of himself as having come down from heaven, and says, (John, vi. 62,) "What and if ye shall see the Son of Man ascend up where he was before?"

S. c. I know not what to do with this passage, but to deny that Christ ever uttered it. My great master, the aforesaid acute and learned philosopher, did not know what to do with it. He confesses, that, "Though not satisfied with any interpretation of this extraordinary passage, yet rather than believe our Saviour to have existed in any other state before the creation of the world, or to have left some state of great dignity and happiness, when he came hither, he would have recourse to the old and exploded

Socinian idea, of Christ's actual ascent into heaven, or of his imagining that he had been carried up thither in a vision ; which, like that of St. Paul, he had not been able to distinguish from a reality ; nay, he would not build an article of faith of such magnitude on the correctness of John's recollections and representation of our Lord's language ; and so strange and incredible does the hypothesis of a pre-existent state appear, that sooner than admit it, he would suppose the whole verse to be an interpolation, or that the old apostle dictated one thing, and his amanuensis wrote another."

Ard. I cannot bear to hear my Lord and Saviour thus degraded. You suppose him, who knew all things, not to be able to tell whether he was in heaven or upon earth !

S. c. He might be a very good man, and yet be ignorant of many things. That truly great and good man, the very learned and worthy Mr. Belsham, says, "The Unitarian doctrine is, that Jesus of Nazareth was a man, constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties." And to give one instance, I would observe, that he no doubt really thought, that many in his day were possessed with devils ; but my great master, Doctor Priestley, has shown that this was a vulgar error of the Jews, and that there are no such beings as devils, those people being only deranged in their intellects.

Th. Did Mr. Belsham think, then, that Christ was a sinner ? If he was "a man in *all* respects like other men," that seems to be a necessary conclusion.

S. c. We are not fond of using

such harsh language; we prefer softer terms. We call many things infirmities and frailties, which others call sins. We do not like to be so impolite as to call any man a sinner, unless he is grossly vicious. We entertain a very favourable opinion of the goodness of human nature. And Mr. Belsham thinks, that "with few, if any exceptions, there is a very great preponderance of good, in every individual."

Ard. I know too much of my own heart to believe that. I know that in my natural state, "every imagination of the thoughts of my heart was only evil continually." And hence I feel the need of "the washing of regeneration," and of cleansing by the blood of Christ. And whatever you may say, I am resolved to follow the example of the scripture saints in praising and adoring my Lord and Saviour. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father: To him be glory and dominion, for ever and ever, Amen."

S. c. I must conclude of you, as the very worthy, enlightened, and liberal Mr. Lindsay does of those like you: "There is no reasoning with such persons: they are to be pitied, and considered as being under a delusion of mind." The great and excellent Mr. Belsham says, "Jesus is indeed now alive. But as we are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of *gratitude* for favours now received, nor yet of confidence in his future interposition in our behalf."

So the man left them, and

went on in the road of the pilgrims; and they soon after walked on also, discoursing together.

Th. That Self-conceit must be ignorant of his own heart, to think he can depend upon his good moral life, and has no need of any atonement for his sins. I could never think of accepting Paul or Moses as my Saviour.

Ard. I feel that I need an Almighty Saviour; and that it would be only insulting my misery to bid me trust in a creature. Those who have any proper sense of the sinfulness of their hearts, cannot be led away by this man.

F. w. I am not disposed to embrace his sentiments respecting the atonement; for I know that Jesus died for my sins, and that I have received pardon through his blood.

Love-s. I can never admit that Christ is a mere creature; for if he had been, his obedience could never be set down to my account. He must have been required to obey for himself.

No-law. And if he had been a man "in *all* respects like other men," his death must have been a punishment for his own sins; and so my sins could not have been all punished in him, which is my only hope.

Th. I do not see how the obedience of Christ to the moral law, can ever be set down to our account. If he had failed of being perfectly conformed to that law, on his own account, it would have been a sin in him. He was tried by the tempter in the wilderness; and if he had complied with his temptations, he would have been a transgressor, and utterly unfit to make atonement for the sin of the world. His obedience to the moral law was perfect, but no more than perfect. It was necessary to qualify

him to make atonement, but did not constitute any part of the atonement itself; for it is written, "It is the blood which maketh atonement for the soul."

No-law. Is it not written also, that "by the obedience of one shall many be made righteous?"

Th. Yes. But that is not what is commonly called his active obedience; that is, his conformity to the moral law; but it was what is called his passive obedience—his obedience to the command of the Father in laying down his life. He says, "No man taketh it from me; but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." It is by his obedience to this commandment, that is, it is by means of his laying down his life, and pouring out his precious blood on the cross, that many are pardoned, or justified from their sins. But his active obedience, or conformity to the moral law was necessary for himself, to qualify him to make atonement by his blood, as a lamb without blemish and without spot.

No-law. I cannot agree with you. You seem to talk like a legalist. You would divide the work of your salvation with Christ. And while he bore the punishment of your sins, you would obey for yourself. You seem to be opposed to salvation by grace.

Th. I am not conscious of feeling any opposition to salvation by grace alone. I believe that the salvation of a sinner is all of grace, from beginning to end. If it is not, I am sure there can be no hope for me. But you will perhaps be more confirmed in your opinion, when I add, that I do not consider the sufferings of

Christ as a true and proper punishment for the sins of men.

F. w. Why, brother, how you talk! You are more of an Arminian than I am. Brother No-law calls me a legalist, because I am for works. But I believe that Christ bore the punishment of my sins. Oh, I *know* he did; and I bless him for it.

Th. I think that the punishment, which the law threatened to sin, is eternal death. And Christ did not suffer eternal death: he rose again on the third day.

Love-s. How then can a sinner be exempted from the punishment of his sins? If they are not fully punished in his surety, they must be fully punished in himself.

Th. They must be fully punished in himself, or they must be freely forgiven for Christ's sake. If they are punished, either in himself, or in another, (if that were possible,) there is no room for forgiveness. When a punishment has been fully inflicted, no more is due. But where no punishment is due, there is none to be remitted. The way of salvation by him who died on the cross, is a way of forgiveness. It is written, "Through this man is preached unto you the forgiveness of sins." This forgiveness is granted freely to all that are willing to accept it as a free gift to the ill-deserving. Thus, I think, justification is an act of grace, as well as every other step, in the sinner's salvation.

F. w. Grace! Yes: salvation is all of grace. But it is free grace; that is, free for all, nothing more being done for one than there is for another.

Th. It is free grace, indeed. But it is free, because bestowed freely upon the ill-deserving. Pardon is indeed offered freely to all; but all reject it, and if no-

thing more was done for them, none would ever accept it.

F. w. Oh yes. Nothing more was done for me, than there is for every other man; but I worked for it and got it.

No-law. You are both too legal. You hold to works. I am for grace without works.

By this time, I perceived that they had arrived at the place where Christians saw Simple, Sloth, and Presumption asleep by the road side, and who had been hanged for their crimes, when Christiana and her company passed by. And here they found, on the left side of the road, a considerable village, named *Careless*, inhabited by the posterity of those men who walked in the steps of their fathers. And as they passed along, a man came out to meet them whose name was *Puff*, and invited them to turn aside, and rest themselves a little. And then, said he, you may have an opportunity to hear a sermon from our minister, the most popular preacher in all these parts, Mr. Self-conceit, a very worthy and excellent man, I assure you, and the most agreeable preacher I ever heard.

Ard. I have some knowledge of him already, and I do not wish to hear him.

Puff. You never heard him preach, I suppose; for if you had, you must admire him, and wish to hear him again.

Ard. No, I never heard him preach; but I heard him converse in such a manner as I wish never to hear another.

Puff. You must have provoked him to engage in controversy, I conclude. But he never introduces any controversy in his preaching. He dwells exclusively on "those great truths and precepts, about which there is little com-

tention." He never introduces any of those unintelligible doctrines, about which christians have so often disputed. He thinks it would "perplex, and needlessly perplex, a common congregation, consisting of persons of all ages, capacities, degrees of improvement, and conditions in society." All the inhabitants of our village "will testify, how little he has sought to influence them on the topics of dispute among christians, how little he has laboured to make them partizans, how constantly he has besought them to look with candour on other denominations, and to delight in all the marks which others exhibit of piety and goodness." He "professes to accord with that apostle, who has taught us that charity is greater than faith and hope; more excellent than the tongue of angels, and the understanding of all mysteries." And as a proof of his excellence as a minister, I could mention "the singular prosperity he has enjoyed." "Perhaps in no part of the world is the condition of ministers more favoured than his. Whilst he receives nothing of a superstitious homage, or a blind submission, he finds himself respected by all classes of society, and, I may say, distinguished by the eminent, the enlightened and the good." "In our society there are no divisions, no jealousies, no parties to disturb us." He often appeals to us, from those who wish to slander him; saying, "Brethren, you know me, for I live among you; I visit you in your families; I speak to you from the pulpit; I repair to you in your sorrows; and I sit too at the table of your festivity." And we all agree that we have no fault to find with him, for he is exactly one of us in all respects.

Feel-w. I did not, indeed, like all his conversation, when we saw him; but I think I should like his preaching, if it answers your description. I feel inclined to stop and hear him.

Love-s. And so do I. But your church, I see, is some distance out of our way. I should like to hear him for once, extremely. But, the day is far spent, and I should like to reach the house Beautiful to-night; for I hear that there is good entertainment for pilgrims there. And I am afraid we shall not get there, if we stop. I do not like to go so far out of our way.

Puff. That need be no objection. You will find good entertainment in our village, at the house of Mr. *Easy*, or at the house of Mr. *Indifference*. They are the deacons of our church, and entertain pilgrims at free cost.

No-l. I shall certainly stop. I do not mind going a little out of the way, or staying all night. I would not miss the opportunity of hearing such a popular preacher, if I had to stay even longer.

Th. I cannot consent to stop, nor to turn aside out of our way. And besides, I have no desire to hear such preaching as has been described. And from the conversation we had with Mr. Self-conceit at the cross, it is plain, that he is an advocate of error, whom we are forbidden to hear.

Feel-w. You are too uncharitable, brother. I did not like all he said to us; but I will not condemn any man, because he differs from me in some things. We cannot all think alike any more than we can all look alike.

No-l. Brother Feel-well has spoken my mind exactly. For though I differ from him in many things, yet we have come all the

way together without any unpleasant feelings between us.

Feel-w. Yes; though I differ from you all, in some things of minor importance, yet I have perfect charity for you all. And I can bear testimony, that brother Love-self, and brother No-law, and I, have come all the way from home, with the greatest harmony of feeling. Pilgrims may feel alike, if they cannot think alike; and there ought to be union among them all.

Love-s. Yes; that is right. I am for union too. And though I do not enjoy myself quite so well as brother Feel-well, and have more trouble than brother No-law; yet I believe we feel very much alike in the main, and agree in the essentials of our experience.

Puff. I am sure, then, you will be pleased to hear our minister. He preaches universal charity, and teaches us unbounded liberality towards all denominations.

Th. I beg leave to read a sentence or two from my book, which appear to me to decide the question of duty. It is written, "Take heed what ye hear.—Cease, my son, to hear the instruction which causeth to err from the words of knowledge.—I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.—If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed, is partaker of his evil deeds." From what this man said to us, at the cross, it is plain, that he does not bring the doctrine of Christ, but preaches another gospel than that which is contained in the King's statute book.

Ard. I am satisfied that we ought not to hear this man. And I have no inclination, for he would rob me of my Saviour, and destroy the foundation of my hope.

F-w. You must do as you think best. I do not understand those passages of your book as you do. I depend more upon my own feelings, than upon the interpretation of such dark and difficult passages. My feelings are in favour of hearing him this time; and I know by them that it is right for me to do so.

So Feel-well, Love-self, and No-law, turned aside with Mr. Puff; and Thoughtful, and Ardent went on their way. Then said Ardent to his companion,

Ard. I thought it evidently wrong to hear this man, because he denied the divinity of our Lord, and rejected the authority of the King's statute book. But I had not thought of its being wrong to hear others whose errors are less flagrant. The passages you read, however, seem to go further than I had supposed, and prohibit hearing those who propagate any error.

Th. Every error must be hurtful in a degree; and one error naturally leads to another. It is no doubt wrong to hear those who propagate any error, which is subversive of the gospel; any fundamental error. And there must be some danger in hearing any error whatever.

Ard. How shall we know where to draw the line? For I suppose that many preach error mixed with truth, some more and some less.

Th. I am not prepared to answer that question. I should like to be better informed on that point. But so much I think is plain, that any error, which represents the gospel system to be

essentially different from what it is, in doctrines, experience, or duties, must be a radical and fundamental error: And that those who propagate any such error ought not to receive any countenance or encouragement. And I think it plain, from the passages I read, that if we do give countenance and encouragement to such, we become partakers of their evil deeds.

Ard. I think I can see a reason why those who are not established in the faith would be likely to receive injury from hearing error, but I do not see why those who are well established, might not hear it sometimes with advantage to themselves. It is well to know what can be said on both sides of a controverted point.

Th. There are other ways for us to promote our own improvement, without taking any methods which the king has forbidden. But if it were not dangerous listening to deceivers, the King's book would not have given so many cautions on that point. We may have too high an opinion of our own knowledge and stability, and be led out of the way, before we are aware of the danger. But if you and I were in no danger ourselves, we might, by our example do great injury to others. If the young, the weak, and the ignorant, were to see those whom they esteem wiser and better than themselves, going to hear an advocate of error, they would be likely to think they might do so too. And thus, if we should receive no injury to ourselves, we might be the occasion of ruining others. I think it safest, therefore, to obey the precepts given, and shun every appearance of evil, and every occasion of evil to ourselves or others. And I think it a good rule that

where any action is of doubtful propriety, we should abstain from it. He that is disposed to approach frequently to the extreme limits between right and wrong, will be in danger of overstepping those limits, especially where those limits are not clearly defined. And he that allows himself to go as far towards the wrong as he can with safety, gives us occasion to suspect that he would like to go further if he dared, and to fear that he will, at some time, acquire the courage to do so.

ANECDOTE.

SOME years since, a merchant in one of our seaports, on fitting out a ship for India, told the captain, at the time of making the contract for the voyage, that there must be no swearing among the officers and crew; that he, (the captain,) must engage not to swear himself, nor permit others to be profane; that he must do as he pleased, with respect to taking the command of the ship, on these terms; but, if he accepted the employment, it would be expected, that he should rigidly adhere to the stipulation, and that it should be known, as the law of the ship, that no profaneness was to be indulged.

The captain seemed to have no objection to reforming, but inquired, "How can I suddenly break off an inveterate habit?" "I will take care that you be reminded of your duty," said the owner. "Wear the ring that I will give you, and let the law of the vessel be explicitly known." Accordingly, he procured a ring for the captain, with this motto engraved upon it; SWEAR NOT AT ALL. The vessel soon sailed, and,

after performing the voyage, returned. On being inquired of respecting the subject, the supercargo declared, that there had been no profaneness on board, excepting a little within the first twenty days after sailing. At the close of this short period, the old habit was entirely destroyed; and during the remainder of the voyage, both at sea and in port, the success of the experiment was complete.

This single fact is of inestimable value, as it shows how groundless are the common palliations of profaneness, and how easy it is to do good, when a person seriously engaged in it, is influenced by principle, and acts with decision.

ANECDOTE.

A Baronet of the last century, whose mansion was in Yorkshire, was supposed to be dead; when the following conversation took place between his jester or fool, and his servants:

Serv. Our master is gone.—
Fool. Ah! whither is he gone?—
Serv. To heaven, to be sure.—
Fool. To heaven! no, that he is not, I am certain.—*Serv.* Why so?—*Fool.* Why because heaven is a great way off; and when my master was going a long journey, he used for some time before to talk about it and prepare for it; but I never heard him speak of heaven, or saw him make any preparations for going: he cannot therefore, be going thither. The Baronet, however, recovered, and this conversation being told him, he was so struck with it, that he immediately began to prepare for his journey to the eternal world.

Missionary Intelligence.

From the *Missionary Herald*.

A BRIEF VIEW OF THE MISSIONS UNDER THE DIRECTION OF SOCIETIES IN THE UNITED STATES.

[Concluded from page 63.]

II. UNITED FOREIGN MISSIONARY SOCIETY.

MISSIONS among the OSAGES-OF-THE-ARKANSAS—the OSAGES-OF-THE-MISSOURI—Indians at TUSCARORA, SENECA, and CATARAUGUS, on the western borders of the State of NEW-YORK—at MACKINAW, in Michigan Territory—at MAUMEE, in the State of Ohio—and among the American Emigrants in the Island of HAYTI.

THE OSAGES.

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8000. Missions at Union, Hopefield, Harmony, and Neosho.

Union.—Among the Osages of the Arkansas, on the West bank of Grand river. Commenced in 1820. Rev. William F. Vaill, *Missionary*, Dr. Marcus Palmer, *Physician*, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries*, *Farmers* and *Mechanics*; and seven females.

Hopefield.—About four miles from Union. Commenced in 1822. Rev. William B. Montgomery, *Missionary*; C. Requa, *Superintendent of Secular Concerns*.

Harmony.—Among the Osages of the Missouri, on the north bank of the Marias de Cein. Rev. Nathaniel B. Dodge, *Missionary*, Dr. William Belcher, *Physician*, Daniel H. Austin, Samuel Newton, Otis Sprague, and Amasa Jones, *Teachers*, *Farmers* and *Mechanics*; and six females.

Neosho.—On a river of that name, about 80 miles southwest of Harmony. Commenced in 1824. Rev. Benson Pixley, *Missionary*, Samuel B. Bright, *Farmer*; and two females.

Neosho is an agricultural settlement containing ten Indian families.

INDIANS IN NEW-YORK.

The remains of the six Nations. Stations at Tuscarora, Seneca, and Cataraugus.

Tuscarora.—About four miles east of Lewiston, Niagara county. Transferred to the U. F. M. S. in 1821; established by the New-York Missionary Society about 20 years before. Rev. David M. Smith, *Temporary Missionary*.

The mission church contains 17 members.

Seneca.—About four or five miles from Buffalo. Commenced by the New-York Miss. Soc. in 1811; transferred in 1821. Rev. Thomas S. Harris, *Missionary*.

Cataraugus.—A few miles east of the shore of Lake Erie, and about thirty miles from Buffalo. Commenced in 1822. William A. Thayer, *Superintendent*, and Gilbert Clark, and H. Bradley, *Assistant Missionaries*.

A meeting-house has lately been erected by the Indians, and dedicated to the worship of God.

INDIANS IN THE MICHIGAN TERRITORY.

Mackinaw.—On the Island of Michilimackinack. Commenced in 1823. Rev. William M. Ferry, *Missionary*, Martin Heyden-

burk, *Assistant Missionary*; and three females.

INDIANS IN OHIO.

Maumee.—On a river of that name. This mission was established by the Synod of Pittsburgh and since has been transferred to the U. F. M. S. The names of the Missionaries are not known.

HAYTI.

Commenced in 1824, among the coloured people who have lately removed from the United States, estimated at more than 5000. Rev. Benjamin F. Hughes, *Superintendent*, and Rev. William G. Pennington, *Assistant Missionary*.

III. AMERICAN BAPTIST BOARD OF MISSIONS.

MISSIONS in BURMAH—WESTERN AFRICA—among the CHEROKEES—the CREEKS—and the INDIANS in MICHIGAN and INDIANA.

BURMAH.

An empire of Southern Asia. It is about 1200 miles in length but varies much in breadth. Population estimated at 17,000,000. Commenced in 1814. Stations at Rangoon and Ava.

Rangoon is the principal seaport of the empire. Population 30,000.—Ava is the seat of government, 350 miles above Rangoon. Rev. Adoniram Judson, D. D., Rev. Jonathan D. Price, M. D., Rev. George H. Hough, Rev. Jonathan Wade, and Rev. George D. Boardman, *Missionaries*; Mr. Hough is also a *Printer*.

The war in Burmah has interrupted this mission for two years past, and great fears were entertained with respect to the safety of Dr. Judson and his wife, and Dr. Price. But, as before stated, these fears are now happily removed. Dr. Judson and his wife, with others, having been sent to the English army, by the government of Burmah, to obtain a peace. The late interruptions, disturbances, and perils, will probably be overruled for the furtherance of the mission.

WESTERN AFRICA.

Monrovia.—In Liberia, the residence of a colony of free coloured people, planted by the American Colonization Society. Commenced in 1821. Rev. Lot Ca-

rey, coloured man, *Missionary*. Rev. Calvin Holton, lately ordained, contemplates labouring as a Missionary among the natives near the colony.

THE CHEROKEES.

Valley Towns.—In the S. W. corner of North Carolina. Rev. Evan Jones, *Missionary*; Thomas Dawson, *Steward and Superintendent of Schools*; Isaac Cleaver, *Farmer and Mechanic*; James Wafford, *Interpreter*; Elizabeth Jones, Mary Lewis, and Ann Cleaver, *Teachers*.

Nottle.—16 miles from the Valley towns and the site of a school.

THE CREEKS.

A tribe of Indians in the western part of Georgia, and the eastern part of Alabama. Population about 16,000. Commenced in 1823.

Withington.—Within the chartered limits of Georgia. Commenced in 1823. Rev. Lee Compere, *Missionary*, Mr. Simons, and Miss Compere, *Teachers*.

INDIANS IN MICHIGAN.

These Indians are the Putawatomes and Ottawas.

Carey.—25 miles from Lake Michigan. Commenced in 1822. Rev. Isaac McCoy, *Missionary*, Johnston Lykins, and William Polke, *Teachers*; Fanny Goodridge, *Teacher*.

Thomas.—A station among the Ottawas, about 120 miles N. E. of Carey; and the site of a school.

INDIANS OF INDIANA.

These Indians are the Miamies and Shawnees. *Fort Wayne*.—At the junction of St. Mary's river with the Maumee. A mission

was commenced here, by the Rev. Mr. M'Coy, in 1820; but he removing to Carey, the station is now vacant.

IV. AMERICAN METHODIST MISSION.

The American Methodists have Missionaries among the CREEKS, CHEROKEES, WYANDOTS, and MOHAWKS.

THE CREEKS.

Coweta.—In Georgia. Commenced under the direction of the South Carolina Conference, in 1821. Rev. Isaac Smith, *Missionary*; Andrew Hammil, *Teacher*.

THE CHEROKEES.

There are three stations among the Cherokees, called the Upper, Lower, and Middle missions.

THE CHOCTAWS.

A mission has been established

by the Mississippi Conference among the Choctaws. Rev. William Winans, *Superintendent*.

THE WYANDOTS.

Indians in the northern parts of the State of Ohio. *Upper Sandusky*.—On the Sandusky river. Commenced in 1821. Rev. James B. Finley, *Missionary*.

THE MOHAWKS.

Grand River.—In Upper Canada. Rev. Alvin Torry and Rev. William Case, *Missionaries*.

V. PROTESTANT EPISCOPAL CHURCH.

Green Bay.—In Michigan Territory. Commenced in 1824. Rev. Mr. Nash, *Missionary*, Rev.

Eleazer Williams, *Agent*, Albert G. Ellis, *Catechist and Schoolmaster*.

VI. UNITED BRETHREN.

Spring-Place.—Among the Cherokee Indians, within the chartered limits of Georgia, and about 35 miles S. E. of Brainerd. Commenced in 1801. Rev. John Renatus Schmidt, *Missionary*.

Oochelogy.—About 30 miles from Spring-place, in a southern direction. Commenced in 1821. Rev. John Gambold, *Mission-*

ary, John G. Proske, *Teacher*. *New Fairfield*.—A settlement in Upper Canada.

The United Brethren's Society exists chiefly in Europe. It commenced its foreign operations nearly a century ago, and has now about 30 settlements, 170 missionaries, and 30,000 converts.

VII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

Monroe.—Among the Chickasaws; a tribe of Indians, whose country is included within the chartered limits of the States of

Mississippi and Alabama: population about 6,500. Rev. T. C. Stewart, *Missionary*.

GENERAL SUMMARY.

From the preceding Survey, it appears, that the number of stations, Missionaries, &c. under the patronage of Societies in the United

States, (at least so far as we have the means of knowing,) is as follows :

Number of Stations,	64
Number of male Missionaries (of all classes,)	127
Number of Pupils in the Mission Schools, about	8,000

The number of converts from heathenism, who have been admitted to the fellowship of the several Mission churches, and who adorn their profession, we have reason to believe is very considerable ; but on that, as on many other points, the statistical reports of the Missionaries are very deficient. It should be stated, however, to the glory of divine grace, that, within the two years past, several of the Missions comprehended in this Survey, have enjoyed the special visitations of the Spirit of God, and many of the heathen have been hopefully converted. No former period in the history of American Missions has been so fraught with success, as the past two years ; and at no period were the prospects of future success on the whole so flattering, as they are at the present time. It should be added, moreover, that never would a diminution of liberality and effort, in the American churches, be attended with such disastrous consequences to the spiritual, everlasting interests of the heathen world. Never would the shock have been so great ; never would it have been felt in so many places.

Let Individuals, let Churches, let the whole Community, then, not relax, but increase, their efforts—not diminish, but augment, their contributions. And let prayers be offered without ceasing to the Author of Redemption, that the tidings of His love may soon be sent to every nation, and the efficacy of his atonement be soon known and experienced by all the inhabitants of the earth.

Religious Intelligence.

REVIVALS.

AN interesting narrative of a revival of religion in Salem has recently appeared in the Recorder and Telegraph. "This ancient town has been favoured with many seasons of refreshing from the Lord. Ever since its first settlement, in the year 1628, it has been blessed with pious and faithful ministers of the gospel. It shared, in common with the capital of New England and many other parts of the country, in that glorious revival which marks the age of Edwards, Whitefield, and the Tennants, and oth-

er luminaries of the American church, whose names will be had in everlasting remembrance.

There was an extensive work of grace about the year 1786, and another of considerable extent in the year 1804.—In the early part of 1810 a precious shower of Divine influence was shed down, almost simultaneously, upon this place and several of the towns in the vicinity. In Salem, and in the five contiguous towns of Marblehead, Danvers, Beverly, Manchester, and Wenham, the whole number of hopeful converts, the fruit of that

memorable work, was about 600. In the latter part of April 1824, a young man of the Rev. Mr. Emerson's congregation, who moved in the higher walks of society, had a numerous circle of acquaintance, and was held by them in high estimation for his amiable disposition and social virtues, was suddenly arrested in the midst of youthful bloom, and the gaities of fashionable life, and hurried into eternity, in a manner peculiarly solemn and affecting. That young man seems to have been made an example for the warning and salvation of others. Several of his gay companions were immediately aroused from the slumbers of impenitence, and found no peace until they submitted to the terms of peace proposed in the gospel. That alarming providence produced a general solemnity among the young, and was the cause, as numbers afterwards stated, of impressing their minds with the necessity of that religion, of which they found themselves destitute. During the month of May, things remained in awful silence and suspense. The cloud seemed to be standing over us, emitting here and there a drop upon the parched fields, and exciting in those who watched at the alternate emotions of hope and fear, as they observed the changes in its aspect. In the beginning of June the rain descended. The influence spread from heart to heart, from house to house, from neighbourhood to neighbourhood, increasing as it went, until the excitement became general and strong. It was not indeed, like a rushing mighty wind, or the pouring of a torrent, but like the distilling of the gentle dew, silent, yet effectual. Religious meetings, which were well attended

before, were now full to overflowing, and solemn as the house of death.

But few of the recent subjects of grace made a public profession of religion until the first Sabbath in November. On that day, which is memorable to many, 55 were admitted into Mr. Emerson's church, 33 into the Tabernacle church, under the care of Rev. Mr. Cornelius; and on the following month, 32 were admitted into the Presbyterian church, under the care of the Rev. Mr. Williams. In the two churches first named, the sacrament of the Lord's Supper is celebrated every month; and from that day to the present, some have been admitted into these churches at almost every celebration.

The following schedule will show the numbers which have been admitted into the several churches therein named since the commencement of the revival.

To the Rev. Mr. Emerson's church,	{ Whole number	113
	{ By profession	92
To Rev. Mr. Cornelius' church,	{ Whole number	109
	{ By profession	93
To Rev. Mr. Williams' church,	{ Whole number	39
	{ By profession	34
To Dr. Bolles' (Baptist) church,	{ Whole number	39
	{ By profession	35
To the Episcopal church,	{ Whole number	16
	{ All by profession.	—
Total—307		

Of these, 95 were males, and 212 females; 117 were heads of families. The number of those who have, in a judgment of charity, experienced a renewal of heart, but have not made a profession, may be estimated at 60 or 70."

The writer of the above account adds, "that in the four Pædobaptist societies above mentioned, about two thirds of those who have experienced "the renewing of the Holy Ghost," were children of the church, having been consecrated to God in their infancy." Another fact not less

interesting is, that 114 of those who have made a profession of religion within the last 20 months, were members of Bible classes.

Whately and vicinity.—An interesting work of divine grace is said to be going forward in Whately and vicinity. More than one hundred cherish a hope of having passed from death unto life in Whately.—*Rec. and Tel.*

In Monson, Mass.—"In August ten were added to the church in Monson; in October fifty; in December eighteen, and ten stand propounded for admission in February."—*Rel. Int.*

Maine.—For two or three months past, the town of New-Gloucester, in the county of Cumberland, has been blessed with a revival of religion, the influence of which is likely to be extensive and salutary. Some of the neighbouring towns are likewise favoured in a similar manner.

Vermont.—Hopes are entertained that about 20 students of the college in Middlebury became truly pious during the term ending in December. Others were, at the close of the term, anxious with respect to their spiritual well being. Nor has the revival been confined to the college. The town has shared largely in the blessing. About 100 are thought to be the fruits of the revival there. Nor indeed has it been restricted to the town. The whole region for thirty or forty miles, seems to be more or less moved. In several towns, we may say with confidence, that revivals have commenced; and in some, with great power.—*Rec. & Tel.*

In Cabot, Vt.—"By a private letter addressed to a friend in this town, it appears that a powerful revival has recently commenced in Cabot, Caladonia county, Vt. Nearly one hundred it is said are already rejoicing in hope, and many others are under deep and pungent conviction."—*N. E. Obs.*

In New-York State.—At Amber, a small village near Auburn, there was a very interesting work of grace in December; besides encouraging appearances in Westmoreland and in several other towns in that region. There are said to be revivals, also, in Fabius, Truxton, Hamilton, Western, and Vernon Centre.

In De Kalb, N. Y.—A revival of religion commenced in this place in August last, and is still progressing. About 70 have in the judgment of charity become the children of God.—*N. Y. Obs.*

In Elizabethtown, N. J.—Friday of December last was observed in this place as a day of fasting, humiliation, and prayer, by appointment of the Synod of New-Jersey. The first decided symptoms of a revival appeared on this day. Ever since, the seriousness has been increasing, and for the last two weeks, with great rapidity and power. More than one hundred are known to be awakened.

In Kingston, U. C.—For fifteen months past, the Spirit has been poured out upon Kingston in Upper Canada. The work is said to be still on the increase. "About forty have become hopefully pious in this place, and a few in neighbouring townships."

TO CORRESPONDENTS.

A's answer to a Question proposed by Discipulus, will be inserted in our next number.—Fidelis is received.

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SERMON.

ECCL. V. 15. *As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.*

SOLOMON was extensively acquainted with the world, and capable of making wise and just observations upon the characters, stations and employments of mankind. His observations God has been pleased to transmit to all future generations for their instruction and benefit. In the preceding verses, he makes particular remarks upon men of power, upon men of property, and upon men of industry; and then takes notice of one error or sore evil, to which they are all exposed, which is an undue attachment to worldly objects. "There is," says he, "a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travel; and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand." From these plain, simple

truths, he justly concludes, that it is a great and dangerous error for any of mankind to place their supreme affections and hopes upon any exterior worldly objects, which are no part of their existence, but may be taken away from them, while they remain what they were before, rational and accountable creatures. Tho' after they come into the world, they may attain a great many things in it, yet they must go out of it into another state, whither they can carry nothing but themselves. This then appears to be the plain meaning of the text:

AS MANKIND BRING NOTHING INTO THE WORLD BUT THEMSELVES, SO THEY CAN CARRY NOTHING OUT OF IT BUT THEMSELVES.

I shall

I. Consider in what respects, they bring nothing into the world but themselves.

II. Consider in what respects, they can carry nothing out of the world but themselves. And,

III. Consider in what respects, they do carry themselves out of the world.

I. Let us consider in what respects, mankind bring nothing into the world but themselves. When they come into the world, every thing in it is exterior to and dis-

distinct from their existence, and constitutes no property of it. Their spirit, which is immaterial, and which constitutes the essence of their existence, is distinct from all material objects, which form no part or property of it. The air they breathe, the light they see, the covering that warms them, and the food they take, is no essential part of themselves, which they bring into the world. But if God preserves their lives from infancy to childhood, or from childhood to manhood, or from manhood to old age, they employ their time, their talents, and exertions, in acquiring a great many necessary and desirable objects, of which they were totally destitute when they came into the world. In particular,

1. They generally acquire larger, or smaller portions of worldly property. Some become very rich in silver and gold, houses and lands, flocks and herds, and in every thing that nature and art can furnish, to please the eye, the ear, the palate, the fancy, and every selfish propensity of the heart. There are, however, but a few comparatively, who abound in so much wealth and affluence, and obtain so many of this world's goods. There are many more, who obtain nothing more than the necessities and conveniences of life, by all their labours and exertions. And there is a very large number, who for some reason or another, never possess any property, but are from the beginning to the end of life assisted and supported by others. But all men, whether rich or poor, have some share of the wealth and affluence, which abounds in the world, which is something distinct from themselves, and what they did not bring into the world with them.

2. Some men arrive at great worldly honor, power, and influence. They become kings, princes, nobles, governors, subordinate rulers and magistrates from the highest to the lowest degrees of office. These are worldly objects, which are generally highly esteemed and greatly sought after. But no human creature ever brought any of these things into the world with him. No man was ever born a king, or prince, or ruler of the lowest grade. The infant of a king, or of a nobleman, is as destitute of honor, power, or influence, as the infant of a beggar. These are mere appendages of a man, which he never brought into the world, and which are no part or property of his existence, but are all exterior to and distinct from it; for they may all be taken from him, and he still remain precisely the same man. Worldly honors and distinctions no more belong to his existence, than the clothes that he wears. I may further observe,

3. There is a certain kind of happiness, which mankind never bring into the world with them. But after they have come into the world, they derive a great portion of happiness from it. The world abounds in objects, which are suited to promote human happiness. But this worldly happiness is not essential to mankind; for they can neither possess, nor enjoy it any longer than they live upon earth. All worldly happiness is limited by life, and as soon as that ceases, all the happiness to be derived from the world ceases. As soon as Dives exchanged this for another world, he lost all the happiness which he enjoyed on earth. Thus it appears, that mankind bring nothing into the world but them-

selves. They come into the world as poor as creatures can be. They come into the world, as Job and Solomon emphatically say, naked, destitute, and helpless. They possess neither wealth, nor power, nor happiness. And tho' after they come into the world, they may acquire all these things, yet they are mere appendages, which are totally distinct from themselves, and make not the least addition to their real existence. They never become personal properties, for they continue the same persons, whether they do, or do not possess and enjoy them.

II. Let us now consider in what respects, they can carry nothing out of the world but themselves. And here it is easy to see, that as they brought nothing into the world, which was exterior to and distinct from themselves, so they can carry nothing out, which is exterior to and distinct from themselves. They will go out of the world as naked and destitute of all things which are exterior to and distinct from themselves as they came into it. This Solomon asserts in the text and the words immediately following it. "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came so shall he go."

We have seen that man comes into the world entirely destitute of worldly wealth, worldly honor, and worldly happiness. These Solomon calls the fruits of his labour; or of the labours of others; and in all these points, as he came so shall he go, and carry nothing away in his hands. All these things may be taken out of his hands while he lives, and cer-

tainly, at his death, when he leaves the world. For, as Solomon says in another place, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Here *spirit* is represented as the *essence* of the man, and his body and every thing else connected with the body, as exterior to, and totally, distinct from his spirit, or proper existence. The world, and all its inhabitants, and all its scenes and objects, are exterior to and distinct from every man, while he remains on earth. And none of these shall he carry away with him, when he goes out of time into eternity. It now remains to consider,

III. In what respects, mankind at death, carry themselves out of this into another world. Though they carry nothing else, yet it is plainly supposed in the text, and every where in scripture, that they carry themselves out of time into eternity, when they die. It is proper therefore, to consider in what respects, they carry themselves out of this into another world. Here it may be observed,

1. That when they carry themselves out of the world, they will carry with them all their intellectual powers and faculties. Their perception, reason, conscience, and memory, are intellectual powers and faculties, are essential parts or properties of their rational nature, and cannot be separated from it, without destroying their rational existence. Take away perception, reason, conscience and memory, from any man, and he no longer remains a rational creature, or a moral and accountable agent. The intellectual powers and faculties of a man, are not mere appendages, like the clothes he

wears, or the objects with which he is surrounded, that may be taken away, and he still remain the same rational and accountable creature. Though when Moses died he did not carry away his body, nor any material object; yet he carried himself away, with all his rational powers and faculties, which were properly himself; for we know that he afterwards appeared as the same man on the mount of transfiguration. Though when Dives died, he did not carry away his body, nor any of the good things he had possessed; yet he carried away his perception, reason, conscience and memory, all which he discovered in seeing and conversing with Abraham. It is impossible, that men should, at death, carry themselves out of this into another world, without carrying all their rational powers and faculties with them.

2. When men leave this world, and go into another, they carry with them every thing, which is inseparably connected with their rational powers and faculties, and which is an essential part of their *moral* existence. In particular,

1. All their knowledge, which they acquired while they lived in the world, by education, instruction, and observation, through every period of their age, whether in childhood, youth, or riper years. As soon as they begin to exercise their rational powers after they come into the world, they begin to acquire knowledge, and they continue to increase their knowledge, by all they read, or hear, or see, every day, until they either lose their senses, or leave the world. This is true of all persons, whether young or old, learned or unlearned, and whether possessed of superior or inferior

natural talents. Now, all this stock of knowledge, be it larger or smaller, belongs to him that possesses it, and is as much a part of himself, as his natural powers and faculties. It is all lodged in his memory, and he can no more divest himself of it, than he can divest himself of his memory, or any other rational power and faculty. His knowledge is a part of *himself*, which he cannot annihilate or destroy. Paul will forever remember what he saw and heard when he was exalted to the third heaven; and so every man will always remember all that he ever saw or knew in this world, when he goes into another; for when he goes into another, he must carry himself, and all that essentially belongs to himself, and all his knowledge is a constituent part of himself, and not a mere appendage, which he may lose or throw away, and still remain the same person.

2. When men leave this world and go into another, they carry with them all their *moral exercises*, whether right or wrong. Every thing that they may be said to know in this world, is an object in the view of which they have some right or wrong moral exercise. I will mention only a few particulars.

All men will carry out of this into another world, all the moral exercises, which they ever had towards the being they called God. The belief of some supreme being, generally prevails among all nations; and this belief never fails to excite in their minds the moral affections of love or hatred, hope or fear, joy or sorrow. And these moral exercises towards their supposed deity, all the heathen world will carry with them into eternity. In the christian world there are but few who do

not sometime in life think of the only living and true God, and exercise some moral affections toward his existence, his perfections, his laws, and government. Those in the state of nature, always exercise wrong affections towards him, whether they love him for his favours, or hate him for his holiness and sovereignty. And all good men think much more about God, and sometimes exercise right, and sometimes wrong affections towards his character, his conduct, and designs. They never feel indifferent towards him, and therefore all their views, and moral exercises respecting him, are sinful or holy. But the moral exercises of all men towards God, are a part, and the most important part, of their existence, which they must necessarily carry away with them, whenever they shall leave this world.

Those who read, or hear the gospel, think about Christ, their divine and gracious Redeemer, who came from heaven, and took upon him our nature, and suffered and died for our salvation, and now holds the reins of universal government, and is preparing all things for the day of judgment, when he will dispense eternal rewards and punishments to all the human race. He once put the serious question himself, "What think ye of Christ?" It becomes every one to put this question to himself; for every one does think about him, and when he thinks about him, he always exercises right or wrong affections towards him. Sinners always exercise wrong affections; and saints always holy, or unholy affections towards him. Christ as God and man is the most interesting character that ever was exhibited before the eyes of this sinful and

perishing world, and of course, mankind have had the most lively and sensible exercises towards him. Some have had most lively and transporting exercises of love towards him, and others the most painful exercises of hatred. And all these exercises are a part of themselves, which they cannot help carrying away with them, when they exchange this, for another world.

Those who read, or hear the gospel, never fail to exercise right, or wrong affections towards the great, glorious, and interesting truths and objects, which it unfolds and exhibits to their view. They scarcely ever have more holy, or more sinful exercises of heart, than while they read or hear the gospel. And some read and hear it from childhood to old age. What numerous and important exercises must such persons have during a long life? And all these are parts of themselves, which they must carry away with them, when they leave this, and enter into another and eternal state.

This world abounds with objects which attract the attention and excite the affections of mankind towards them. All the objects by which they are surrounded, all the persons with whom they converse and act, and all the employments in which they are engaged, tend to occupy their attention, and draw forth right, or wrong affections, every day, every hour, and almost every moment. It is next to impossible to avoid seeing and attending to these worldly objects more or less, and when they do see and attend to them, it is absolutely impossible to avoid exercising right, or wrong affections towards them. What an immense number of moral exerci-

ses must a person have in a day, in a week, in a month, in a year, and in sixty or seventy years! All these holy, or unholy exercises belong to the very existence of the persons, who are the subjects of them, and who must carry them into another world, whenever they leave this.

There is another class of moral exercises, which ought to be mentioned in this connexion. I mean the exercises which every person exercises towards himself. Mankind may exercise right or wrong feeling towards themselves, as well as towards others. Probably every individual much oftener thinks of himself, than of any other person, and of course, much oftener has right, or wrong views and moral exercises towards himself than towards any other person. Those who may be the most thoughtless, stupid, and inattentive to every thing else, may be the most attentive to themselves, and have the most wrong exercises towards their own persons and own interests. Every one can easily see and believe, that his own moral exercises in regard to himself, properly belong to his moral existence, which he must carry with him wherever he goes in life, and wherever he goes at death. Such an immense stock of moral exercises mankind must carry with them when they go out of time into eternity. It is a great and dangerous error to imagine that our rational faculties, our acquired knowledge, and our moral exercises, are things distinct and separable from ourselves; for these are the very things which constitute our natural and moral existence. If these were taken from us, as every thing in the world may be taken from us, we should no longer exist rational,

moral, accountable beings. But these never will be taken from us, while we live, nor when we die. These are *ourselves*, and wherever we go, they must go with us, and continue with us, as long as we exist. Every man has abundant reason to reverence himself; for taking himself all in all, he is to himself an immensely important being!

IMPROVEMENT.

1. This subject shows the folly and guilt of those, who seek after great things in this world, and place their supreme hopes and happiness in the enjoyment of them. The largest possessions and highest enjoyments of this world, cannot be of much importance to those, who must very soon leave it. The high as well as the low, the rich as well as the poor, must meet together in the grave, stripped of all their power and wealth, and worldly distinctions, and enjoyments. The man of power, the man of wealth, and the man of affluence, will be but a mere man, as soon as his head is laid in the dust. None of the great things of this world belong to the nature and essence of men, and therefore they may be, and certainly will be entirely stripped of them, when they are called to go, as naked as they were born, into eternity. In this view, the world and the things of the world, must appear as vain and empty, as the sacred writers represent them. Death stamps a vanity on all earthly objects, and a folly on all who place their supreme hopes and happiness in the enjoyment of them. It is the nature of all worldly objects to obstruct rather than to promote contentment, in which true and lasting happiness consists. So the apostle ex-

pressly declares. "For, says he, we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." Christ represents that man as a fool, who laid up goods for many years, that did not afford him contentment, but suddenly disappointed all his hopes and happiness for ever. The wealth and happiness of Dives, only prepared him for greater torments in the world of woe. All, who place their supreme hopes and happiness in any of the possessions or enjoyments of this world, must certainly, and soon be completely disappointed; and complete disappointment terminates in complete despair. How many of the men of the world, who had gained and enjoyed the most of it, have found this to be true, by bitter experience, when they were constrained to go out of the world as they came into it, poor, and wretched and miserable!

2. If men, when they leave this world, cannot carry away any thing with them, but their rational powers, their intellectual knowledge, and their moral exercises; then they will appear very different to themselves in eternity, from what they did before they entered into the world of spirits. They will find themselves stripped of every thing exterior to their natural and moral existence, and totally destitute of all those external marks of distinction, which they had once enjoyed in their probationary state. How differently will a king appear to himself without his crown? The nobleman, without the badges of his nobility? The rich man without his wealth? The ruler without his subjects? The master without his servants?

And every man, without any worldly distinction? Here, mankind are extremely apt to form a false estimate of themselves. They are very ready to imagine, that they are what their external appendages denote them to be. But in eternity, all their false opinions of themselves will be rectified. They will not measure themselves, by their former stations, their former possessions, their former employments, nor by any of their former circumstances of life. How differently did Solomon appear to himself, after death had stripped him of all his exterior glory? How differently did Herod appear to himself, after death had robbed him of his supposed divinity? He found himself to be a mere worthless man, instead of a god. Though it be difficult for any man to conceive how differently he will appear to himself, after he goes out of time into eternity; yet every one ought to anticipate the amazing change which awaits him.

3. If mankind will carry with them all their intellectual powers, all their acquired knowledge, and all their moral exercises out of this, into the eternal world; then they will appear to themselves greater and vastly more important creatures, than they had viewed themselves to be in this world. Here they are continually forgetting the greatest part of the knowledge they have acquired. The objects they have seen, the scenes through which they have passed, the transactions in which they have been engaged, and the moral exercises they have had. Who remembers all that he has seen, and heard, and known, and done, and thought, through a day, a week, a month, a year, or all the days he has liv-

ed? But if men carry themselves into eternity with all their powers and faculties and every thing that belongs to their rational and moral existence, they will be able to recollect all the knowledge they ever acquired, all the persons and objects they had ever known, and all the moral exercises they ever had towards God, and Christ, and the gospel, and the world, and themselves. As all these things are lodged in their memories, they may recollect them, and in order to their being properly rewarded and punished, they must be recollected. The objects which once diverted their attention from themselves, and made them forget, will be removed, and it will be only for God to strengthen and invigorate their memories, and then they may recollect and retain all that they had ever learned, or known, and all the moral exercises they had ever had towards all the objects of their recollection. When they recollect all these things, and realize that they all belong to themselves, they will be astonished at their own existence, and their vast capacity to make constant and perpetual advances in knowledge, whether it will increase their holiness and happiness, or their sinfulness and misery. We admire the greatness of Solomon; but we have never known a thousandth part of his greatness, and he did not know a thousandth part of it, till he recollected himself in eternity. Men are apt to think that all the knowledge they have forgotten is lost, and that all their moral exercises, which they cannot recollect are annihilated; but they are no more lost or annihilated, than any other part of their existence. When we see an old

man, who has lost his sight, his hearing, his memory, and his voice, we are apt to view him as a very insignificant and unimportant creature; but we ought to view him as possessing all the rational powers, all the stock of knowledge he ever acquired, and all the moral exercises he ever had from his first, to his second childhood. These all belong to his existence, and will constitute his greatness, when he leaves this world, and goes into eternity. Though men may lose a vast many things, while they are passing from stage to stage in life; yet they never lose any part of their existence, but are constantly adding to it, as long as they live. Methuselah made continual additions to the magnitude and importance of his existence in the course of more than nine hundred years, and he has been adding to it from the day of his death to this present day. Man's constant and perpetual growth in existence, demands his most serious consideration. There will be no small saints, or small sinners, in another world. They will all grow much faster there, than they ever did here. They will never cease growing. This must be a most animating thought to saints, and most alarming thought to sinners.

4. If mankind must go out of this, into another world at death; then death is a most solemn and interesting event. It would be so, if it only called them out of this world, and deprived them of their houses and lands, their riches and power, their friends and connexions, and every thing deemed great and valuable in this life. Men are often deeply affected when they lose their worldly possessions and enjoyments, but much more, when they

are bereaved, time after time, of their nearest relatives, and dearest friends. These calamities and afflictions, however, are light in comparison of death, which, in one moment, strips them of every earthly object, possession and enjoyment. When death calls them to bid a final farewell to all these things, it must appear to every one a very serious and interesting event. But death has something far more formidable in it, than merely calling men out of this world; for, at the same moment, it calls them into eternity, from whence they shall never return. They cannot leave themselves, as they leave their appendages, behind. They must carry themselves, with all their rational and immortal powers and moral exercises, into a new, untried, and everlasting state. This must be interesting beyond all present conception. Though the antecedent and concomitants of death may be extremely painful and distressing, yet the consequences of death, are unspeakably more solemn and interesting. The living see only the outside of death; but the dead see the inside. The living see only what it is to leave this world; but the dead see what it is to be in another world. The dead probably feel the whole weight of eternity, the first moment they find themselves in it. This solemn and interesting transition out of time into eternity awaits all the living. They must die, and leave this world, and go into another, which is full of objects of infinitely more magnitude, magnificence, and importance, than any they ever saw or knew before. Though men are extremely apt to put far away the evil day of death; yet the more formidable and interesting it will

be, when it comes. The longer men live in this world, the more knowledge and the more moral exercises of heart will they have to carry with them into eternity, and a more solemn account will they have to give before the supreme tribunal. Hence says Solomon: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live *many years* and rejoice in them all, yet let him remember the *days of darkness*: for they shall be *many*."

5. If men must leave this world, and go into eternity when they leave it; then this life is the only state of probation. The scenes and objects in this world, together with the means of grace and offers of salvation here enjoyed, are all suited to try the hearts of men. The world, the things of the world, and the men of the world, are all objects towards which persons of all ages, ranks, and conditions, may exercise either right or wrong, holy, or unholy affections; and they never fail to make, a good or bad impression, upon every person. All have their choice to take God or the world for their portion, to labour for the meat that perisheth, or for that which endureth to everlasting life, to walk in the straight and narrow path to heaven, or in the broad road to destruction. Good and evil, life and death, are set before them, and they possess full liberty to choose or reject the great salvation offered to them in the gospel. After men have gone through this state of trial and probation, there is no occasion for any other probationary state; and neither scripture, nor reason gives them any ground to expect another. It seems as though it must be owing to judicial blindness, if any

entertain a hope, that they may embrace the gospel and obtain salvation, after they leave this world, and carry all their impenitence, unbelief, and enmity to God into eternity. As men leave this world, so they must go into the next. If they leave this world sinners, they must go into another, sinners; and wherever they go sinners, they must go poor, blind, naked, and wretched, and meet with an awful disappointment, if they expect to be happy.

6. If men must leave this world and go into eternity at death, then there is nothing but vital piety that can prepare them for their great and last change. Neither their wealth, nor power, nor costly enjoyments can prepare them for it; for these they cannot carry away with them. But if they could carry them away with them, they would be no substitute for holiness of heart, and no qualifications for the employments and enjoyments of heaven. "For without holiness no man can see and enjoy God." Men must be holy as God is holy, and perfect as he is perfect, in order to dwell and be happy in his presence. Upon this ground only, David built his hopes of future and eternal blessedness. He says to God with confidence, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Holiness consists in disinterested and universal benevolence, which is a free, voluntary exercise of the heart; it essentially belongs to the person who exercises it, and is a part of his moral existence, which cannot be taken from him. All vital piety consists in such pure, holy love, and is the *one thing* needful, to prepare men

to leave this world, and to go into another. So Christ told Martha, when she appeared too worldly minded. "Martha, Martha, thou art careful, and troubled about many things: *but one thing is needful*: and Mary hath chosen that good part which shall not be taken from her." Those who possess vital piety in this world, must necessarily carry it with them, when they go into eternity, where it will qualify them for complete and endless blessedness.

As soon as men become cordially reconciled to God, and take him for their supreme portion, and renounce the world and the things of the world, they are properly prepared to leave the world and the things of the world, and partake of a blessed immortality beyond the grave. But if they do not thus become heartily united to God, and disunited from the world, they must be for ever wretched when they die. They can carry nothing away with them to make them happy, but every thing to make them miserable. They must carry away their rational powers, their intellectual knowledge, and all the evil imaginations of their hearts which they ever had, and while these are recollected, they will prove a perpetual and eternal source of self-reproach, self-condemnation, and perfect despair. Behold, now is the accepted time, now is the day of salvation. Now is the only time to prepare to leave this world and to go into another. It deeply concerns all to inquire, whether they are prepared for their great and last change. The preparation is vital piety. Have you made this preparation?

For the Christian Magazine.

ANSWER TO A QUESTION.

Messrs. Editors,—I observed in your Magazine for February, a question, which, although not difficult, demands an answer. The question, if I rightly remember—I have not the Magazine before me—is this: ‘How are the words of the Apostle James, “Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world,” consistent with the opinion so often expressed in the pulpit and the writings of theologians, that true religion consists in disinterested love to God and man?’

The opinion that true religion consists in disinterested* love to God and man, seems to be founded upon the following declaration

* By disinterested love is meant an impartial affection:—an affection which regards every object according to its value:—not an affection which totally disregards self, but which regards it only according to its apparent value in comparison with others. A man in the exercise of disinterested love to God, makes God the supreme object of his regard, because he is an object supremely excellent. In the exercise of disinterested love to his neighbour, he regards him as himself, because he is an object of equal value and importance with himself. Selfishness is the love of self, merely because it is self. In the exercise of this, a man makes himself the supreme object of his regard. He does not love God with all the heart, although he is supremely excellent, but he loves himself with all his heart, even although he may be perfectly insignificant and worthless. He does not love his neighbour as himself, but less than himself, and only as he may be supposed in some way or other to promote the happiness of himself, even although he may be a person of distinguished and acknowledged worth. Disinterested love is the opposite of selfishness.

of Christ, “Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commands hang all the law and the prophets.” These two commands, it will be perceived, comprize all which the law or the prophets have inculcated. It will also be perceived that they are fulfilled by *love* to God and man. This love is called disinterested, to distinguish it from those selfish affections which mankind often feel towards God, and their fellow-creatures, but which are no obedience to his law, and have in them nothing of the nature of true religion. Now if disinterested love is the fulfilling of the law, it is certainly proper to say, that true religion consists in this: for every considerate person must perceive, that true religion consists in obedience to the commands of God. But how, it is asked, is this definition of religion consistent with the one which is given by the Apostle James? To this, it is replied, all seeming difference between the definition drawn from the words of Christ, and that given by the Apostle James, vanishes, the moment we consider that Christ, in the passage above quoted, speaks of religion as it exists in the heart, and the Apostle speaks of it, as it appears in the external conduct. The one names the principle in the abstract: the other the fruits which it produces. A moment’s attention to what the Apostle says of religion, must be sufficient to satisfy any one, that it implies that love of which the Saviour speaks, and which is so often mentioned by the sacred writers

as the essence of religion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world." No one can suppose, that merely the outward act of visiting the afflicted, is all which is meant by pure and undefiled religion. If merely this, constitutes true religion, then those are truly religious, who visit the widow and fatherless for the purpose of defrauding or oppressing them. But this is too gross an absurdity, and too palpable a falsehood, to be admitted by any man in his senses. But if merely the outward act of visiting the afflicted, be not true religion, we must look for something in the feelings of the heart, or in the motives of those who visit them, which will constitute it an act of true religion. Now with what motives, or feelings of heart, must they visit the afflicted, in order to constitute this act, an act of true religion? The answer to this inquiry is easy. If true religion is obedience to the commandments of God, they must, in order to be truly religious, visit the afflicted with the feelings which he requires them to have. But what are these feelings? Our Saviour has taught us in his words, above quoted, "Thou shalt love thy neighbour as thyself." This impartial, or disinterested affection to their neighbour, is something which will influence them to visit him in distress; something which will influence them to relieve his wants, so far as they are able; and something which, as it obeys the command of God, is truly acceptable in his sight. It is, then, disinterested love for the fatherless and widows, which renders visit-

ing them in their affliction an act of true religion. The Apostle did not intend to intimate, that a visit made to them, without the feelings which accompany this affection, had any more religion in it, than any other outward act. So far, then, are the Apostle's words from being inconsistent with the opinion, that true religion consists primarily in love, that they appear thus far to confirm it.

But the other part of the Apostle's words demand our attention. It will be seen that this as plainly implies supreme love to God, as that which we have considered, does disinterested love to man. "Pure religion and undefiled before God and the Father is this, To visit the Fatherless and widows in their affliction, and to keep himself unspotted from the world." The truly religious man then keeps himself unspotted from the world. But it is evident that no man does this, who is under the influence of the love of the world. The love of the world, is that which assimilates mankind to the world, and tarnishes their characters with all its defilements. Nor does any man keep himself unspotted from the world, who conforms to the sinful maxims of the world. A man, who, in his outward conduct, follows the course of this world, is a man of the world. He belongs to the world, in distinction from the followers of Christ, and his character is spotted with the sins of the world. Now what will keep a man unspotted from the world? As he cannot be unspotted from the world while under the influence of the love of the world, it is evident there must be something in his heart, which shall carry him above all its attractions. As he cannot be unspotted from the world, while

he makes the maxims of the world, the rule of his conduct, it is undeniable that he must feel the influence of some principle, which will lead him to conform to the precepts and example of Christ. But what is there that will wean his affections from the world, and carry him above all its attractions? What is there that will influence him to order his conduct after the example and precepts of Christ? It is "the love of God shed abroad in his heart by the Holy Ghost." This, and this only, can destroy, or effectually counteract the strong influence of the love of the world, which is so natural to mankind, and leads them to place their affections on things above. The love of God too, that supreme love to his character, which both the law and the gospel inculcate, is the only thing which can influence fallen men, cheerfully and uniformly to adopt the example of Christ, and the self-denying precepts of his religion, instead of the maxims of the world, as the rule of their conduct. It is plain, therefore, that the definition, which the Apostle James has given of religion, implies the same supreme love to God, and disinterested love to man, which are required by the Saviour, and often inculcated by the Apostles.

It is no uncommon thing with the Apostle, to define a principle by the effects which it produces. In the following passage, the Apostle John defines the love of God, by its effects. "This is the love of God, that ye keep his commandments." Here, external obedience to the commands of God, which is really an effect of love to God, and which, in various other passages of scripture, is so represented, is spoken of as

the love itself. Because the love of God is the principle, which will invariably produce obedience to God's commands. John speaks of this obedience as being the love of God. The same reason is to be assigned for the peculiarity of James' expression, respecting religion. Because visiting the fatherless and widows in their affliction, and keeping unspotted from the world, are effects, which that love to God and man, in which true religion consists, will invariably produce; this Apostle speaks of these effects as religion itself. And in this he is justified by custom, the supreme law of language. It is a practice common both to sacred and profane writers, occasionally to describe the cause by its effects, and the effects by their cause.

A.

For the Christian Magazine.

AN EXPOSITION OF PROVERBS, XXI. 16.

"The man that wandereth from the way of understanding, shall remain in the congregation of the dead."

THE meaning of the first part of this verse is very obvious. The *way of understanding* is the way of wisdom, or, of God's commands. To *wander from them*, is to disregard them as a rule of life, and to live according to another rule, that of our inclinations. Concerning those who do this, it is affirmed, that they shall remain *in the congregation of the dead*. The import is, that, without repentance, they will go to that congregation, and ever remain with them. So far all is plain. There is no difficulty. But what is the meaning of "*the congregation of the dead*?" Spiritual death cannot be here intended: for those who wander from the way of un-

derstanding are already of the congregation of such as are dead in trespasses and sins. Does the passage then declare that none who are of that number will ever be separated from it? In other words, that none of them will ever be renewed and sanctified? Certainly not: for this would be contrary to fact, and to what is elsewhere taught in the scriptures. Are we to suppose, then, that the passage was designed to teach us no more than this, that those who continue to disregard the commands of God, and do not turn from their evil ways, shall die and dwell in the dust with those who are already there? This is true in relation to all others, no less than in relation to them. It is unquestionable, that the passage declares, and was intended to declare, some evil, peculiar to those who wander from the way of understanding. But to die and to be lodged with others in the grave, is not an evil peculiar to them. "For what man is he that liveth and shall not see death?" Nor, are we to suppose that the instruction contained in the verse is this, there is no resurrection for those who wander from the way of understanding: for the scriptures declare that there will be a resurrection both of the just and of the unjust. All the dead, including both the righteous and the wicked, will be raised from their graves at the last day. The question returns, what are we to understand by the *congregation of the dead*? Who compose it? The true answer is, *the place or assembly of the giants*, who are mentioned in Genesis, vi. 4. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they

bare children to them, the same became mighty men (like their fathers) which were of old, men of renown." These giants were men, who in the pride and confidence of their bodily stature, became despisers of God and holiness, and oppressors of men. They were enormous in wickedness, as well as in stature. They oppressed and corrupted the earth. God took vengeance upon them for their impiety and deeds of gross iniquity, and destroyed them with the flood. In the verse at the head of this paper, and in other places of scripture, it is implied and intimated that they are still in existence and in a state of punishment. The declaration is that those who wander from the way of understanding, and die in this way, shall go to be with those giants, and ever remain with them. The Hebrew Bible justifies the exposition given of *the congregation of the dead*. Two words are used; the one of which signifies congregation, the other, (Rephaim,) giants. The Septuagint, or the translation of the Seventy, furnishes further evidence of the correctness of the exposition which I have given. *Ἐν συναγωγῇ γιγάντων*, is the Greek which in our translation is rendered, *the congregation of the dead*. A learned Rabbi explains the sentence under consideration, by, *in cœtu gehennæ*, which serves to strengthen the meaning I have assigned to it.

To show further, that a right exposition has been given, I would observe, that there are other passages of scripture in which the like expression is used with that in the verse before us, Prov. ii. 18, "For her house inclineth unto death, and her paths unto the dead." Prov. ix. 18, "But he knoweth not that the

dead are there; and that her guests are in the depths of hell." Upon examination, the learned reader will find, in the original languages, that the word for death, in both these passages, signifies giants, and that there is an undoubted reference to those who were destroyed by the flood and are now in a state of punishment. The evil intended in these two verses, is manifestly something more, than that of an untimely, or severe death. The meaning of these two verses evidently is, that she who is described, will bring those who frequent her house, to the place in which these giants are confined, to remain with them. I will only advert to two or three other passages, which those who have learning and leisure, may consult in the Hebrew and Greek languages. Job, xxvi. 5, 6, "Dead things are formed from under the waters, and the inhabitants thereof. Hell is naked before him, and destruction hath no covering." Prov. xv. 11, "Hell and destruction are before the Lord: how much more then the hearts of the children of men?" Isa. xiv. 9, "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead (Rephaim, giants) for thee, even all the chief ones of the earth." Ezek. xxxii. 18, "—unto the nether parts of the earth, with them that go down into the pit." (Hebrew, Gibborim, mighty men, giants. Septuagint, Gigantes.)

Having stated, and illustrated, as I believe, the true meaning of the passage, I would make one or two remarks.

1. A state of future punishment was taught and believed under the former dispensation. Both these facts have been denied:

but the denial is against evidence. It is the result of feeling, rather than of knowledge.

2. The place or state of future punishment, is expressed in scripture by various words and phrases. In the Hebrew, it is expressed by the place of Rephaim and Gibborim, and sometimes by Sheol and Gehenna: in the Septuagint, by the place of the Gigantes, and sometimes by Hades: in the English, by Hell, the dead, congregation of the dead, lake of fire and brimstone. It is to be observed, that the place or state of future punishment, often takes its denomination from some place or circumstance rendered remarkable for the judgments of God upon notorious sinners; as the destruction of the old world by a flood; of Sodom and Gomorrah by fire and sulphur; as the valley of Hinnom, rendered execrable for the wickedness and cruelty which was there committed, and for the vengeance which God there executed upon his enemies. Let it be remembered, that other invisible and future things are denominated from things pertaining to the present world. It is no argument against the existence of future and invisible things, that they are denominated from something that has existed, or occurred on the earth.

MINORIS.



For the Christian Magazine.

THE BENEFITS OF SYSTEM IN OUR RELIGIOUS CHARITIES.

A system of charity may be established by individuals for *themselves* alone; or by individuals *associated together*, with a view to advance important objects. Individuals may establish a system of charity for themselves, by resolving to bestow a particular

sum, every week. Thus the brethren, in the apostles' time, were directed to lay something by in store, every Lord's day. And many, in modern times, have agreed to bestow a cent, a penny, or perhaps a larger sum, every week in religious charity. Or individuals may resolve to bestow, statedly, a particular *proportion* of their regular income. Numbers, now living, bestow a *tenth* of all their income, for objects connected with the general diffusion of the gospel. Persons may establish a system of charity, by resolving to bestow a particular sum, or a particular proportion of their gains every month. Many in this way have made the contributions at the Monthly Concert, the medium of performing a regular course of religious charitable operations. Persons may also establish a system of charity, by resolving to bestow a particular sum every year. This mode of giving, is at present so common, as to need no illustration.

Individuals, who are about establishing either of these systems of charity for themselves, may associate with others who are willing to do the same; and thus a regular charitable *Society* will be constituted. Where several of these societies exist in one vicinity, they may connect themselves together by a mutual agreement, and pour their united streams of charity into the treasury of the Lord. And where an object of great and common interest is presented, sufficient to excite a whole community, the whole may be divided into associations of this nature, and thus a general system of religious charity may be organized.

These remarks are intended merely to show what is meant by

a system of charity. I proceed now to point out some of the *benefits* of system, in our religious charitable operations. And,

1. *More* will in this way be given, and with less embarrassment, than could be obtained by any other means. Little sums, regularly laid by in store, accumulate almost insensibly, and soon swell to a considerable amount. A few cents every week amount to *dollars* in the course of a year. Or a small proportion of the *gains* of any person, who is in flourishing circumstances, reserved statedly for charitable purposes, would in a little time amount to a sum that would probably surprise him. "A number of persons in the city of Boston have engaged to contribute a *dollar*, at every Monthly Concert; and they fulfil their engagement." And it is on this account chiefly, that the contributions at the Monthly Concert in Boston are more regular, and more productive, than at any place, perhaps in the christian world.—A gentleman, of whom I have read, "commenced business with very moderate prospects." He determined to set apart a certain proportion of every gain, to be sacredly "devoted to the service of God." And by this means he was enabled to support wholly, for some part of the time, and to assist constantly "in the support of an aged disciple" of Christ; "to contribute a weekly stipend for a poor and wretched family;" and in the course of six months to contribute *fifteen dollars* for the promotion of the general cause of religion. (See *Miss. Herald*, Vol. xix. p. 21.) These instances out of the many which might be mentioned, show how greatly and almost insensibly little sums, laid by for charitable purposes, increase; and make it

evident, that by bestowing our charities according to system, more will be given, and with less embarrassment, than could be obtained in any other way.

2. By bestowing our charities in this way, we shall be likely to *save* as much as we give. This may seem paradoxical at first; but both experience and reflection show it to be true. The gentleman referred to under the last particular, who, by devoting a certain proportion of his gains to charitable purposes, was enabled to accomplish so much good, adds, "I have no doubt that the deductions made on every gain, have been *saved* in carefulness and economy." It cannot be doubted, I think, that they were; and that every person who should make the same experiment, would come to the same result. He would find, that a systematical and consistent course of charitable operations, would be a means of saving him as much as he bestowed. There are good reasons why it should be so. First of all, he would, if under proper influence, secure for himself "the blessing of God which maketh rich," and which God has promised to bestow upon the consistently liberal. And besides; "whoever adopts a system, with respect to his *charities*, will be likely to do his other business systematically. Whoever is conscientious and exact in complying with *charitable* claims upon him, will be so in his other concerns; and this will lead to the truest and best economy. He who devotes one part of every gain to promote the cause of God in the world, will not be inclined to spend the other part thoughtlessly, extravagantly, or wickedly. The bare fact of bestowing charity, provided it result from a

proper motive, must have a moral influence on the heart, which will be felt and exhibited in the whole manner of living. And if these acts of Christian charity are carried into the common business of life, and multiplied to the number of any person's gains, they must so bring into view, and hold up before the mind, the gospel motives and rules of purity, honesty, and active diligence, as greatly to prevent poverty, and the numberless disappointments in pecuniary concerns, to which all men are liable."—Such are some of the reasons which will satisfy every reflecting person, that by forming and pursuing a wise and proper system of religious charity, we shall actually *save* as much as we give. Our system of charity will probably be, a *gain* to us, rather than a loss.

3. If the charities of the christian public are bestowed regularly and systematically, they can be *expended* to much better advantage. Every person, who is at all acquainted with business, knows, to how much better advantage he can employ his means, if he has them in his own hands, or if he is sufficiently satisfied what they are, and at what time he may expect them, than though he is left, on these subjects, in uncertainty and suspense. Every such person will see, therefore, to how much better purpose the charities of the christian public may be expended and applied, if they are bestowed according to some regular system. Those to whom they are entrusted, knowing very nearly what sums they are to expect, and when to expect them, will be able to form their plans with foresight and wisdom. They will be able to take the advantage of opportunities and circumstances, and to

turn the means entrusted to them to the best possible account.

4. The friends of religious charity, by being associated and organized according to some general system, will inspire *mutual confidence and strength*. The work of diffusing the gospel, though a noble work, is a *great* one; and were any individual engaged in it alone, or with only a few to countenance and assist him, he would be likely to be soon discouraged. Or were there *numbers*, who were engaged in it, but all labouring separately, without plan or union, the strength and confidence, which they ought mutually to impart, would be much diminished. But when *all that system* is given to the work of religious charity, of which it is susceptible—when its friends and promoters shall become regularly organized—each moving in his proper sphere, and doing his own work; then they will appear and *feel* like the army of the Lord of hosts, and will inspire mutual confidence and strength, and the noble work, in which they are engaged, will go forward with a steady and resistless progress.

5. System, among the friends and supporters of Missions, will serve to give confidence to the *Missionaries* themselves. Those beloved brethren and sisters, who have left their friends and homes, and perhaps their country, for the purpose of spreading the gospel among the heathen, are, under God, *dependent* on the Churches and Christians whom they have left behind. And this dependence, they must deeply *feel*. They feel that they are but the messengers of the Churches, and can do little more than these Churches, by their contributions, shall *enable* them to

accomplish. With what interest, therefore, must they look to the contributions of the Churches? And with what confidence it must inspire them in their arduous work, to find their brethren at home, not only remembering them with affection and prayer, but establishing for their benefit a great and general system of religious charitable operation, thro' which the means of their usefulness are to be regularly supplied, and the donations of the Churches are to flow out in one continual and unbroken stream. Perceiving that, by such a measure, their earthly foundation is much strengthened, and their prospects of permanent usefulness increased; they will be encouraged to enlarge the sphere of their labours, to form and to execute new plans of benevolence, and to make longer and greater inroads upon the territory of the enemy of souls.

6. The friends and promoters of religious charity, by being systematically organized, can be more *directly addressed*—can be made more *minutely acquainted* with circumstances—and their united strength can be more *readily called forth*, when special emergencies require it. If insulated or unconnected in their exertions, they will have no common centre of information and interest, and no individual among them will be able to make his voice heard, beyond the little circle in which he separately moves. But if their operations become digested into a regular system, their case will be much altered, and *much improved*. They then can be addressed, directly and at once, on any subject or occasion which is thought necessary. They can be made acquainted with the same facts, the same plans, the same encour-

agements and wants. The same calls can be issued, and the same motives be made to bear, on all at once. The promoters of religious charity would resemble, in this case, a well regulated army, moving steadily onward to their purpose, and directing their united energies against the enemies of their Lord, in sure and certain prospect of a speedy and decisive victory. It may be added,

7. By bestowing our charities according to system, they will be much more likely to be *continued*, and to be *permanent*. Without some regular digested system, even the best christians are liable to become remiss and negligent in their contributions. Other calls are made and are heeded, while the claims of the Lord's treasury are forgotten or disregarded. This accounts for it, that where there is no *system* of religious charity, the contributions are so fluctuating, and so little to be depended on. But when the charities of christians are reduced to a system, there is more reason to hope they will be regular and permanent. The system established, if it be entered into with zeal and spirit, may be expected to move on, in its appointed course. The stream of charity may be expected to run. The contributions of christians may be expected to be continued, and so far as practicable to be increased. In this way, the work of spreading the gospel may be expected to cease, only when the necessity for it ceases. It may be expected to go forward, with increasing energy and success, till "the knowledge of the Lord shall have covered the earth, as the waters do the seas."

I have here noticed several *advantages* which may be expected to result, from reducing the cha-

rities of the christian public as much as possible to a system. They are, in the general, obvious, and such as can scarcely fail to be realised. In most *other* things, the advantages of system are universally acknowledged. But there is perhaps nothing, to which system may be better applied, and from which the benefits of it will be greater, than the religious charitable operations of the present day.

It is justly matter of joy, therefore, to all who love the cause of truth, that these various operations are gradually resolving themselves, more and more, into a regular, systematical form. Benevolent individuals are uniting themselves with others of a kindred spirit; smaller associations are combining their efforts, and constituting larger ones; while these are conveying the collected treasures of their charity to some great and perhaps National institution. By this means, the christian community are coming to act in union and concert, in promoting some of the noblest objects, which ever were presented to the mind of man. They are combining their efforts in one vast enterprize, to spread the religion of their Saviour, and to make known his gospel to every creature. The Lord grant, that every attempt to systematize the charities of Christians, may be productive of all those advantages which have been brought into view.

It is hoped that every reader will regard himself as *bound*, to engage personally and zealously in that grand system of religious charitable operation, which is at present forming, and in some good degree formed. There is a station provided for every helper. There is something for each of

us to do. And it will be a comfort to us, when we come to die, to reflect, that we have stood in our lot, and done what we *could*, for the cause of our Saviour. And when Millennial scenes are ushered in, it will be an *honour* to us to be remembered, as those who have prayed and laboured to advance them. Our children will then love to say, one to another, "These are the glorious things, on which the hearts and hopes of our fathers and mothers were fixed—for which they prayed with many tears—and for which they cheerfully contributed of their store." Such a reflection will be of more value to our children, than an estate! They will choose rather to be known, as the descendants of those who have devoted themselves and their substance to the cause of God, than of those, who have amassed for them an earthly treasure. P.

For the Christian Magazine.

A SUBJECT PROPOSED.

Messrs. Editors.—I can, probably, do more to enrich your pages and to benefit your readers, by inducing others to write, than by writing myself. In attempting to do this, I would avail myself of the medium of your publication. No doubt many more would write than now do, if they could readily fix on a subject. In order to remove this obstacle, I would propose one to some of your correspondents, or to any others who may be willing to assist you in your labours. It is *repentance*. I have not often seen this subject discussed, in that clear and instructive manner, which its importance demands. Let any one who may undertake to write upon it, show what evangelical re-

pentance is, and how it differs from every other christian grace. The reason of my being so particular, as to the manner of treating the subject, is, that your readers may have a clear and distinct view of this christian grace, and be able to see in what it differs from all others. They will then perceive whether they are the subjects of that repentance to which pardon and eternal life are promised. Many true, and even important things may be said in relation to the subject, and yet your readers may not be able to know in what it consists, nor wherein it differs from other graces enjoined in the gospel. The christian graces, though nearly allied, have each of them their peculiarities. It is the nature and peculiarity of repentance, which I wish to see exhibited in some of the future pages of the Christian Magazine.

I need not suggest, that if several papers be sent on the above subject, you will publish the one which, in your judgment, is the best, or the whole of them in successive numbers, if you think they deserve a place in your work. Allow me further to propose a short passage of scripture to some of your Biblical writers. It is the following: "Who shall lay any thing to the charge of God's elect?" Rom. viii. 33.

If the solution of the subject and passage which I have named should meet your approbation, you may expect to hear again in the same way from

PHILO SIMPLICITAS.

REASONING IN SERMONS.

POWERFUL reasoning should be the soul of our sermons. Reasoning in eloquence, is like love in reli-

gion ; without love you may have the shadow, but you cannot have the substance of religion.—Without love you are *nothing* ; if you have not love, your virtue is only noise, it is only as sounding brass and a tinkling cymbal. In like manner in regard to eloquence, speak with authority, open all the treasures of erudition, give full scope to a lively and sublime imagination, and harmonize your periods ; yet what will all your discourses without *reason* be ? a noise, a sounding brass, a tinkling cymbal. You may confound, but you cannot convince ; you may dazzle, but you cannot instruct ; you may delight, but cannot hope to change, to sanctify, and to transform your hearers.

Saurin.

ENVY AND SLANDER.

THE old writers show no mercy to the envious man and to the slanderer. Every college boy, who has read Dalzel's book, remembers, probably, the dying wretch who was filled with envy, because he saw his fellow criminal crucified on a better cross than his own. This is extravagant. Nor less extravagant are the following lines, on one who is represented as having so much more poison than the most poisonous serpent, that the bite of the serpent was fatal to the reptile, not to the man. The thought is bitter enough.

A Slanderer felt an adder bite his side :

What follow'd from the bite ? the serpent died.

Ch. Spectator.

DEPRAVITY.

THE conception of man does not consist in his acquiring wrong

faculties ; nor does the renewal of man consist in his having new faculties bestowed on him. His conception consists in the misdirection of his faculties, and his renewal consists in their being directed to proper objects.

Erskine.

Messrs Editors,—I send you for insertion in the Christian Magazine an Epistle of Ignatius to Polycarp. For the benefit of those of your readers who are but imperfectly acquainted with ecclesiastical history, I will just state, that Ignatius succeeded St. Peter as bishop of the church at Antioch, about the year of Christ 70. "Of his birth and parentage nothing is known ; that he was an Asiatic there can be no doubt, and he was probably a Syrian." He was sentenced by the Emperor Trajan to be exposed to the wild beasts at Rome. On his way to Rome, where he suffered Martyrdom agreeably to the sentence of Trajan, he visited Polycarp, then bishop of Smyrna ; and before he reached the place of his death, wrote him the following Epistle. Ignatius and Polycarp were fellow disciples of St. John. They were both eminent ministers of Christ, and martyrs to the cause which they espoused. Polycarp was condemned to the flames, and suffered at Smyrna about the year 167, not far from the hundredth year of his age. When it is considered that the following Epistle was written so near the Apostolic age, by one who was himself a disciple of John, under sentence of death for his attachment to Christ, and on his way to the place of his cruel sufferings, it cannot but be read with interest by all. Although it is a mere human production, and perhaps not perfectly correct in every sentiment which it contains ; yet the pastoral fidelity which it exhibits, and

the solemn and interesting manner in which it enjoins upon another a faithful discharge of his pastoral duties, strongly recommend it to the attention of ministers.

EPISTLE OF IGNATIUS TO POLYCARP.

Ignatius, who is also called Theophorus, to Polycarp, bishop of the church of Smyrna, or rather to him who hath God the Father, and the Lord Jesus Christ for his bishop—Health.

Hearing of thy purpose which is founded and fixed in God, as upon a rock unmoveable, my heart is lifted up in thanksgiving, for that I am accounted worthy to behold thy face, which I earnestly wish to enjoy.

I beseech thee by the grace of God wherewith thou art clothed, that thou wouldest quicken thy course and exhort all men to be saved. Maintain thy place and office in constant attention to every part of it, whether carnal or spiritual. Be careful for unity, than which nothing is more excellent. Endure all men, that the Lord may endure thee. Be patient with all in the spirit of charity, as indeed thou art. Be constant in prayer. Entreat for a larger measure of understanding than thou hast. Watch always and guard against a drowsy spirit. Address thyself to all according to the help given to thee from above. Bear the infirmities of all men, as a perfect wrestler. The more labour, the greater gain. If thou love only the good and faithful disciples, what reward hast thou? But labour rather to overcome the disobedient by meekness. Every wound is not healed by the same treatment. "Be prudent as a serpent" in all things, and "simple as a dove." The time requireth thee, as a pilot requireth winds, and those

who are tossed with tempests, the haven. Conduct thyself cautiously as the wrestler of God: the reward set before thee is immortality.

In every thing let me be unto thee in place of thine own soul, and my bonds which thou hast loved.

Be not affrighted by those, who, though they seem worthy of credit, teach other doctrines. Stand firm as an anvil which is beaten with the hammer. It is our duty to endure all things for God that he may endure us. Be more earnest than thou art. Consider the time, and wait for him who is beyond all time, immortal, invisible, yet made visible for our sakes, incapable of suffering, yet made capable of it for us, and who endured all things in our behalf.

See that the widows be not neglected: next to the Lord be thou their friend. Let nothing be done without thy will, neither do thou any thing without the will of God. Let assemblies be held more frequently. Inquire for all by name. Do not proudly despise slaves, whether male or female; yet see that they be not themselves puffed up, but let them serve more faithfully to the glory of God that they may obtain a better freedom from him. Neither let them seek to have their freedom purchased out of the public stock, lest they become slaves of covetousness.

Flee from evil arts, nay even forbear to mention them. Say unto my sisters that they must love God, and be contented with their husbands; likewise also charge my brethren in the name of the Lord Jesus, that they love their wives as Christ Jesus loved the church. If any one is able to remain in chastity to the honour

of his Lord, let him do it in humility: if he boasteth himself he is undone; and if he setteth up his own will against that of the bishop he is undone likewise. Marriages which are made in the Lord, and not according to concupiscence, ought to be made with the consent of the bishop. Let all things be done to the honor of God. Exhort them, hearken unto your bishop,* that God may hearken unto you. May my soul be with them who are obedient to the bishop, priests and deacons; and my part in God the same with theirs! and ye, brethren, labour, and run, and suffer with one accord, awake and sleep together as the joint ministers of God and common stewards of his mysteries. Please him under whose banners you fight, and whose wages you receive. Let none of you be found a deserter. Let your baptism remain upon you as armour, your faith as a helmet, your charity as a spear. Let your works be your pledges that ye may receive accordingly. Be long suffering one toward another that God may be the same to you.

And since the church which is at Antioch in Syria, enjoys peace as I am assured, through your prayers, by which my mind is composed to a more settled confidence in God, it is fitting, my dear Polycarp, blessed of God, to call an assembly to choose some beloved brother, an active man, who may be named the divine messenger, to go into Syria, and glorify your charity in Christ. A christian hath not power over himself, but is at the disposal of his God. And this surely when perfected will be God's work as well as yours; for I believe you

* Bishop, in Ignatius' day, was "*Primus inter pares*."

are ready to every work which is agreeable to him.

But although I know your vehement affection for the truth, I have thought it good, notwithstanding to admonish you by letter. And since I was unable to write to all the churches, because I was suddenly called to set sail from the Troad to Naples according to the divine will, do thou who knowest the mind of God, write unto the neighbouring churches that they do the same thing; those who are able by messengers of their own, and those who are not by letters entrusted by others.

I salute you all, and namely the wife of Epitropus with her children, and all her house.

Salute my dear friend Attalus. Salute him who shall be accounted worthy to undertake the journey into Syria. May unceasing grace be with him, and with Polycarp who sends him. May you all evermore be strong in our God, Jesus Christ, through whom I pray that you may continue in unity and obedience. I salute Alee, a name greatly beloved. Farewell in the Lord.



ERASMUS AND LUTHER.

ERASMUS skirmished, as it were, and with great success, against many of the auxiliaries of popery, but never once in his life did he look in the face what, according to Luther's judgment, was the real efficient enemy of Christ and his religion: never did he lay siege to the strong holds of self-righteousness. To pull down these with all his might was both the object and the practice of the Saxon reformer. Erasmus said many excellent things in an elegant way, concerning Christ

and the Gospel, concerning piety, purity of life, christian charity, meekness and peaceable temper. He exposed with great ability and with exquisite humour, and it may be truly added, with much advantage to the reformation, the ambition, covetousness, and ludicrous excesses of the clergy. Luther, who cordially agreed with him in all these just animadversions, went to the root both of the evil and the good. The depraved nature of man he taught as the root of the evil; contrition and humility, with a lively faith in the Redeemer, as the only cure of the reigning evil, and the only source of future good. While the former courted Popes and Cardinals, and temporized with them, fancying that reformation of ecclesiastical abuses might be brought about by mild and prudential management, the latter refused to make any sinful compromises, boldly opposed all antichristian notions, of merit of works, defended the important doctrine of purification by faith, and committed his cause to God. The doctrine of justification by faith was the article which, of all others, this great man had most at heart. If that were preserved, he conceived nothing could go materially wrong; if that were lost, nothing would go right; and in no great length of time he was convinced, that this fundamental doctrine could be established only on the ruins of popery. The opinions of Erasmus and Luther on this subject were substantially different, and in some important views the reverse of each other.—*Milnor.*

ANECDOTE OF LORD BOLINGBROKE.

It is much to be regretted that the works of the illustrious Cal-

vin are so little read at the present day. Every person who is acquainted with the writings of our most eminent reformers, both in England and Scotland, such as Hooker, Cramner, Knox, &c. knows that no man was held in higher estimation by those distinguished characters than John Calvin, and no human compositions were more read and admired by them than his.—Nor was it only by persons of the above description that Calvin's writings were esteemed. The depth and ingenuity of his thoughts, the strength and accuracy of his reasoning, and the purity and elegance of his diction, have led many who have had no relish for the gospel to peruse his works.

The celebrated infidel, Lord Bolingbroke, was a remarkable instance of this; and the following anecdote in proof of it may be depended on. One day a Clergyman of his Lordship's acquaintance (Mr. C——h, who died Vicar of Battersea,) happened to call for him, when he was reading in Calvin's Institutes. "You have found me, said his Lordship, reading John Calvin. He was, indeed, a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "Doctrines of grace," replied the Clergyman, "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear you say so," answered Lord Bolingbroke, "you who profess to believe and preach christianity. Those doctrines are certainly the doctrines of the bible: and if I believed the bible, I *must* believe them. And let me seriously tell you, that I think the greatest miracle in the world is, the subsistence

of christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such an unchristian gentleman as you.

Rel. Monitor.

ANECDOTE OF THE REV. MR. VENN.

THE following anecdote is related by Sir Richard Hill.—“When the faithful minister of Christ, Mr. Venn, was vicar of Huddersfield, in Yorkshire, he told me, that a neighboring clergyman, the Rev. Dr. L——, one day addressed him nearly in the following words:—‘Mr. Venn, I don’t know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin, and yet I must own that there is an astonishing reformation wrought in your parish; whereas, I don’t believe I ever made one soul the better, though I have been telling them their duty for many years.’ Mr. Venn smiled at the doctor’s ingenuous confession, and frankly told him, ‘he would do well to burn all his old sermons, and try what preaching Christ would do.’”

FREE INQUIRY.

THE advocates for the fashionable doctrine of free inquiry, urge the necessity or propriety of reading all sorts of writings in favour of every different opinion, that the conclusion which is drawn may be impartial. The observation of Bishop Hall on this subject is acute and seasonable:—“Let no man tell me of the distinction of that old Canonist: ‘some things (says he) we read lest they should be neglected, as the

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Bible; some, lest they should be unknown, as Arts and Philosophy; some, that they may be rejected, as Heretical Books.’ True, but let them read that can reject, that can refute; we distrust not our cause, but their weak judgments. A good apothecary can make a good medicine, of a strong poison; must children, therefore, be allowed that dose?”

Pharisaism and Christianity.

A CLERGYMAN'S LIFE.

To a person who regretted to the celebrated Dr. Samuel Johnson, that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply: “The life of a conscientious clergyman is not easy. I have always considered a clergyman, as the father of a larger family than he is able to maintain. No Sir, I do not envy a clergyman’s life, as an easy life; nor do I envy the clergyman that makes it an easy life.”

MISTAKE CORRECTED.

WE often hear it said, that the children of good people are as bad as any. This is a palpable falsehood. On the contrary, the church has been principally kept up, in every age, by the seed of the faithful. A minister of the gospel who had served the same congregation for nearly half a century, once assured the writer, that three-fourths of the communicants then in his church, were, to his knowledge, the children of communicants; yet the half of his congregation, probably, had never been communi-

cants. There is, however, a number, (and taken collectively, a very considerable number,) of the most profligate and abandoned of men, who are the offspring of the most eminent of saints. What then, does this dispensation teach us? On the one hand, it plainly, and forcibly teaches the duty, and advantage of religious instruction and education, and God's favour to his people in answering their prayers, in blessings on their descendants. On the other hand, it not only teaches the divine sovereignty in choos-

ing its own subjects for grace and glory, but also, that true religion does not depend on the natural constitution of either body or mind; because those, who derive such constitution from their parents, are sometimes, totally different from, and opposite to them, in moral qualities, and in devout dispositions and pious habits. It teaches, in a word, that the children of God are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Mass. Miss. Magazine.

Missionary Intelligence.

TABULAR VIEW OF PROTESTANT MISSIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

Compiled from the London Missionary Register for January and February 1825, and from the Boston Missionary Herald.

	Stations.	Missionaries.	Native Assistants.	Pupils in Schools.	Members of the Church.
Western Africa,	19	26	23	3,460	603
South Africa,	27	50	6	683	367
African Islands,	3	7	1	245	
Mediterranean,	4	16			
Black and Caspian Seas,	3	14			2
Siberia,	1	3			
China,	1	1	1		
India beyond the Ganges,	5	11	1	150	
India within the Ganges,	56	120	240	22,240	495
Ceylon,	13	28	29	12,164	381
Indian Archipelago,	15	21		250	
Austral Asia, and Polynesia,	35	63	93	7,586	2,000*
South American States,	1	2			
Guiana and the West Indies,	59	104		2,322	39,680†
N. American Indians,	35	88		900	200
Labrador,	3	14			193
Greenland,	4	16			
	289	584	394	50,000	37,919

The above tabular view is as perfect as can well be expected. Still it is very defective in some of its parts; especially in reference to the number of Native Assistants employed, the number of Pupils in the schools, and the number of Communicants in the Churches. In several instances, in the principal survey from which the table was compiled, the *Native Assistants* connected with missionary stations are said to be "many," and in other instances it is only stated

* Mr. Ellis estimates the number of Communicants in the Society Islands at 2,000.

† Upwards of 25,000 of these are coloured people in connexion with the Methodist denomination. About 4,000 are members of the Baptist Church.

in general that there are native assistants. The whole number may be 500.—In estimating the number of *Pupils* we have adhered to the documents embodied in the above named surveys. But it falls far short of the truth; as may be seen from the following fact. In a general view of the Wesleyan Missions in Ceylon, it is said, on the authority of one of the missionaries in that Island, that the whole number of pupils connected with those missions, is between 9,000 and 10,000: but, in the survey of the several stations, owing to the want of documents, we find the mention of only about 2,000. Other similar instances of deficiency might be pointed out. Nearly a hundred schools were also mentioned, without any notice of the number of scholars which they contain. Probably the whole number of pupils in the schools established by missionaries, falls not much short of 100,000.—But the deficiency in the statement respecting the number of *Communicants* in the mission churches, is believed to be far greater, than in respect either to the Native Assistants, or the pupils. From but few stations do any returns appear. Had we time to make, ourselves, an extensive examination of documents, we might doubtless approximate much nearer to the real number of those, who, from uncivilized nations, have publicly professed the Christian faith. The Moravians estimate the converts connected with their missions at 30,000.—It should also be added, that in the above table all the male labourers at the missionary stations are reckoned: but the ordained missionaries amount to but little more than 400.—*Miss. Her.*

Religious Intelligence.

REVIVALS OF RELIGION.

Massachusetts.—During the late winter, and a part of the preceding autumn, there has been a pleasing revival in the West Parish of Taunton. As many as fifty persons, there is reason to hope, have shared in the saving influence of the Holy Spirit. Though all the praise is to be ascribed ultimately to God; yet the Pastor of the church is worthy of our grateful consideration, for the judicious and faithful manner in which he has proceeded in the critical and glorious season of the revival.

New-York State.—Extract of a letter to the Editors of the Recorder and Telegraph, from a gentleman in Oneida County, N. Y.

“I have just returned from attending a session of our Presbytery, and a more interesting meeting I never attended; and so it was remarked by the oldest preachers. The Lord in mercy is carrying on revivals in a most powerful manner in many places. Among those that are blessed with the outpouring of the gracious spirit, are Rome, Westmoreland, Trenton, Western, Lee, Mount Vernon, Verona, Boonville, Camden, Sangersfield, and Vernon-Centre. It does seem that there never was a time like the present, since the day of Pentecost; such wonderful displays of sovereign grace, such multitudes flocking to the cross. Let all the glory be given to God.”

In the town of Pottsham, a work of grace began in St. Lawrence Academy, and spread into the town. As the fruits of this work, about sixty subjects have united with the Presbyterian church in that place.

The town of Gouverneur has been favoured with a very extensive revival. It is supposed that between two and three hundred have there experienced a saving change of heart.

In one district of the town of Canton a revival has commenced, and twelve or fifteen are rejoicing in hope, while others are subjects of deep and pungent convictions.

In a district comprising a part of the towns of Pierpont and Parishville, a revival has commenced, and is spreading.

In several other towns there are favourable intimations of a revival.—*West. Rec.*

Sandwich Islands.—It is stated in a letter written by Mr. Rugles, one of the American Missionaries, that, about the first of Jan. 1825, a visible change seemed to take place in the minds of several of the principal chiefs in these islands, more decidedly in favour of religion than was ever before manifest. "It is a singular circumstance," says the same writer, "that the first revival of religion at the Sandwich Islands commenced on four different Islands, in five different stations at the same time—the same year, the same month, and I may say the same week. Several about that time, came out boldly, and decidedly on the side of the Lord, and these were mostly chiefs of the highest influence." We learn from the Assistant Secretary of the American Board of Commissioners, that on the 30th of May, 133 individuals on Honoruru alone, had enrolled their names as de-

sirous of being fully taught the word of God, and of obeying him so far as they might be enabled to know his will. At a meeting of the church and congregation on the 5th of June, ten persons, including several chiefs of the first rank, made a public relation of their religious experience. In August, nine chiefs were pronounced for admission into the church. Among these nine, were the Regent of the Islands, and the favourite Queen of the late king Tamahamaha, a woman of great power and influence. It appears from various accounts, that the number of those, who profess to be friends of Christ, embrace the principal influence on these Islands. "There is great reason to wonder, as well as rejoice, at what God has there done."

At Sea.—We have been favoured with a copy of a letter from a mercantile gentleman of eminent piety, dated near Calcutta, July 2, from which we make the following extract.

Soon after we sailed I found we had a very profane crew. Such horrible depravity as was exhibited during the several first days, I never before witnessed. My feelings were much excited, and I determined on seizing an opportunity of speaking to the crew in a body, and distributing some religious Tracts and other publications. While looking out for such an opportunity I found a convenient agent in promoting my purposes in a member of the crew, who, I ascertained was a sensible and devout christian. Our designs were soon providentially carried into execution, and, wonderful to tell, were received with great seriousness. Having obtained the countenance of the captain, I continued to press the sub-

ject upon their attention at every opportunity. A great change in the manners of the men was very discoverable, and your heart will burn with gratitude to the Father of all mercies, when I tell you *every* individual of the crew is now become a subject of conviction or hope. A more affecting or pleasing scene I think I never witnessed. No other subject, except the greatest of

all subjects, is spoken of on board. Some are singing praises, while some are anxiously inquiring the way of salvation. The captain, one of the mates, the cook and the boy, are among those who are rejoicing in hope. I have not time, by the opportunity offered, to enter into details. We have been much favoured during the passage with good weather.

Mar. Mag.

Obituary Notices.

DEATH OF MR. FISK.

It is painful to learn, by an arrival here from Smyrna, that the Rev. **PLINY FISK**, a most valuable missionary of the American Board, is no more. He died at Beyrout, near Mount Lebanon, on Sabbath morning, Oct. 23, 1825, while with Messrs. Bird and Goodell, after a sickness of twelve days, occasioned by a fever. Thus have the two first American missionaries to the Holy Land, closed their labours on earth, and gone to receive their reward.

Mr. Fisk was born in Shelburne, Mass.—prepared for College with the Rev. Moses Hallock, of Plainfield—obtained his public education at Middlebury, Vt.—his theological at Andover—and embarked for Western Asia in 1819. We are informed that a full and most interesting account of the circumstances attending his sickness and death has been received at the Missionary Rooms, and will appear in the April number of the *Herald*.

A letter from the Rev. William Goodell, another Missionary to Palestine, under date of October 25th, says, "That dear brother of ours, that faithful friend, that truly devoted and useful Missiona-

ry is no more ! Precisely at three o'clock on Sabbath morning, Oct. 23d, he entered, as we trust, upon a Sabbath, which will never end. We accompanied him to the Jordan of death, and we believe he passed safely through its deep waters to the promised land—to a better country, even an heavenly.—He closed his eyes, laid his hands upon his bosom, and expired without a struggle, after twelve days illness from fever.—Surely the hand of God hath touched us, and our tears cannot be soon dried away.—You also will feel and weep; and so will the ten thousands who have known and loved him; and thousands who have not seen his face in the flesh. It is a public loss, but God knoweth all our sorrows, for his own hand hath caused them, and into his compassionate bosom let us pour them all. May the affliction be sanctified to us !"

Boston Rec. and Tel.

DEATH OF MRS. KNIGHT.

DIED, at Nellore, in Ceylon, on the 26th of April, Mrs. Sarah Knight, wife of Rev. Joseph Knight, of the Church Missionary Society. Mrs. K. was the sister of Mr. Bardwell, formerly mis-

sionary at Bombay, and went to Ceylon as the wife of the late Mr. Richards. She was married to Mr. Knight in September 1823. —A late number of the London Missionary Register contains the following notice of her death.

The Rev. Joseph Knight, of Nellore, in Ceylon, has not long enjoyed the benefits of his marriage with the widow of the late Mr. Richards. She had suffered for some time under inflammation of the lungs, which became alarming about a month before her death; the disease seemed to have yielded to the operation of powerful medicines, when she was attacked with violent diarrhoea, which carried her off in about thirty hours. She has left an infant daughter by her last marriage, and two children by her first. Mr. Knight writes, in deep affliction, on the 10th of May.

"On finding that her end was near, she gave her dying advice with great earnestness, to all connected with the station. She was about thirty-two years of age; and had been actively employed in the work of missions for about eight years. She conversed in the native language with facility; and delighted much in giving instructions to the youth and others of her sex. May the Lord cheer us with divine consolations; and abundantly make up our loss, by pouring out his Holy Spirit on us, and on the heathen around."

DEATH AND CHARACTER OF DR. BOGUE.

DIED, at Bridgton, England, Oct. 25th, after a few days illness, the Rev. DAVID BOGUE, D. D., of Gosport, in the 77th year of his age. He had been more than 46 years Pastor of the Church of Protestant Dissenters at Gosport, and

was Principal of the Missionary Seminary at that place. At the time of his death he was on a visit to Bridgton to attend the anniversary of the "Sussex Auxiliary Missionary Society."

A friend who was personally acquainted with Dr. Bogue, has obligingly furnished us (says the *Missionary Herald*) with the following notice of him.

From the important station, which he filled, and the extensive influence, which he exerted among Protestant Dissenters in England, his death will be most sensibly felt, and deeply lamented.

He might justly, be ranked at the head of the denomination of Christians, to which he belonged.

He was one of the first promoters and founders of the *London Missionary Society*; a Society, the extent of whose influence can be known only in eternity.

The first address to Christians, with a view to the formation of this Society, was from his pen; and the interest, which he felt in all its concerns, continued with unabating and increasing vigor, to the hour of his death.

He was early appointed by that Society, in conjunction with their late highly esteemed Treasurer, Mr. Hardcastle, and Dr. Waugh, who is now living on a mission of inquiry, to a neighboring kingdom, which had been the prey of an atheistical philosophy; and the Essay, which he prepared for circulation in that country, on the inspiration of the New-Testament, exceeds all praise.

In addition to this effort of his mind, he is known to the public as the author of discourses on the Millennium, a work which well deserves an edition from the American press; and of the History of Dissenters, which was prepared by him, in conjunction with Dr. Bennet of Rotherham.

Several occasional sermons have also met the warm approbation of the religious public.

As a *Preacher*, Dr. Bogue was peculiarly impressive. His manner was uncommonly dignified, and, his Discourses full of thought and weighty matter.

Plain, simple and unaffected, he never failed to command the attention of his auditory; and it must have been their own fault, if his congregations were not instructed and edified by his ministrations.

As a *Speaker* on public occasions, he was always listened to with the deepest interest: and, while the corruscations of a more youthful and lively fancy attracted the applause of the less discerning part of the audience, the strong sense and manly eloquence of Dr. Bogue were received with marked and decided approbation by the serious and judicious portion of the assembly.

As a *Man*, and a *Christian*, Dr. Bogue was courteous and friendly, modest and unassuming. The kindly smile with which he greeted his friends, and the almost apostolic benediction which he bestowed upon them at parting, will never be forgotten by those who enjoyed the privilege of his acquaintance.

In his political feelings, Dr. Bogue was ardently attached to the cause of rational liberty; though no one knew better than himself to distinguish between liberty and licentiousness, and more highly to appreciate the advantages of a mild, but energetic government.

In the civil, literary and religious institutions of our rising country, he took the liveliest interest; and delighted to converse on our bright and brightening prospects.

His merit as a Scholar and Divine was appreciated in this, as well as in his own country. In the year 1809, he received a Diploma of Doctor in Divinity from Yale College in Connecticut.

In his person, Dr. Bogue was above the common size—commanding and dignified in his appearance—with features strongly marked, but tempered with the most benevolent expression.

To have been favoured with his friendship, and to have seen him within a few months of his translation, to his Master's Kingdom, the writer of this brief obituary will ever esteem among the happiest circumstances of his life.

J. C.

Ordinations and Installations.

Jan. 11,—REV. MANNING ELLIS was ordained Pastor of the Congregational Church in Brooksville, Me. Sermon by Rev. Prof. Smith.

Jan. 18,—REV. ISAAC WILLEY was ordained Pastor of the Congregational Church in Rochester, N. H. Sermon by Rev. Dr. Tyler, President of Dartmouth College.

Feb. 2^d.—REV. FRANCIS H. CASE was ordained Pastor of the Congregational Church in Goshen, Ct. Sermon by Rev. Dr. Beecher.

Feb. 2,—REV. BENJAMIN DEAN, of Westmoreland, was ordained in Swanzev, N. H. to the work of an Evangelist.

Feb. 14,—REV. JARVIS GILBERT was ordained at Fairhaven, Vt. to the work of an Evangelist, by the

Rutland Association. Sermon by Rev. Mr. Drewry.

Feb. 22,—Rev. LUKE A. SPOLFORD, was installed Pastor of the Congregational Church in Brentwood, N. H. Sermon by Rev. Mr. Burnham, of Pembroke.

March 1,—Rev. REUBEN MASON was installed Pastor over the Church and Society in Glover, Vt. Sermon by Rev. Mr. Fairbank, of Littleton, N. H.

March 15,—Rev. JOSEPH UN-

DERWOOD was ordained Pastor of the 1st Congregational Church in New Sharon, Me. Sermon by Rev. Mr. Thurston, of Winthrop.

March 16,—Rev. ISAAC ROGERS was ordained Pastor of the 1st Congregational Church in Farmington, Me. Sermon by Rev. Dr. Gillet, of Hallowell.

March 22,—Rev. LYMAN BEECHER, D. D. was installed Pastor of the Hanover Church, Boston. Sermon by Rev. Dr. Humphrey.

Poetry.

ALL THINGS ARE OF GOD.

THOU art, Oh God ! the life and light
Of all this wondrous world we see ;
Its glow by day, its smiles by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze,
Through golden vistas into heaven ;
Those hues that make the sun's decline
So soft, so radiant, Lord ! are thine.

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes ;—
That sacred gloom, those fires divine,
So grand, so countless, Lord ! are thine.

When youthful spring around us breathes,
Thy Spirit warms her fragrant sigh ;
And every flower, the summer wreaths,
Is born beneath that kindling eye :
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

Thomas Moore.

TO CORRESPONDENTS AND READERS.

C. F.—J. J.—F.—J. A. G. and Bellamy, are received. *

☞ In the March No. of the Magazine p. 77, l. 10, from the top, the word *interesting* should have been *increasing* ; and in l. 12, same page, the word *interested* should have been *increasing*.

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MEN OUGHT ALWAYS TO PRAY.

PRAYER has always been so disagreeable to a depraved heart, that men have exerted all their ingenuity to justify themselves in neglecting this reasonable duty. Some argue against it, from the nature and perfections of the Deity. They say he knows too much to need to be informed of their wants. They say he is too good to need to be asked or solicited to bestow what he sees best to bestow. And they say he is too immutable to be moved by their prayers or supplications. From these premises they draw the conclusion, that they are under no necessity or obligation to pray for divine favours. But they more generally plead their own depravity and inability, as an excuse for restraining prayer before God. They say they are forbidden to pray wrong, and they are unable to pray right; therefore it is not their duty to pray at all. Now, if there were any weight in any of these objections against the duty of prayer, Christ must have known it; for he knows what was in God and what was in man. But from a perfect knowledge of the character and perfections of God, and of the character and condition of men, and of their mutual relations to each other, he drew this just and im-

portant conclusion, "that men *ought* always to pray, and not to faint." In illustrating the sentiment contained in this conclusion, I shall show what prayer is—prove it to be a duty incumbent on all men—and point out when it ought to be performed.

1. What is true prayer?

According to a common and well known definition, "prayer is the offering up of our desires to God, for things agreeable to his will." This definition seems to be a little deficient; because it does not distinguish a *good*, from a *bad* prayer. A man destitute of grace, may offer up desires for things agreeable to the will of God. He may pray for life, or health, or holiness; all which are things agreeable to the divine will, in their own nature; but his desires for such things are altogether selfish and criminal. A better definition of prayer may be given in these words: Prayer is the offering up to God holy or proper desires for things agreeable to his will. By desires here, we are to understand, all virtuous or benevolent affections of the heart, whether holy love, or holy fear, or holy gratitude, or holy joy, or holy sorrow. There is no gracious affection but what may be expressed, either in adoration, confession, petition, intercession, or thanksgiv-

ing. True prayer consists in the expression of right affections. Expression, I say, because desires or affections, which are *not expressed*, cannot be considered as prayer. In the most secret and spontaneous ejaculations, the suppliant puts his desires or feelings into words. There is, therefore, a real distinction between prayer and mere meditation. Men may meditate upon God, or Christ, or any divine or religious object, without using any language at all; but they cannot pray in secret, private, or public, without clothing their thoughts and affections in words. It is only in words, that the affections of the heart can be offered up to God in prayer. So that one thing necessarily implied in prayer, is an actual *expression* of the desires of the heart, respecting *proper* objects. No person may desire what he knows God will not grant, nor ask him to alter his designs, or work a miracle in favour of himself, or others. But when men have *proper* feelings towards *proper* objects, they may express them before God, and their expression of them will be a true, sincere prayer. But in asking for any favour at the hands of God, with propriety, submission is always implied, or a willingness that God should grant, or deny it. There is no difference in this respect, between asking for private or public, temporal or spiritual blessings. We never know before hand, what favours it is best, all things considered, that God should grant or deny, and we should always ask with unreserved submission. And no person, in the exercise of right affections, can pray for any thing absolutely, that is, without a desire that God should either grant or deny what

he requests, as shall be most for his glory. This is a short, but we believe, a full and just description of such a prayer as is always acceptable to God. I now proceed to prove,

2. That it is the duty of all men to pray, or to offer up *proper* desires to God, for things agreeable to his will. Our Saviour taught this doctrine in the most plain and appropriate terms. "He spake a parable to this end, that men *ought* always to pray, and not to faint." *Ought* is the most proper term to express *duty* or moral obligation. There is nothing but duty, that men *ought* to do, and therefore whatever they *ought* to do is *duty*. Christ says *men*, that is *all* men, without distinction of character, ought to pray. And that this is true, will appear from the following considerations:—

From the nature of things. There is a mutual, and immutable relation between God and all mankind. He is their Creator, Preserver, and Benefactor, and they are his dependent and rational creatures. This mutual relation lays all men under moral obligation to feel and express their constant and entire dependence on God for life, for health, for holiness, and for happiness. They are indebted to him for all the good they have ever enjoyed, and are dependent on him for all the good they shall ever need in time to come. This they are under moral obligation to feel and to express. If they feel as they ought to feel, they will love God for the perfections of his nature, the blessings of his providence, and the gifts of his grace; and offer up to him the gratitude, the submission, and homage of their hearts. While God remains what he is, and they remain what they

are, they must be under indispensable moral obligations to give him the worship and glory which are due to his name. As all men stand in the same relation to God, whether they are holy or unholy, obedient or disobedient; so their obligation to prayer cannot be dissolved. It is founded in their relation to God, which must remain as long as they exist free, accountable, moral agents. Neither the goodness nor badness of their hearts, destroys their moral agency and accountability, and consequently cannot destroy their moral and immutable obligation to offer up proper desires to God, for things agreeable to his will. Their obligation to this duty does not depend upon their disposition, but upon their rational capacity. The bare knowledge of their relation to and dependence on God, creates a moral obligation to glorify him as God, by paying him the supreme homage of their hearts. So that sinners are as naturally, constantly and immutably bound to pray to God, as saints are. As prayer is a duty which results from the nature of things, so it is binding on all men of all ages, characters, and conditions.

The bare light of nature teaches that all men ought to pray. Whatever is right or wrong in the nature of things may be discovered to be so, by the light of nature. The light of nature teaches all men that murder is a crime. The barbarians who saw the viper on Paul's hand, supposed he was a murderer and ought not to live. It is right in the nature of things to speak the truth, and all men may discover it to be so, by the light of nature. And in the same way all nations have discovered prayer to be a duty. The mariners with Jonah, in a

storm at sea, called upon him, and every one, to call upon his God. Though they were heathens, yet the light of nature taught them that every man ought to pray to the being whom he acknowledged to be his God. As every nation which has been discovered in the most remote parts of the earth, have acknowledged some divinity or supreme invisible power, so all nations unite in the belief of the duty of prayer. Whether they ever would have acknowledged the excellence of any divine being, had it not been for tradition, is another question. But since they have acknowledged the existence of a Deity, they have discovered, by the light of nature, that prayer is a duty, which they owe to him. Though mankind have greatly, if not generally, neglected to call upon God, it is no evidence that they have not believed this to be their duty; for we know they have neglected all other known duties. It is sufficient to know, that all men in distress, and beyond the reach of human help, have always been disposed to call upon their God for aid and relief. This universal consent of all nations in all ages, to the duty and obligation of prayer, is a strong evidence that it is founded in the nature of things, discoverable by the light of nature, and binding upon every individual of the human race. Besides,

It is not only founded in the nature of things and discoverable by the light of nature, but expressly and abundantly enjoined in the word of God. David calls upon all men to worship their Maker. "O come, let us worship, and bow down; let us kneel before the Lord our Maker." Christ said, "It is written, thou shalt wor-

ship the Lord thy God, and him only shalt thou serve." And he himself taught, "that men ought always to pray, and not to faint." Again he said to those whom he instructed, "Watch ye, therefore, and *pray always*." And it is enjoined upon men "to be instant in prayer, to continue in prayer, to pray without ceasing, and to pray always with all prayer and supplication." Paul says, "I will that all men pray every where, lifting up holy hands, without wrath and doubting." The bible not only abounds with such plain injunctions upon all men to pray, but enforces the duty by the examples of the greatest and best of men. Noah, Job, and Daniel, gave themselves to prayer; and so did Moses, David, and Samuel, together with the prophets, apostles, and even Christ himself. These examples have the sanction of divine approbation, and carry the weight of divine authority. It is difficult to conceive, that any should read and believe the bible, and not believe that they are divinely required to make known their wants to God, by prayer and supplication, with thanksgiving. All men are bound to pray, by every kind of obligation, by which they are bound to perform any other duty. It only remains to show,

3. When they ought to pray. Christ says *always*, and so says the Holy Spirit in several passages which have been cited. But none can suppose, that such expressions are to be understood in the strictest sense, and therefore they need some explanation. They may mean that men ought always to live in a praying frame, or live in the continual exercise of such virtuous and pious affections, as may be properly expres-

sed in prayer. Or they may rather mean, that prayer is not a mere *occasional*, but a *perpetual* duty, which ought to be constantly performed from day to day, through the whole course of life. This is most certainly true, and leads me to observe,

That men ought to pray *whensoever* they become acquainted with God. Multitudes of mankind live and die without the knowledge of the true God, and indeed of any other. But it is always absurd to pray to an unknown God, either in a heathen, or christian land. And among those who live in a christian land, some come to the knowledge of God much sooner than others. Children know some duties much earlier than the duty of prayer; and some, whose religious education is neglected, live long without knowing God, and the duty of calling upon his name. The time to begin to pray, therefore, is as soon as any come to the knowledge of God, whether in childhood, youth, or riper years. The knowledge of God, gives the knowledge of the duty of prayer, and as soon as any know this duty, they are under moral obligation to perform it. If men ought *always* to pray, then they ought to pray as soon as they are capable of it; and they are capable of it, as soon as they have any just conception of the being and perfections of God, in whom they live, and move, and have their being. Did parents but properly instruct their children, with respect to religion, they would early become acquainted with God, and feel their obligations to call upon his name. And as soon as any, however young, become acquainted with God, they ought immediately to go to God

and pour out their hearts before him in grateful, humble, penitential prayer.

Men ought to pray every day. We know that there were morning and evening sacrifices appointed under the Law, at which times, the people stood in the outer court praying. There appears to be the same propriety in praying morning and evening under the Gospel, as under the Law. David said to God, "Every day will I bless thee."

And again he said, "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up." Every person, every morning, has occasion to look up to God for his guidance, protection and influence through the day; and in the evening, he has the same occasion to give thanks to God for all the favours he has bestowed upon him the day past. Daily duties and daily mercies call for daily prayers and praises. What is proper for a person, in this case, is equally proper for a family. Every family are dependent on God every day for family favours, and need to seek to God every morning, and thank God for them every evening. The prayer which Christ taught his disciples to use every day, was evidently designed as a model of social family prayer, in which he enjoins it upon every family to pray for pardon, and every other blessing which they need every day. Every family, whether rich or poor, high or low, have need to pray every day, "give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil." These are daily blessings, which call for daily prayers and

thanksgivings. God has, either directly or indirectly, clearly pointed out morning and evening as the proper seasons for men to come into his presence every day, and ask for his mercy. These seasons ought to be held sacred, and punctually observed for secret and social prayer. No common business, nor company, can be a sufficient excuse for neglecting, either morning or evening, the duty of either secret or social prayer. And none, who properly realize their dependence on God, and the endearing obligation they are under to the Father of mercies, will easily forego the duty and privilege of calling upon him at the seasons he has appointed, and they have devoted to religious services.

Men ought to pray *occasionally* as well as *daily*. God often calls men to this duty, by the peculiar dispensations of providence. He sometimes smiles, and sometimes frowns, on individuals, on families, and on large communities. Such signal dispensations, whether merciful or afflictive, ought to be devoutly and prayerfully acknowledged. When God bestows any great and unexpected favour upon any one, he has just occasion to thank and praise him for the peculiar expression of his goodness. On such an occasion David said, "I will take the cup of salvation, and call upon the name of the Lord." Though a day of prosperity be a day of joy, it is no less a day of danger, which calls for prayer as well as gratitude. But if a day of uncommon prosperity calls for occasional prayer, much more a day of uncommon adversity. And so the scripture represents it. God says to every man, "Call upon me in the day of trouble, I will deliver thee, and thou shalt

glorify me." And the apostle James says, "Is any man afflicted, let him pray." Good men of old, made a practice of praying occasionally. We find many instances of their occasional prayers recorded in scripture, for the instruction and admonition of future ages. Jacob made an occasional prayer, in a time of extreme danger and distress. When his brother Esau pursued him, with full intent to destroy him and his family, he wrestled with God and prevailed. "And Jacob said, O God of my father Abraham, and the God of my father Isaac, the Lord which said unto me, Return unto thy country, and to thy kindred, and I will dwell with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands. Deliver me I pray thee from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." This was a prayer of faith in the express promises of God; and was most graciously answered. When God proposed it to Moses, to destroy Israel for making and worshipping the golden calf, he expected that Moses would intercede for them, and therefore said to him, "Let me alone, that I may consume them, and I will make of thee a great nation." But Moses besought the Lord his God, on that distressing occasion, and said, "Lord, why dost thy wrath wax hot against thy people, which thou hast brought forth out of

the land of Egypt, with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people: Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord *repented* of the evil which he thought to do unto his people." I might mention the occasional prayer of David, when he saw the sword of the angel of the Lord drawn to destroy Jerusalem, and when he fled from his rebellious son Absalom. I might mention the occasional prayers of Ezra, Nehemiah, and Daniel, and especially the occasional prayers of Christ. All these instances teach us the propriety and importance of praying to God, on all extraordinary occasions of prosperity and adversity. All men ought to observe the operations of God in his providence, and this will teach them when and how they ought to pray on extraordinary occasions. Let their feelings and prayers always correspond with the dispensations of providence, in granting or taking away both temporal and spiritual, public and private favours. And if they pray always, with all prayer and supplications, from day to day, they will always remember and never forget nor neglect to call upon God, under the uncommon smiles and frowns of providence.

I shall close the present com-

munication with a single inference.

If all men ought always to pray, then none ought ever to direct them *not* to pray. It is said, that some preachers, either expressly or implicitly, direct sinners not to pray. But I know of but one denomination of christians in the world, who maintain it as a principle and duty to direct sinners not to pray. These are the small sect called Sandemanians. They do, in their writings and preaching, teach sinners that they ought not to pray, or that they are not bound to pray, until they cordially embrace the gospel. All other denominations of christians, as far as I know, maintain the principle, that all men, whether saints or sinners, ought to pray. It is true indeed, that Calvinists are often charged with denying the duty of sinners to pray, and with exhorting them to refrain from it. But I am acquainted with no Calvinists, whether more strict or more moderate, that deny the duty of sinners to pray, and teach them to neglect the duty. The truth of the case is, that all Calvinists maintain the doctrine of divine decrees, the doctrine of total depravity, and the doctrine of regeneration by the special grace of God. But the Anti-Calvinists say, that if the doctrine of divine decrees be true, sinners have nothing to do; or if the doctrine of total depravity be true, it is naturally impossible for sinners to do any thing right; or if the doctrine of regeneration be true, it is naturally impossible for sinners to love or obey God. From these premises, they draw their own conclusion, that all Calvinists deny that sinners ought to pray, and implicitly tell them to neglect prayer. But strict Calvinists deny this conclusion.

They say that neither the doctrine of decrees, nor the doctrine of total depravity, nor the doctrine of regeneration, destroys the free agency of sinners, or lays them under a natural inability to do all that God requires of them in the law and in the gospel, and accordingly, they expressly exhort sinners to pray, and do every thing else that he requires them to do. It is true, the moderate Calvinists, in explaining the doctrine of decrees, the doctrine of total depravity, and the doctrine of regeneration, do say some things, which imply that these doctrines lay sinners under a *natural* inability to pray, or to do any thing else in cordial obedience to God; from which, sinners draw the consequence, that they have nothing to do. But however inconsistent these moderate Calvinists may be, they nevertheless universally exhort sinners to pray, repent, believe, and do every other duty. It is not true of any Calvinists, that they deny that sinners ought to pray, or that they exhort them to neglect this, or any other duty. It must be allowed that preachers are often faulty in not explaining to sinners in what sense, they *cannot*, and in what sense they *can* pray aright. They are, indeed, *morally unable* to pray penitently; but they are *naturally* able to pray penitently; they ought to be *exhorted* to pray penitently, and warned against praying impenitently. This is the scripture mode of exhorting sinners to pray; and this is the mode in which strict Calvinists do exhort and warn sinners in respect to the duty of prayer.

For the Christian Magazine.

THE TESTIMONY OF THE SCRIPTURES
TO THE PERSEVERANCE OF SAINTS.

THE question, whether all true believers will be saved or not, is peculiarly interesting and important. It is well known that upon this subject, there are different opinions. While some cherish the belief that all, who have been once united to Christ by faith in his name, will persevere in holiness and obtain salvation; there are others who indulge the disheartening apprehension that many of this description will entirely lose their christian character, and finally receive their portion with hypocrites and unbelievers. It is the design of the present communication to prove, from the testimony of scripture, that all true believers will eventually be saved. The passages which support this truth may be divided into two classes: Those which expressly assert it, and, Those which plainly imply it.

Among those which expressly assert the fact, that all true believers will be saved, are the following: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "Verily, verily, I say unto you," said Christ to the Jews, "he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Here it is asserted, that whosoever believeth on Christ shall not perish, but, shall have everlasting life; that he who heareth the word of Christ, and believeth on him that sent him, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Now is not this as much as to say,

that every true believer shall be saved? Indeed, in the above quotations, is not the fact that every true believer shall be saved, *repeatedly* asserted? Does not Christ assert this truth when he says, "Whosoever believeth on him, shall not *perish*?" Does he not assert it again when he says of such a person, "He shall have everlasting life?" Does he not assert it again when he says, "He *hath* everlasting life?" Does he not assert the same thing when he says, "He shall not *come into condemnation*?" Does he not assert the same thing again when he says, "He has passed from death unto life?" In what sense can a believer who apostatizes from his faith, and perishes forever, be said "to have everlasting life?" Or how is it true of such a one, "he shall not come into condemnation?"

Again, Jesus said to the Jews, "Ye believe not because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." It is evident that by "his sheep," in this passage, Christ meant all true believers; for he said to the Jews, "Ye believe not, because ye are not of my sheep," plainly implying that all who did believe were his sheep. Concerning these, he says, "I give unto them eternal life, and they shall never perish." It is not seen why the language of Christ in this passage, respecting the salvation of believers, is not as unequivocal, and as strong, as it would be, had he said, in so

many words, All true believers shall eventually be saved.

Another passage, in which the truth under consideration is expressly asserted, is found in Paul's Epistle to the Romans. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." That every true believer is justified, comparatively few will deny. Indeed, there are none who *can* deny this, without contradicting the apostle, who, in another place, declares, that "all that believe are justified." Now if all who believe are justified, and if all who are justified, will be glorified, according to the passage quoted above, the salvation of all true believers is established upon an immutable foundation.

Many other passages, which assert the fact, that all true believers will be saved, as clearly as those already quoted, might be adduced. But these are sufficient. I shall now, in the *second* place, present before my readers a few passages which do not so expressly assert this truth, but which plainly, and necessarily *imply* it. These are not exhibited, however, with a view of rendering more certain what is expressly asserted by the sacred writers. If the passages above quoted, do assert the fact that all true believers will be saved, the testimony of others is not necessary to render it more certain. But still, there is a propriety in considering other passages; because, if the same truth appears to be supported by them, it will be additional evidence, that we have understood those already considered, according to their true import.

The first passage under this head, to which I would direct the

attention of my readers, is that which immediately follows the one last quoted from Paul's Epistle to the Romans. What favours the doctrine of the saints' perseverance and salvation in this passage, is the triumphant joy, which the apostle expresses at the thought, that God is their security against every spiritual foe, and his strong confidence that nothing shall ever separate them from the love of Christ. With the consoling truth, that "all who are justified shall be glorified," full in his mind, he begins with the following language of triumph; "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all* things? Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that has risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things, we are *more than conquerors*, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Now upon the supposition that Paul believed that all true believers will be saved, this language appears perfectly natural and proper. Conscious himself

of having received the Lord Jesus Christ by faith, and perceiving satisfactory evidence that the members of the Roman church were also true believers, he could, upon the supposition that there was a promise of God that all of this description should be saved, indulge himself in the joy and triumph which are expressed in this passage. But only suppose that he was not only destitute of evidence that all believers would be saved, but assured that many of them would actually apostatize and perish; and how unnatural and improper his language appears? Upon this supposition, he has reason to fear that both he and others may be led, by the artifice of some spiritual foe, or by the influence of some temptation, eventually to forsake Christ, and, as a just punishment of their sins, be finally excluded from his presence. How then could he, with so much confidence, and joy, exclaim, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or nakedness, or peril, or sword?" If he knew not but that he and the others associated with him in this language of triumph, should one day fall before his spiritual foes, how could he say, with the same breath by which he particularly enumerates them, "Nay, in all these things, we are *more than conquerors*?" If it is a fact, that saints, however eminent for their piety, have no effectual security against apostacy; how could the apostle, who must have been well acquainted with this fact, honestly make the following profession of security. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any

other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord?" This is certainly the language of assurance upon this subject. And nothing but an assurance could justify the apostle, or any one else, in the use of it.

The confidence, which Paul expressed respecting the saints at Philippi, implies the truth which we are attempting to maintain. "Being confident of this very thing, that he, which hath begun a good work in you, will perform it until the day of Jesus Christ." This expression of Paul's confidence, that the work of divine grace, begun in the hearts of the Philippians, would be completed, amounts, if he was divinely inspired, to little less than an *assertion* of the same thing.

The prayers which Christ offered for his disciples, furnish an argument in favour of the perseverance and salvation of all true believers. After having prayed for the Apostles in particular, he says, "Neither pray I for these alone, but for them also who shall believe on me through thy word; that they all may be one, as thou Father art in me, and I in thee; that they also may be one in us." Here is a prayer for all christians, "that they may become partakers of that divine union, which in heaven, is the most perfect resemblance of the ineffable union of the Father and Son. If then any christian fails of sharing in this union, the prayer of Christ will not be answered." But on a certain occasion, Christ said in a prayer to his Father, "I know that thou always hearest me."

That class of texts which speak of saints as having been "from the beginning chosen unto salvation," proves that they will all

eventually be saved. Paul, addressing himself to the christians at Ephesus, says, "According as he hath chosen us in him, (that is Christ,) before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will." Similar to this is his language to the Thessalonians. "God hath from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth." Now we know that the term *chosen*, or *elect*, is applied in the New Testament, to saints universally. It was to christians, that Christ had reference, when he said, "And shall not God avenge his own *elect*?" Paul was speaking of christians in general, when he asked, "Who shall lay any thing to the charge of God's *elect*?" Peter was writing to christians, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythia, when he addressed them by the title, "*Elect*, according to the foreknowledge of God." To the same persons he says, in another place, "Ye are a *chosen generation*." In the Revelation of John, the angel declares to him, concerning the followers of the Lamb, that they are "*called, and chosen, and faithful*." Now if all true believers are among the elect, who, as the Apostle declares, "were from the beginning, chosen unto salvation, through sanctification of the spirit, and belief of the truth," will they not all be saved? To suppose the contrary, would be to suppose that the purpose of God might be frustrated. The certain connexion between the election and final salvation of believers, is most beautifully, as well

as strongly expressed, in a passage, which has been before quoted. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

The following exhortation of Peter to those to whom he addressed his Epistle, plainly implies the salvation of all true believers. "Wherefore, brethren, give all diligence to make your calling and election sure." This passage implies, that there is some means by which saints may become *sure* of the fact that they have been called and elected. It seems to have been the design of the apostle, to exhort them constantly to strive for the attainment of that holiness, which is an indubitable evidence that they are of that number, who were from eternity elected unto salvation, and who have in time been called by an effectual calling. But their calling and election could never be made sure in this sense, if true believers may fall away and perish. Supposing they acquire as much holiness as the most eminent saints ever possess; that their love, and faith, and every grace, are so constant and lively as to give them an assurance that they have been born of God,—they cannot know by this, that they are elected unto salvation; because upon the supposition that true believers may fall away, they cannot but still fear, that their high attainments in holiness are to be succeeded by the lowest depths of sin, and their cheering hope of heavenly happiness, by the actual suffering of infernal pains.

An argument in favour of the saint's perseverance and salvation, may be drawn from an expression, which Christ dropped in his

conversation with the woman of Samaria. In this, he represents the fruits of the Holy Spirit, which he would give to men, under the similitude of the waters of a never failing spring. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water; springing up into everlasting life." Whatever else may be taught by this passage, it certainly assures us of the following truth: From those who have once received the Holy Spirit, in its renewing, and sanctifying influence, it shall never be permanently withdrawn—its parts shall continue through life, (at least at intervals,) be from time to time, a source of satisfaction, with which no worldly enjoyment can bear a comparison; and increase, until they constitute that state of perfect, spiritual life, which shall be forever enjoyed in heaven. Every true christian drinks of the water which Christ has to give. But if he may totally apostatize, what shall prevent his thirsting again? The water, which Christ gives, shall be in the christian, "a well of water, springing up into everlasting life." But if he so apostatizes as eventually to perish, in what sense does the water of Christ, which he has received, "spring up into everlasting life?"

What the apostle John says of the christian hope, confirms the truth, that all true believers will eventually be saved. "Every one that hath this hope in him, purifieth himself, even as he," (that is Christ,) "is pure." The idea most naturally conveyed by these words is, that the hope, of which the christian is the subject, and which has originated from the operation of the Holy Spirit upon his heart, is of a pu-

rifying nature, and that the ultimate effects of it will be a complete conformity to the moral image of Christ. But upon the supposition, that true believers ever entirely fall away and perish, this is not true. Their hope does not have this effect.

I shall mention but one passage more in proof of the doctrine now under consideration, and that is the declaration of the apostle John. "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." Now upon the supposition, that those who are born of God, do entirely fall away and perish; in what sense is it true that they cannot sin? Upon this supposition, they do sin, knowingly, and wilfully, and constantly. Add to this, their sin is "unto death." By the supposition that they apostatize, and actually perish in their sins, it is admitted, that they not only sin in all respects, as other men do, except with aggravated guilt; but that they suffer that eternal death, which is the proper wages of sin. Upon the supposition then, that true believers may fall away and perish, the declaration of the apostle, "Whosoever is born of God, doth not commit sin," appears to be untrue. But upon the contrary supposition, that all true believers persevere in holiness, and obtain salvation, there is a sense in which, "whosoever is born of God, doth not commit sin." He does not live a *life* of sin, nor does he commit the unpardonable sin. Although he is frequently guilty of many, and great offences; yet he daily repents, humbles himself before God, and obtains forgiveness. While others are slaves to sin, he is, in a degree, free from its

dominion. While they are pursuing, without interruption, a course of sin, which must inevitably lead to death, and in which they are liable to commit the unpardonable sin; he is habitually walking in the path of life, secured by the promise of God from the commission of that sin which is unto death.

This subject teaches us what opinion we ought to form of those, who appear for a time to be truly pious, but afterwards entirely fall away. We are obliged to conclude they are not what they appeared to be. There were some, in the days of the apostles, who appeared to be the disciples of Christ, and for a time, associated themselves with the apostles, but afterwards renounced christianity, and became its open opposers. Of such, John says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out from us that it might be made manifest, that they were not all of us." It appears both from the words of Christ, and the writings of the apostles, that persons may be subjects of great light, may be in a sense partakers of the Holy Ghost, may be influenced to make high professions in religion, and to perform, externally, many duties which the gospel requires, and still not be true christians. The following words are from the lips of Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out Devils? And in thy name done many wonderful

works? And then will I profess unto you, I never knew you, depart from me, ye that work iniquity." Now that the persons here described were never true christians, is evident from the declaration of Christ, "I never *knew* you." As every true christian "knows God," and "is known of God;" as "the Lord *knoweth* them that are his;" if the persons above described, had ever been true believers, Christ can never say in truth, that he never knew them. But it appears that these persons had borne, in many respects, a very near resemblance to true christians; they had often prayed, saying, Lord, Lord;—they had prophesied in the name of the Lord;—they had cast out Devils in his name;—and in his name done many wonderful works. These works they could not have done, had they not been, in some sense, the partakers of the Holy Ghost. They doubtless had had more light, and made greater attainments in the knowledge of divine things, than some true believers. But they were all the while destitute of that "holiness, without which, no man can see the Lord." It is persons of this description, I apprehend, that are spoken of by the apostles, as having "sinned wilfully, after they have received the knowledge of the truth, to whom there remaineth no more sacrifice for sin, but a certain, fearful looking for of judgment, and fiery indignation, which shall devour the adversaries;" as having "trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite unto the Spirit of grace, who are justly thought worthy of a much sorer punishment than those

who despised Moses' law, and died without mercy, under two or three witnesses:"—as having "turned from the holy commandment delivered unto them, after they had known the way of righteousness, whose latter end is worse than the beginning." Persons of this description, although they have never received Christ into their hearts, have had such measures of light communicated to their minds by the Holy Ghost, as to know, in a very important sense, his divine power and excellence. So daring is their impiety, and so aggravated their guilt, when they openly renounce christianity, or blaspheme the Holy Ghost, that God has determined, and revealed his purpose, that they shall never be forgiven. Let those who have been well instructed upon the subject of religion, and often felt the awakening and convincing power of the Holy Spirit, beware of their danger.

The subject which has been discussed in this paper, is well suited to administer consolation to all true believers. It gives them just as much evidence that they shall be saved, as they have that they are believers. Those who have good evidence that they do truly believe in the Son of God, may comfort themselves with the expectation, that they shall at last obtain eternal life. If there are any who enjoy an assurance of their *faith*, they may enjoy, and they ought to enjoy, an assurance of their salvation; for Christ himself has said, "He that believeth on the Son hath everlasting life." Those who entertain a hope that they are united to Christ, cannot indeed be too solicitous to know the nature of their *faith*. There is danger of their being deceived,

in regard to *this*, and consequently in regard to their hope of salvation. But if they do receive the Lord Jesus Christ by faith—by that "faith which works by love, and purifies the heart," and have evidence of this, they need not be anxious respecting their future condition. To them who are thus in Christ, there is no condemnation. A.

For the Christian Magazine.

QUESTION.

What is intended by sins of ignorance?

By sins of ignorance, is intended the doing of such things ignorantly, as *in themselves* are wrong. There is a right, and a wrong, in actions *themselves*, separate from the particular intention with which they are performed. Thus, *trespass* is an action wrong in itself; but a person may commit trespass ignorantly, and without any bad intention. B. is employed by A. to fell trees in his forest; but in doing this, he unconsciously cuts some very valuable trees in the forest of C. B. is now chargeable with trespass—with doing an action that is wrong in itself; although he did it in perfect ignorance, and without any bad intention. The *taking* of another's property without his consent, and appropriating it to our own use, is a thing wrong in itself; but this may be done ignorantly, and without any bad design. B., who is about embarking for a distant country, puts up for the night at a public house. He lodges in the room with several others, and they all lay their watches on the same table. In the night, B. is summoned to take his departure; and in his hurry, and in a

state of darkness, he unconsciously takes another man's watch, which is worth ten times as much as his own. His mistake is not perceived, till he has actually embarked, and restitution is impossible. B. has now taken the property of another without his consent, and appropriated it to his own use; but he has done it ignorantly, and without any bad design.—These instances, from among the thousands which may occur, and which actually have occurred, may be sufficient to show what, I suppose, is intended by sins of ignorance.

If it be inquired whether these are actually *sins*, and whether the doers of them are *guilty* in the sight of God; I answer in the negative; at least they are not necessarily so. Sin, in the most proper sense of the word—that which incurs guilt in the sight of God, is always committed with a bad intention. But the actions of which we are speaking, are by the supposition, performed ignorantly, and without any bad intention. It is even possible that they may be performed with a perfectly *good* intention. B. may be doing his duty, in the fear of God, and the enjoyment of religion, while he is unconsciously trespassing upon the property of C. For such actions, persons may always render a sufficient excuse. Every one's conscience decides for him, that it ought to satisfy both God and men, if he is able to plead truly, in excuse for a wrong action, *I did it ignorantly*.—I know of no exception to these remarks, unless it be when a person's ignorance is the result of criminal *negligence*, in acquiring light and information; and even then, the criminality applies to the previous *negligence*, and not to the wrong act, which is per-

formed in total ignorance and darkness.

But it will be said, if the actions of which we are speaking, are not properly sins, why are they called sins in the scriptures? And why was it provided in the law of Moses, that an *atonement* should be made for those who had “sinned through ignorance,” in order that they might be *forgiven*? These actions are called *sins*, in the scriptures, because they are wrong *in themselves*; and not because they are *criminally* wrong, and *literally* incur *guilt*. And the atonement which was made for them, may be understood as an *acknowledgment* on the part of those who performed them, that the actions *were* wrong in themselves—such as they did not allow, and such as they never should have performed, had they been favoured with sufficient light. An instituted rite, amounting to such an acknowledgment, was in the highest degree proper, both in a religious and political point of view, in order that the penalty due to the wrong actions might be remitted. Had the persons, performing them, been set at liberty, without such an atonement, or public acknowledgment, the whole church and nation might have been charged with conniving at the evil.

But it will be said again, that on the ground here taken, we shall excuse the Jews in murdering Christ, since it is admitted by Peter, that they “did it *through ignorance*,” and shall excuse Paul also in persecuting the church, for he alleges it as a reason why he obtained mercy, that he “did it *ignorantly*.” But it will be sufficient to reply to this objection, that although these Jews, and Paul, were in a state of mind which justifies the expressions

which have been quoted, yet they were not in that state of *total ignorance and darkness*, which is supposed in these remarks. Their ignorance was but partial; and, so far as it extended, it was wholly wilful. It was the criminal result of prejudice and wilful blindness.

On the whole, I think it right to say, that sins of ignorance are actions *wrong in themselves*, which have been committed without a bad intention; and when the ignorance is total, and not wilful, they cannot be morally or criminally wrong. P.

For the Christian Magazine.

REPLY TO XANTHUS.

Messrs. Editors,—In the number of your work for November last, was published a communication of Xanthus, on positive divine efficiency, in Reply to Orange, in your April number. Although I do not approve of the opinion advanced by Xanthus; yet as his communication was written with ability and candour, I think you did right in inserting it. In my apprehension, a little discussion upon this subject, would give an interest to your work, and be useful to your readers. I have waited with impatience to see a reply from Orange; but none has appeared. How to account for this, I know not; but unwilling, that the subject should stand any longer in its present attitude, upon your pages, I send you the following reply.

It was the object of Orange, in his communication, to state and answer some of the most plausible objections to the doctrine of a positive, divine agency, in the evil volitions, and conduct of the

wicked. The objections which he stated and answered, were the three following. 1. "It makes God a sinner." 2. "It infringes the liberty of the agent." 3. "It destroys the use of means." Xanthus admits that Orange has fully answered these objections; but says these are not the objections which are the most commonly made to the doctrine in question; and complains that he should labour to answer those which are seldom, or never made, while he neglects to notice others, which are in the mouths of multitudes, and which he thinks are much more difficult to answer. I am of the opinion, however, that the objections which O. stated and answered, are the objections which are the most frequently urged against the doctrine in question, and am not a little surprised, to hear X. assert, that he "never heard any of them made, except the first, by any who believe in a positive agency, in the case of saints." It is, indeed, true, that no one who believes in a positive divine agency in the case of saints, can consistently make, either of the two last, or the first. But my memory deceives me egregiously, if I have not often heard persons of this description make all these objections. But, be this as it may, it can be shown, I think, that the objections, which X. himself states, may be as satisfactorily answered, as those have been, which were met by O. But before considering these particularly, I have one word to say in regard to X's representation of the agency in question. He says that the agency, which O. attempts to defend, "*is the same in kind and degree that is exerted in the hearts of christians.*" But this is an inference of his own; O. does not assert this. He does, in-

deed, call the agency which he defends, a positive agency. But I cannot find that he informs his readers, whether he means this, or that kind of positive agency; or whether there is more than one kind of positive, divine agency or not. Nor does he say a word in regard to *degrees* in divine agency. Of the manner in which God operates upon the minds, either of saints or sinners, O. did not, it is presumed, mean to say a word. He appears to mean only, that God does as *really*, and directly, operate upon the minds of sinners, to produce their sinful volitions, as upon the minds of saints, to produce their holy volitions; without meddling with the question, whether the agency be the same in kind, and degree, or not. I mention these facts, because X. gives the objections which he makes to O.'s view of divine agency, a plausibility which they could not have, if it were not for this unauthorized representation of it. It does not become me to say definitely, what O.'s views on this subject are, any farther than he has expressed them; but this, I need not hesitate to say; I know of no man, who believes in a direct and positive divine agency, in the volition of sinners, who would say, that this is the same in kind and degree, with that which is exerted in the volitions of saints. They do not, indeed, hesitate to say, that the latter, is like the former, in this respect, viz. it is direct and positive. But of the manner, in which God operates in any case, and of the degree of agency employed, and of the different kinds of divine agency, except as they are designated by the effects produced; they are, so far as I know, entirely silent. The different effects produced, lead them to

speak of the agency of God, as common, and special. His agency in producing holy exercises, is called *special*; because these are *special effects*; not that it is any more direct, and positive, than that which is concerned in the volitions of wicked men, or in the government of the world in general. The agency of God, in the production of holy exercises, is distinguished from his common agency, in this respect also, it is the appropriate work of the Holy Spirit, in his official capacity. I would not charge X. with any intentional misrepresentation; but justice to the subject which he discusses, as well as to the cause of his opponent, requires me to say, that if he had spoken of positive divine agency, precisely in the light in which it is viewed by its advocates, his objections would have lost at once, more than half their weight. Let X. review his objections, and consider that his opponent admits, as well as he, that the Holy Spirit, in his official capacity, is the efficient cause of none but holy exercises; and that his operations are considered as *special* operations, both on account of their being the appropriate operations of the Holy Spirit, in distinction from the other Divine Persons, and the speciality of the *effects* which they produce; and I cannot but think that the greater part which he has written, in support of his first, and second objections, will appear to him, as they do to me, totally irrelevant to the subject. But I shall not pass over these objections in this general way, but consider them particularly.

1. "The doctrine in question, is contrary to the experience of christians." To this I reply, the agency of God, is nothing of

which experience ever takes any cognizance. Neither saints, nor sinners, are ever conscious of the divine agency upon their minds. They are conscious of their own agency, which is an effect of the divine; but they are no more conscious of the divine agency in their volitions, than they are in the preservation of their lives. And if they are not conscious of the divine agency, it is a clear case, they cannot tell what is true, or false, respecting it, by their experience.

But it is said that christians feel, and frequently say, "that if left to themselves, that is, without any different kind, or degree of divine agency, than they had before conversion, they should have gone on in sin." This is true; they do feel, and say so, and what they say, cannot be contradicted. But what does it prove? Nothing more than what every orthodox man believes: that without the special influence of the Holy Spirit, no person will ever repent and believe, leaving untouched the question, whether the common agency of God upon the minds of sinners, and in the government of the world, is positive or privative, direct or indirect. Christians, I know, are conscious of different affections from those, which they once exercised. But all they know, respecting the kind of divine agency which produced them, is learned from the scriptures, and not from their experience.

2. "This doctrine is inconsistent with the representations of scripture." This objection, I beg leave to answer, by directly contradicting what it affirms. The representations of scripture on this subject, are such as naturally, if not necessarily, to make an im-

pression, and impartial reader, that God has a direct, and positive agency, in the evil, as well as good actions of men. It is believed, that no person can examine the numerous passages which relate to this subject, without finding it extremely difficult to avoid an impression of this kind. He will be conscious of an impossibility, to escape it, without an effort to set aside their most plain, and obvious import. As a specimen of these passages, let the reader consider the following: "I am the Lord, and there is none else. I *form* the light, and create darkness; I make peace, and create evil; I the Lord, do all these things." "Who *worketh* all things after the counsel of his own will." "For *of him*, and through him, and to him, are all things." "We are not sufficient of ourselves to *think any thing* as of ourselves, but our sufficiency is of God." "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground, without your Father;" (Do not wicked men sometimes kill sparrows?) It is by the exertion of the wicked, that ungodly men are promoted and established in authority. But in this very thing, God claims an agency. "The Most High ruleth in the kingdom of men, and *giveth* it to whomsoever he will, and *sitteth* up over it the basest of men." There is no truth which every man will more readily admit, than that the kings of the earth are now, and always have been, as a body, prone to do evil. But it is written, "the king's heart is in the hand of the Lord—he *turneth* it withersoever he will." No person, acquainted with the subject, can entertain a doubt of the criminality of those who gave their kingdom to the beast, men-

tioned in the revelation of St. John. But the agency of God, is said to be concerned in this. "For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast." To err from God's ways, and to harden the heart from his fear, is to sin. But it is evidently implied, in what Isaiah says unto God respecting Israel, that his agency was concerned in their errors, and hardness of heart. "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear." It is a fact well known, that David sinned in numbering Israel, and that a peculiarly severe, and dreadful judgment fell upon his kingdom, for what he did. But in this sin of David, the positive agency of God appears to have been concerned. "The anger of the Lord was kindled against Israel, and he *moved* David against them to say, Go number Israel, and Judah." Joseph's brethren have always been considered as criminal, for selling him into Egypt; and when they afterwards stood before him, they acknowledged their guilt. But Joseph acknowledged the agency of *God* in this very thing. "Now, therefore, be not grieved, for *God* did send me before you to preserve life; and *God sent* me before you, to preserve you a posterity in the earth. So now, it was not you that sold me hither, but *God*. As for you, ye thought evil against me, but God meant it unto good." In that hardness of heart which led Pharaoh to defy the God of Israel, and to hold his chosen people in bondage, in opposition to his commands, the agency of God was concerned. "And the Lord hardened the heart of Pharaoh, and he harkened not unto them, as the Lord

had spoken unto Moses. And the heart of Pharaoh and of his servants was *turned* against his people." It is remarkable that the Psalmist ascribes this turning of their heart, to the agency of God. In reference to this very fact, the Psalmist says, "The *Lord turned* their heart to hate his people." Of the Jews, who rejected Christ, it is said by the apostle, referring to a prophecy in the Old Testament respecting them, "*God* hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." Respecting the false prophets, God says, "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand upon him, and will destroy him." Of some who received not the love of the truth, that they might be saved, Paul says, "And for this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believe not the truth, but had pleasure in unrighteousness." Now whether the doctrine of a positive, divine agency in the sinful actions of men, be inconsistent with the representations of scripture, I leave to my readers to say. One thing I am sure they will all admit, and that is this; If any preacher of the gospel, speaking of the agency of God upon the minds of the wicked, should now use this language, or any other equally strong, and decisive; he would generally, if not universally, be understood to mean, a direct, and positive agency. Why then should not the scriptures be so understood? The fact that this, and similar language, when used by man, is understood to mean, a di-

rect, and positive divine agency, is proof conclusive, that this is the obvious meaning of the scriptures. Is it not then a little strange, that X. should so confidently affirm, that the doctrine in question, is inconsistent with the representation of the scriptures? It corresponds exactly, not only with the representation given of the subject in the above quotations, but with a list of texts, the length of which forbids their recital. One of the strongest objections, which I feel to the theory advanced by X. in opposition to this doctrine, is, it is inconsistent with the representations of scripture. It sets aside the obvious sense of texts, destroys more than half of their force, and renders them unfit for use on ordinary occasions, without a laborious comment. X. has, indeed, laboured hard to support the above objection to the doctrine in question. But after a long, and patient attention to the facts which he names, I can see nothing which appears to me any more inconsistent with this doctrine, than with his own. He professes to believe in an "efficient, divine agency, which accomplishes all which God designs;" an agency which is concerned in every event in the universe.

It is admitted "that mankind are prone to evil, exclusively and continually." But the question is, why are they so? The fact itself is more satisfactorily accounted for, by admitting, than by denying the doctrine in question. It is admitted that they are often "led captive by Satan at his will." But the question is, why do they *comply* with his temptations? The fact that they do, is as consistent with a direct and positive divine agency, as with a "privative, indirect, and

general divine agency," and much more easily accounted for, by the former, than by the latter.

It is admitted "that mankind are not tempted of God when they commit iniquity." But the question is, may not his agency be directly concerned in their voluntarily yielding to, or resisting the temptations which their "own lusts" present? A direct and positive agency in this case, certainly looks no more like a temptation from God, than that "general agency," by which, as X. himself believes, God presents motives before the minds of sinners, which he knows, and designs, shall certainly lead them astray.

It is true, that the good deeds of saints, are ascribed to God in a different sense from that in which evil deeds are ascribed to him. But this is sufficiently accounted for, on the ground that they are *special*, and not common effects of his agency.

X. asserts that the *credit* of good actions is ascribed to God in a peculiar sense, and asks why, upon the principle maintained by O. "are not the actions of the wicked to be ascribed to him in the same sense?" The answer to this is easy; there is no *credit* due to wicked actions, unless it is the good effects which they are overruled to produce, and these *are* always ascribed to God.

X. says, that "the scriptures represent the human mind as a scene of controversy between God, and the adversary of souls," and thinks this representation inconsistent with the doctrine of a direct and positive divine agency upon the minds of the wicked. But I ask in reply, is this representation, allowing it to be just, really any more inconsistent with a direct and positive divine agen-

cy, than with an indirect, but "efficient" divine agency? If X. will only reconcile his own scheme with the representation which he has here given, he will effectually remove the ground of its apparent inconsistency with O.'s.

3. "The doctrine is not in the bible." This, it is believed, is an assertion which very few attentive readers of the bible would venture to make. For myself, I should feel little less hesitation in affirming, that the doctrine of a direct, and positive, divine influence, in the holy actions of saints, is not in the bible. There are as many passages of scripture, which speak of the agency of God in the actions of sinners, as there are, which speak of his agency in the actions of saints. The language of the former is as strong, and as expressive of a direct, and positive, divine agency, as that of the latter. And the principles of interpretation, by which the former are made to indicate a "privative, indirect, and general agency" only, must unavoidably render the latter expressive of nothing more. The Arminians have long used these principles of interpretation, to disprove a direct and positive agency in the conversion of sinners.

I agree with X. that it is proper "to ascribe to God in one sense, what is done by man in another sense." But I cannot agree with him in his application of this principle. He certainly makes a very remarkable use of it. After mentioning the difficulty which arises from the fact, that Pharaoh is said to have hardened his own heart; at the same time, it is said, God hardened his heart; he says, "I know of no way to avoid this difficulty, but by adopting the principle in question, and saying God hardened Pharaoh's

heart by employing another, (that is Pharaoh himself) to do it." Now in regard to this, I have only to say, the solution of the difficulty is so unnatural and forced, that I can feel no satisfaction at all in it. "God hardened Pharaoh's heart by employing another, (that is Pharaoh himself) to do it!" This is surely an expedient to get rid of the direct agency of God, worthy of the cause of those who would do it away! But allowing, that God did harden Pharaoh's heart, "by employing another (that is Pharaoh himself) to do it." Is it not quite as natural and quite as easy to suppose, that he influenced him to do it, by a direct and positive agency, as by an "indirect and privative agency?" As we know God did not command Pharaoh to harden his own heart, nor exhort him to do it, nor tempt him to do it, it really seems difficult to affix any definite meaning to the assertion of X. that he *employed* him to do it, unless we suppose that he exerted a positive agency in the case.

Because X. finds that "what is done by man in one sense, is frequently ascribed to God in another sense," he thinks that when God is said to exert an agency in the sinful volitions of men, the meaning is not, that he has any direct influence upon them, but that he merely makes use of secondary causes to lead them to fulfil his purposes. He supposes, that God moved David to number Israel, "by employing Satan to move him." That Satan was used as an instrument or means in this case, is undoubtedly a fact. But to deny the direct and positive agency of God in it, merely because the devil is mentioned as the instrument employed, is precisely the same thing in principle,

as to deny the direct and positive agency of God in the conversion of the Corinthians, because this work was accomplished by the instrumentality of Paul. It is said as expressly that Paul converted the Corinthians, as it is that Satan moved David to number Israel. In his second Epistle to them, we find this declaration, "I have begotten you through the gospel." Now if we are to conclude from the circumstance that this act is attributed to Satan as well as God, that all God did in moving David to number Israel, was to employ Satan to move him;—then we must of course conclude from the fact that the conversion of the Corinthians is attributed to Paul as well as to God, that all God did in this work was to employ Paul and others to present before them the motives of the gospel. But this is a conclusion which X. will not admit. He ought then to give up the premises from which it is legitimately drawn.

Mankind are *dependent* creatures. It is impossible that they should be made in any respect independent. The agency of God must, therefore, always be essential to their agency. "God works in them to will and to do." It is impossible, I apprehend, for any person to understand what the scriptures say respecting the agency of God and his creatures, without admitting the principle that they act in consequence of being acted upon. This principle must be admitted, not only in regard to saints, but to sinners. It serves to explain better than any other the difficult cases presented by X. God inclined Pharaoh in view of the motives presented before him to harden his heart; and this is the reason why *God* is said to have hardened his heart. Pharaoh hardened

his own heart in consequence of being thus inclined to do it; and this is the reason why he is said to have hardened his own heart. In the same way, I should answer X.'s question respecting God's moving David to number Israel. Satan was employed to present motives to this sin before David. This is the reason why it is said in one place, that "Satan moved him to number Israel." When the motives were presented before him, the Lord inclined him to comply with the temptation. This is the reason why it is said in another place, the "*Lord* moved David to number Israel." Under the influence of this divine agency and in view of the motive before him, David voluntarily numbered Israel. This is the reason why the transaction is spoken of in another place as David's own act.

INVESTIGATOR.

CONTENTMENT.

He that hath a competency, hath all the contentment that is to be found in temporary things. Experience will tell him, though riches may increase, yet after a sufficiency is attained, contentment will increase no more, though riches may increase ever so much.

Mede.

THE most hardened sinner has some conscience left. He knows that all is not quite right, and hence he has occasional fears that all is not quite safe.

Erskine.

God denies a Christian nothing, but with a design to give him something better.

Cecil.

For the Christian Magazine.

IMPROPER INSTRUCTION TO AN AWAKENED SINNER.

Messrs. Editors,—If you think the following thoughts upon an important subject are worthy of the perusal of your readers, you are at liberty to give them a place in the Christian Magazine.

I have frequently observed the loose, indefinite, and false instruction which is often given to sinners under conviction. For one, I believe that even ministers of the gospel are too apt to give awakened sinners encouragement upon improper grounds, and that laymen are still more prone to this error. There are many, both of ministers and private christians, who, instead of directing them to repent, and to believe on the Lord Jesus Christ immediately, and of spending their whole strength in endeavours to influence them to comply with these conditions of salvation, often converse with them in a manner which leaves a decided impression on their minds, that they are at liberty to wait God's time before they repent, and that they must do something to *get* a new heart, rather than *make* one. They often exhort them to read, and pray, and use other means of becoming converted, when the case imperiously requires that they should be shown their obligation to repent immediately, and the guilt and danger of a moment's delay. I have not only been struck with the difference between this manner of treating awakened sinners, and the manner in which Paul and Peter taught those who inquired of them what they should do to be saved; but alarmed at the consequences of such injudicious treatment. This I verily believe has often been the means of diminish-

ing the sinner's sense of his obligation to repent, and of soothing his fears in regard to the consequences of impenitence. There is reason to believe that it has frequently been the means of keeping sinners from Christ much longer than they would have remained, if they had received scriptural instruction in season. It is not at all incredible that, in many instances, it has been the means of so abating their sense of guilt, and fear of punishment, that they have thrown off their convictions entirely, and returned to their former stupidity. I am led to the indulgence of these apprehensions, not only from the effects which I have frequently *seen* as the result of this mode of treatment, but from what I once myself experienced.

When my attention was first called to the subject of religion, I was very young, and very ignorant, both of my obligation to God, and the depravity of my own heart. For some time my impressions were those of *alarm* merely, arising from a belief that I was destitute of religion, which I had been taught to consider as essential to my future happiness. I soon, however, became convinced of the sinfulness of my heart and life, and felt my obligation to repent and believe the gospel. As this conviction increased upon my mind, I became more and more sensible of my natural unwillingness to turn to God, or to accept the Saviour. I saw that I hated God, and Christ, and the whole plan of salvation. I saw that I did not desire religion from any proper motives, and that all my prayers were but the selfish cries of a distressed but impenitent sinner. My dependence upon myself began to fail—I began to despair of ever doing

any thing to better my condition—I saw myself guilty and helpless in the hands of a sovereign God. In this state of mind I went to a conference meeting, where were a number who had recently obtained a hope of their forgiveness and salvation. They were very joyful and happy, and conversed with each other, and addressed the meeting in a very interesting and solemn manner. At the close of the meeting, on my return home, I fell in company with one of these new converts, who immediately and very affectionately inquired into the state of my mind, which he knew had been for a long time anxious and distressed. I answered, there is no hope for me. He replied, “God offers mercy freely to all.” I know that, said I, but I have no heart to receive it, and his offers of mercy will do me no good, if I continue to reject them. “But you must pray for a *new* heart,” was his answer. To this I replied, I cannot pray aright. My heart is opposed to God. All my prayers flow from a selfish, impenitent heart, which God abhors. *I don’t see as I can do any thing.* “Oh don’t be discouraged, he replied; I believe if you pray as well as you can, even if you do not pray with a good heart, God will hear you. Now I advise you to go away alone, and kneel down and pray as well as you can. Keep doing this, and don’t give out, and I doubt not you will soon obtain religion.” All this, coming from a man, who, as I supposed, had himself just experienced a change of heart, and who, as I knew, was esteemed a man of understanding as well as piety, led me to apprehend that I had given away to needless fears. The confidence which he expressed that I should be heard, if I pray-

ed as well as I could, whether I prayed aright or not, gave me great encouragement. I resolved to make the experiment. Although I remembered to have seen that I was totally sinful, that I had no affections or desires which were not selfish, and that all I had done to make myself better, had only made me worse; yet thought I, I can pray as well as I can, and if that will do, there is hope. This suggestion was peculiarly comforting. I went home greatly relieved: not with the hope that I had been renewed in the spirit of my mind, and that my sins were forgiven, but with a cheering confidence that I had now found out how these blessings might be obtained. I soon found an opportunity to retire, and attempt to pray. In this exercise I still felt conscious that my heart was not right with God. I felt an unusual languor and stupidity—it seemed as though my petitions did not arise above my head. But the thought that if I prayed as well as I could with my present feelings, kept up my courage and determined me to persevere. For several weeks, I followed the direction of my spiritual guide, and comforted myself with the expectation that in this way I should soon experience religion. But at length I found that this confidence in what I should effect by praying as well as I could with an impenitent heart, was gradually abating my anxiety, and rapidly carrying me back to my former state of stupidity. I now saw that I had been all this while, depending upon my own doings, and that I had been led to continue to depend upon them in consequence of what this christian friend had taught, when, as it then appeared to me, I was just

upon the point of giving up all hope from this source. I was now obliged, therefore, to renounce his instruction as false, and to admit the truth of what my experience had taught me before. For several days I felt myself "in the gall of bitterness and bond of iniquity." I saw that I was under obligation to repent, and love God, and at the same time, I saw that the depravity of my heart was such, that I never should submit to him, unless *he* made me willing. This was a time of indescribable distress. I saw myself in the hands of God, and felt an unwillingness to be there. I had no peace. My feelings were now essentially the same as those of which I was the subject before my conversation with the abovementioned friend. It was not long, however, after I lost all hope of doing any thing effectual myself, before I was, as I have reason to believe, set at liberty. And in reflecting upon this interesting scene, I have often thought that this well-meant, although injudicious instruction of my friend, was the means of keeping me longer from Christ, than I should probably have remained, had I never received it. It has appeared to me that I was near the point at which the grace of God finds the sinner and grants him relief, before I was carried back by the influence of this mistaken counsel. And my object in making this communication to the public, is to caution others against giving or receiving "the instruction which causeth to err." If the sinner must be brought to despair of all help in himself, before he can be made to throw himself upon Christ, it is certainly rational, as well as scriptural, to give him that instruction which is the best suited to destroy all confi-

dence in his own unregenerate doings. He should be taught that he is under obligation to be immediately holy, and that this is imperious and indispensable. Let him become thoroughly impressed with this, and he cannot long remain ignorant of his sinful, helpless, and wretched condition. There is nothing like a deep sense of one's own obligation to repent of sin, and to receive the Saviour; to convince him, that unless God give him repentance and draw him to Christ, he is forever undone. Let all, then, who have occasion to preach to sinners, or to converse with them under serious impressions, follow the example of Christ and his apostles, and urge the duty of immediate repentance towards God and faith in the Lord Jesus Christ, with all the earnestness of which they are capable. If there is any means well suited to draw them soon to Christ, it is this. If there is any mode of treatment which is likely to prevent their returning to their former state of stupidity, it is this. If there is any mode of treatment which God will condescend to bless as the means of their sanctification, it is this. PENITENS.

PAROCHIAL VISITS.

I HEARD complaints on the subject of a minister not visiting his people. This is a charge which is sometimes well founded, and sometimes not so. The minister of a large congregation would need to have twenty bodies, animated by twenty souls, and to be in twenty places at the same time, and to be cheerful, lively, spiritual, and entertaining in them all, and yet not satisfy the claims of the inconsiderate. When is a minister to prepare for study? How

is he to bring forth things new as well as old, if he does not increase his store? I can recollect that I endeavoured to gratify in this way, but I could not. It was not in my power to be out always, to go every where, or to prolong my visits to a degree that my friends wished. If pastors can satisfy their own consciences, they must disregard unreasonable complaints. *Mem. of Kingsbury.*

From Middleton's *Biographia Evangelica*.

JOHN ROGERS, THE PROTO-MARTYR
UNDER QUEEN MARY.

THIS brave champion for the truth, who had the honour of being PROTO-MARTYR, or the first that was burned for the gospel, in the reign of Queen Mary, was educated at the university of Cambridge, where he attained to a great proficiency in learning. From thence he was chosen by a company of merchants, to be their chaplain at Antwerp; to whom he preached many years. He there happily became acquainted with William Tindale and Miles Coverdale, who fled thither from the persecution of the Papists under King Henry VIII. in England; and, by their means, coming to the true knowledge of Jesus Christ, he joined heartily with them in the laborious, and commendable work of translating the bible into English, and was thereby so much enlightened in the doctrines of the gospel, that he cast off the futile and idolatrous worship of the church of Rome. At Antwerp he married his wife, and from thence went to Wittenburg, daily increasing in knowledge, and became such a proficient in the Dutch language, that he was chosen pastor of a congregation

there; which office he discharged with great diligence and faithfulness for some years. In king Edward's time he was sent for home by bishop Ridley, and made prebendary and divinity-lecturer of St. Paul's, where he preached faithfully and zealously till the coming in of Queen Mary. In the beginning of her reign, in a sermon at Paul's cross, he exhorted the people steadfastly and perseveringly to adhere to that doctrine, which they had been taught, and to beware of pestilent popery, idolatry, and superstition. His zeal could not long be unnoticed; and accordingly he was soon called before the privy council, where he answered so scripturally, sensibly, and boldly, and at the same time in so becoming a manner, that, for that time, he was dismissed. But, after the Queen's proclamation against the preaching of the truth came forth, he was again called before the Popish bishops, (who thirsted for his blood,) and committed prisoner to his own house; from whence he might easily have escaped, and to which indeed he had many inducements; viz. his wife and ten children, his many friends in Germany, and the undoubted preferment he would there have met with; but being once called to answer in Christ's cause, he would not depart, though he stayed at the hazard, and, (as will be seen,) to the loss of his life.

After being confined a prisoner in his own house about six months, he was removed to Newgate, and there kept for a long time among thieves and murderers. At length, on the 22d, and several other days of January, in 1556, he was examined before Dr. Gardiner, bishop of Winchester, and others, in a very illiberal and cruel man-

ner; they not permitting him to speak or answer for himself, nor yet to defend his doctrines in writing: and on the 29th of the same month, Gardiner and others pronounced sentence against him in the following manner: 'In the name of God, Amen. We Stephen, by the permission of God, bishop of Winchester, &c. do find that thou hast taught, holden, and affirmed, and obstinately defended divers errors, heresies, and damnable opinions, contrary to the doctrine and determination of the holy church; as namely these; "That the Catholic church of Rome is the church of Antichrist: *Item*, that in the sacrament of the altar there is not, substantially nor really, the natural body and blood of Christ." We do therefore judge thee and condemn thee, *John Rogers*, otherwise called *Matthew*, (thy demerits and faults being aggravated through thy damnable obstinacy,) as guilty of most detestable heresies, and as an obstinate impenitent sinner, refusing to return to the lap and unity of the HOLY MOTHER CHURCH, and that thou hast been and art by law excommunicate; and do pronounce and declare thee to be an excommunicated person. Also we pronounce and declare thee, being an heretic, to be cast out from the church, and left unto the judgment of the secular power, by this our sentence definitive, which we here lay upon and against thee, with sorrow of heart.'

When this sentence was read, Mr. Rogers again attempted to speak; but was not suffered. He then asked of them to permit his wife, a poor stranger, to see him before he suffered; but this also was denied, and she was absolutely forbidden. When he was taken back to prison, after this

and every preceding day's examination, he wrote down the questions put to him, and his answers, as far as they would allow him to speak, and also what he would have said, had he been permitted; which, because of their length, we cannot, consistent with our plan, insert; but must refer those who wish to see them at large, to Fox's martyrology. Yet, on account of their excellency, we presume it will be acceptable to our readers in general to see so much of them as may serve for a specimen of the true wisdom, piety, and zeal of this great and good man.

"But here, (says he,) they will cry out; Lo, these men will be still a John Baptist, an apostle, a prophet, &c.—I answer, We make not ourselves like unto them, in the gifts and power of God bestowed on them to the working of miracles, and the like; but that we are like them in believing the same doctrine, and in suffering persecution and shame for the same. We preach their very doctrine, and none other. This we are able to prove from their writings, which I have proffered to do again and again by writing. And, for this cause, we suffer the like reproach, shame, and rebuke of the world; suffering the same persecution, to the loss of our goods, and even of our lives; and to the forsaking, (as our master Christ commandeth,) father, mother, sister, brethren, wives, children, &c. being assured of a joyful resurrection, and to be crowned in glory with them, according to the infallible promises made unto us in Christ, our only and all-sufficient Mediator, Reconciler, Priest, and Sacrifice: Who, for us as well as them, hath pleased the Father, quieted and pacified his wrath

against our sins; and by imputation, hath made us without spot or wrinkle in his sight; although we, of and in ourselves, are polluted with many filthy sins, which, if the measureless, unspeakable mercy and love of God in Christ did not put away, by not imputing them to us, would have brought us to everlasting damnation, and death perpetual.—In this, and in no other sense, do we affirm ourselves to be like Christ our head, his apostles, prophets, martyrs, and saints. And so far ought *all* Christians to be like them, according to the measure of faith, and the diversity of the gifts of the Spirit, that God hath given unto them.

“But let us now consider, that, if it be God’s good will and pleasure to give the members of his beloved church into the hands of their enemies, it is to chasten, try, and prove them, to bring them to an unfeigned acknowledgment of their natural perverseness and disobedience towards God and his commandments, as touching their love of God, their brethren, and neighbours; and to show them their natural inclination and readiness to seek their own ease and pleasure; and to desire that good from the creature which God has forbid, as only to be found in himself. And in order that, having fallen into gross outward sins, like David, Peter, and others, they may be brought to a true and earnest repentance, and to sigh and cry for the forgiveness of the same, and for the aid of the spirit daily to mortify and subdue all evil desires and affections in future. And many other wise and gracious purposes of the Lord concerning his people are answered by their being often put into the furnace of affliction. But let us

also consider what he doth with those enemies into whose hands he giveth his tender darlings to be chastened and tried. In truth, he doth but chasten and cross them for a little while, according to his fatherly love and good pleasure, as all fathers do their children, (*Heb. xii. and Prov. iii.*) but he utterly destroyeth, yea, and everlastingly damneth their impenitent enemies.

“Let Herod tell me what he got by killing James, and by persecuting Peter, and Christ’s tender darlings and beloved spouse, his church? Verily God thought him not worthy to have death ministered by men or angels, or any other creature, than those small, filthy vermin, lice and worms, which were ordained to destroy his beastly, tyrannous body. Pharaoh and Nebuchadnezzar, with all their pride and might, must at length let God’s favourite people go ^{happily} out of their land, from their ^{hands} and cruelty: for when they could obtain nothing but counterfeit mercies, like those of our day,* namely, extreme cruelties and death, then did God arise, as one awoke out of sleep, and destroyed those enemies of his flock with a mighty hand, and stretched out arm. When Pharaoh grievously oppressed the poor Israelites with intolerable labours and heavy burdens, his courtiers noised abroad his tender mercies towards them, in suffering them to live in their land, and in setting them to work, that they might get their livings; for if he should thrust them out of his land, they must be no better than vagabonds

* Alluding to their frequent expressions of great sorrow and concern for him in the course of his examination, and in the sentence pronounced against him.

and runagates. Have we not the like examples now-a-days? O that I had now time to write certain things pertaining to the bishop of Winchester's mercy! I have not time to speak how *merciful* he hath been to me and to my good brethren, and to the duke of Suffolk's most innocent daughter, and her innocent husband. O that I had time to paint it in its proper colours! but there are many who can do it better than I, who shall live when I am dead. Pharaoh had his plagues; and his once most flourishing land utterly destroyed, on account of hypocrisy and counterfeit mercy, which was no other than cruelty and abominable tyranny. And think ye, that the bloody, butcherly, bishop of Winchester, and his bloody brethren, shall escape? Or that England for their offences, and especially for the maintenance of their idolatry, and wilful following of them in it, shall not abide as great brunts? Yes, undoubtedly.

"If God look not mercifully upon England, the seeds of utter destruction are already sown in it by these hypocritical tyrants, and antichristian prelates, papists, and double traitors to their country. And yet they speak of mercy, of blessing, of the catholic church, of unity, of power, and of strengthening the realm. This double dissimulation will appear in the day of the Lord's visitation, when those crown-shorn captains, who have shown no mercy to the poor godly sufferers of this realm, shall have judgment without mercy."*

*In the course of Mr. Rogers' first day's examination, Gardiner, bishop of Winchester, asked him;—"What sayest thou? Make us a direct answer, whether thou wilt be one of this Catholic church or not, with us, in the

Mr. Rogers being sentenced to be burned, and remanded back to prison, was on Monday morning, the fourth day of February, 1555, awakened out of a very sound sleep, with great difficulty, by the keeper's wife, who suddenly warned him to make haste and prepare himself for the fire. "If it be so, said he, I need not tie my points."—He was then had down to bishop Bonner, who degraded him; of whom, (he said,) he had one favour to ask. Bonner asked what that should be: "Nothing, answered Mr. Rogers, but that I may speak a few words to my wife before my burning." This request not being ganted; he added, "You declare your charity, what it is." The time being come, he was brought out of Newgate, and delivered up to the sheriffs of London, to be taken to Smithfield; one of whom said, 'Mr. Rogers, will you revoke your abominable doctrine, and your evil opinion of the sacrament of the altar?' Mr. Rogers answered, "That which I have preached, I will seal with my blood." 'Then, (said the sheriff,) thou art an heretic.' "That shall be known, (replied Mr. Rogers,) at the day of judgment." 'Well, (said the sheriff,) I will never pray for thee.' "But I will pray for you," said Mr. Rogers; and so they proceeded towards Smithfield; Mr. Rogers

state which we are now?" To which Mr. Rogers answered, "My lord, I cannot believe that ye yourselves do think in your hearts, that he [the Pope,] is supreme head in forgiving of sin, &c. as ye have now said, seeing *you* and *all* the bishops of the realm have now for twenty years long preached, and some of you also written to the contrary; and the parliament hath so long ago condescended unto it."—Here he was interrupted, and not allowed to say any more.

saying the 51st Psalm, and the people exceedingly rejoicing and giving thanks to God for his constancy. His wife and ten children by her side, with one at her breast, met him by the way, being the only opportunity they had even of seeing one another any more in the flesh; but neither did this very affecting scene seem in the least to shake his confidence; so graciously was he supported in the trying hour, by HIM who hath promised, *I will never, never leave thee; never, never forsake thee.* When he came to the stake, he showed great constancy and patience; but, not being suffered to speak many words, he briefly exhorted the people steadily to remain in that faith and true doctrine, which he had before taught them, and for the confirmation of which he was not only content patiently to suffer all such bitterness and cruelty as had been already shown him, but also, most gladly to resign up his life, and to give up his flesh to the consuming fire, for a testimony of the same. They then again brought him a pardon, upon condition that he would recant; but he, with the magnanimity of a true martyr, refused it; not preferring life upon such terms, to the cruel death of burning; which he suffered with the greatest patience and fortitude; washing as it were his hands in the flames, and ejaculating with his last breath; "Lord, receive my spirit!"

It is remarked of Mr. Rogers, that during the year and a half that he was imprisoned, he was always cheerful, but very earnest and intent upon every thing he did. He wrote much; especially his examinations, which were wonderfully preserved: For they frequently made diligent

search for his writings; and it is supposed, that they refused his wife visiting him, lest she should convey them away. And when he was taken out of Newgate and led to Smithfield, they again searched his room; but found nothing. They, therefore, readily admitted his wife and son Daniel into his apartment, upon their return from Smithfield, who looked in every corner, as they thought, and were coming away, supposing others had been before hand with them, when Daniel spied something black in a dark corner under a pair of stairs, which proved to be his examinations and writings, to which the reader has been already referred in Fox's martyrology, where they are inserted at large. He was charitable to the poor prisoners, agreeing with Mr. Hooper and others to take but one meal a day, and to give the rest to those on the other side of the prison that were ready to die for hunger; but the cruel keeper withheld it from them. The Sunday before he suffered, he drank to Mr. Hooper, being then underneath him, and desired them to commend him unto him, and to tell him, "There was never a little fellow would better stick to a man, than he would stick to him;" supposing, contrary to what happened, that they should have been both burned together.— Thus died, triumphant in the faith, this blessed proto-martyr, and proved the reality of the ancient observation, 'that the blood of the martyrs is the seed of the church;' for, instead of being intimidated, multitudes were encouraged by his example, and those who had no religion before, were put upon inquiries; *What was the cause for which such pious and learned men were contented to*

die? and so, from being atheists or papists, they were led, by God's blessing, to a knowledge and profession of that gospel, the darkening of which was the main end and design of all this bloody persecution.

No one is justified in sitting still until he knows more. Let present duty be influenced by the truth which is at present known. But, then, it must be a *truth*; for otherwise, the principles opposed to the Gospel are exercised and strengthened by it. A man who performs the external duties of life strictly, who is a liberal contributor to the necessities of

others, and who attends divine ordinances regularly, with the expectation, expressed or understood, of thus creating to himself a claim on the favour of God, and a plea for the pardon of his past sins, is hourly strengthening a principle in most direct opposition to the cross of Christ, and is hourly becoming more inaccessible to the glad tidings of salvation. It is quite absurd to recommend to such a man to go on in this course, with hope that his faithful walking will be rewarded by farther light. The farther he advances on that road, so much the deeper is he involved in condemnation and darkness, and the more unlikely is it that he will ever return. *Erskine.*

Ordinations and Installations.

Feb 8,—Rev. MOSES INGALLS was installed Pastor of the Congregational Church in Barnard, Vt.; and on the same occasion, Rev. PRESTON TAYLOR was ordained as an Evangelist. Sermon by Rev. Ammi Nichols, of Braintree.

Feb. 21,—Rev. GEORGE W. ELIOT was ordained pastor of the 2d Church in Lenox, N. Y. Sermon by Rev. John D. Pierce, of Sangerfield.

March 8, Rev. ISAAC R. BAR-

BOUR was ordained Pastor of the Congregational Church in New Ipswich, N. H. Sermon by Rev. Mr. Fay, of Charlestown, Mass.

March 8,—Rev. OREN BROWN was ordained Pastor of the 2d Congregational Church in Hardwick, Vt. Sermon by Rev. Mr. Worcester, of Peacham.

April 19,—Rev. AUSTIN DICKINSON was ordained at Amherst, Ms. as an Evangelist. Sermon by Rev. Dr. Humphrey, President of Amherst College.

Poetry.

From the Christian Spectator.

SOLITUDE.

A MOUNTAIN lies along the clear cold west,
Treeless and shrubless, like the smooth bald head
Of comfortless old age; and on its top,
Swept clean by wintry winds, the evening star
Lights up its cheerful rays:—and yet it seems
Lonely and fallen from the neighbourhood
Of sister stars. Each night, when all the heavens
Are lighted up above with clustering fires,

It takes its constant stand and vigils keeps
Close by the bleak and barren mountain top.
I wonder that it does not flee away
From that unseemly dwelling-place, and join
In happy concert with the train above.

And yet, mild star,
I would not have thee go, for thou dost seem
The semblance of myself. I too, alone,
On the bleak bosom of this barren world,
Light up my wintry fire,—sole counsellor,
Sole partner too of all my joys and cares.
For I have learn'd, from many a bitter proof,
That sin has rendered false the heart of man.
Unstable as the ever changing tide:—selfish
And prone to selfishness; what careth he
For joy of others, or for others' woe?
How little skill'd in ministering relief
To wounded sensibility, the common mass:
How much inclined to violate the trust
In unsuspecting confidence reposed.—
And I have learn'd the end of noisy mirth,
With all the hollow joys the world can give.

Then why forsake
This soothing wisdom-teaching solitude,
And mingle in the throng of joyous men—
Joyous and ruined? Rather let me keep
Conceal'd from mortal sight my joys and woes,
And hold still converse with the Sovereign Lord
Of heaven and earth, and pour into *His* ear
Each rapt emotion, each consuming grief.

Then tarry where thou art, mild star of eve;
Brief is thy dwelling on the mountain top,
And brief my sojourn in this barren world.
A little more, we both shall flee away:
I to the concert of the blessed above—
So hope deceive me not—and thou—with all
The high-sphered family from which thou seem'st
An exile—thou shalt fall no more to rise—
In terror shalt thou fall, and thy bright rays
Shall be extinguish'd in the burning day
That flashes from thy Maker's chariot wheels.

CLIFTON.

TO CORRESPONDENTS AND READERS.

The Poetical effusion of C—Remarks on “The Exclusive System,” by an anonymous writer—and P—are received.

In our last number, p. 116, 2d col. 10th l. from bottom, for ‘*solution*,’ read *selection*. Page 117, 1st col. 2d l. from bottom, and 2d col. 4th l. from top, for ‘*conception*,’ read *corruption*.

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DIVINE SOVEREIGNTY EQUITABLE
AND DESIRABLE.

To illustrate this subject, I propose to consider the parable of the householder, contained in the xxth chapter of Matthew. The substance of the parable is this: The householder went out early in the morning to hire laborers into his vineyard. Having agreed with some, for a penny a day, he sent them forth to labor. At the third hour, he went out, and proposed to hire others. At the sixth and ninth hours, he did likewise. And at the eleventh hour, he sent others into his vineyard, offering them what was right, but without any stipulated price. At evening, he directed his servant to pay the laborers, "beginning from the last to the first." The servant obeyed: and to those who came last, he gave each man a penny. And when the *first* came, having seen what was done, they expected to receive *more*: but *they* received each man a penny. At this they murmured; not at the servant, but against the householder. He had made those, who labored but one hour, equal to *themselves*, who had borne the burden and heat of the day. But he answered one of them, "I do thee no wrong: didst not thou *agree* with me for a penny? Take *that* thine is, and go thy way: I will give unto this last, even as unto thee." To declare and vindicate his right, and the justice of

it, in this procedure, he added, "Is it not *lawful* for me to do what I will with mine own? Is thine eye *evil*, because I am *good*?"

Now this parable relates to the kingdom of heaven. Christ said, "*the kingdom of heaven*" is like unto a man that is an householder." His obvious design was, to teach his disciples the nature and government of that kingdom: and particularly to illustrate what he had said at the close of the preceding chapter: For he here repeated it; "So, then, the last shall be first, and the first last: for many be called, but few chosen." The whole parable, therefore, relates to the kingdom of heaven; and seems calculated and intended to exhibit the sovereignty of God, in the dispensation of grace. But before I proceed to show directly, that this is *equitable* and *desirable*, I shall notice briefly the following particulars, contained in the parable, and more especially in the 15th verse of the chapter.

1. God has always a right to do his pleasure.

The reason is, his pleasure is always good. His nature is goodness. He is a God of truth, and without iniquity. He is merciful and gracious, abundant in goodness; always just and right. Yea, he is over all, God, blessed, forever. Hence he has always a right to do his pleasure.

If, then, he is pleased to do

more for some, than for others, it is right for him to do it. If he is pleased to give some a knowledge of salvation, while others are left in pagan darkness; if he saw fit to make the Jews bear the heat and burden of the day, in preparing for the advent of Christ, and then to admit Gentile converts to privileges equal with Jewish converts; and if he is graciously pleased to renew and save some sinners, while he leaves others, equally guilty, to perish in their sins; all this is lawful and right. He does no injustice. All creatures are his. And it is lawful for him to do what he will with his own. No man, nor angel, may say unto him, in reference to any of his works, "what hast thou done?" For

II. No one may *murmur* at what God is pleased to do.

It appears from the parable, that no one of the *first* laborers was allowed to murmur at the householder, because he did more for others, in proportion to their labor, than he did for them. And for this plain reason: he did them no injustice. What he did for others had no actual effect on the justice or injustice of his dealings with them. Indeed, it had no concern with them. They were the mere spectators of it. When he came to reward them, he gave all that justice required: even all that was due, by their own agreement. They had, therefore, no right to murmur, at what was done for others. For no one suffered any injustice.

Now this shows that no one may murmur at what God is pleased to do. If he does more for some than for others, and more than justice demands; if he gives some the knowledge of salvation, and leaves others in pagan darkness; and even if he *renews* and

pardons some sinners; while he leaves others, equally guilty, to remain in their sins; no one may *murmur* at these acts of sovereignty. He has done no injustice. All men are sinners; totally vile and unworthy. No one can *claim* a knowledge of salvation, nor the renewing and pardoning grace of God. Though he makes a distinction among men; though he does more for some than for others; and more for some than they deserve; yet he does no wrong. He has good reasons for doing thus; though he may not, at the time, see fit to reveal them. If men *merited* the renewing and saving grace of God; (supposing this were possible;) and if, *then*, he should renew and pardon some and not others; and thus do *injustice* to them that are left, they might reasonably murmur. But, as all are sinners, utterly *unworthy* of such kindness, God may justly do his pleasure, in renewing and saving them. If he pleases, he may renew and save some, and yet leave others in their sins, while no one has any cause to murmur. For

III. It is not an act of injustice, but of *mere goodness*, when God does more for some, than for others.

When the householder did more in proportion, for the last, than for the first laborers, and more than strict justice required; he did the first no injustice. For, as I have already stated, it had no effect on his dealings with them. And therefore it *could* not do them any injustice. Besides, when he rewarded them, he gave them all that justice demanded: yea, all that could be demanded, on the very terms of their own agreement.

But his giving the last *more* than the first, in proportion to

their labor, and more than justice demanded, was an act of *mere goodness* to them. It was in perfect *accordance* with justice; and yet was an act, by which the householder saw fit to display, not only his sovereignty, but his *distinguishing goodness*.

Now, this illustrates, and seems intended to illustrate, both the sovereignty and the goodness of God, in the dispensation of grace. It shows, that when God does more for some sinners, than for others; when he renews and saves some, and yet leaves others, equally guilty, he does no injustice, either to those that are saved, or to those that are lost. What he does for those who are saved, has no effect on the *condition* of those that are lost, nor on the justice of his *dealings* with them. He is no more *obligated* to renew and save them, than he would be, had he not saved others. Their condition is affected, only by what he does for *them*. The justice of his dealings respecting them, depends wholly on what he does for them. But the fact is, if they perish, they perish *in their sins*. The very fact that they *do* perish, under the government of a gracious God; under a dispensation, and amidst the *offers* of grace, is conclusive evidence, that they perish justly. Their future punishment will be no greater, nor be continued any longer, than Divine justice requires. For it is the unalterable declaration of God's word, that he will finally reward all men *according* to their works, whether good or bad.

But his renewing and saving his chosen people, and thus doing more for them than justice demands, is an act of *distinguishing goodness*. It effects an entire change in their characters and

destinies. It delivers them from endless wrath, and makes them heirs of endless glory: while all this accords with justice. For surely, it does no injustice to them that are saved; nor to them that are lost; nor yet to the Divine government. The law of God is honored in the very pardon and justification of *all* that are saved. They believe in Christ; they are united to him by faith; and are justified wholly through his atonement. There is, therefore, no injustice whatever, in this display of mercy. It is mere *distinguishing goodness*, in perfect harmony with justice. It is because the great Householder does what he will with his own: and is, therefore, lawful and right. Hence,

IV. To murmur at this goodness of God, betrays evidence of an evil heart.

When the householder had vindicated his own conduct, he asked him who murmured, "Is thine eye *evil*, because I am good?" This was an affirmation of his own goodness; and at the same time, of the *evil* of murmuring. For it was murmuring, not at the *injustice* of the householder toward himself, or toward any other one; (for no injustice had been done;) but at his *goodness*, in doing *more* for others than he had done for him. It therefore betrayed evidence of an evil heart. For it opposed the *exercise* of this goodness, while it harmonized with justice.

Now this exhibits, and was, no doubt, designed to exhibit, the very spirit of those, who murmur at the sovereign grace of God, when he does more for some lost sinners, than he does for others. They murmur, not at his *injustice* to them, but at his doing *more* for others, than he

does for-them;—at his making a *distinction* among men, according to his pleasure. But this is murmuring at his distinguishing *goodness*; even at his unmerited *kindness*, in saving whom he pleases, through the atonement of Christ. It is opposing the very exercise of grace, when this harmonizes with justice. In fact, it is opposing the only ground, on which the salvation of sinners *can* harmonize with justice. For, if God did no more for them than they *deserve*, or than justice *demand*s, not one of them would ever be renewed; and consequently, not one would ever be saved. It therefore needs no further argument, to prove that *such* murmuring betrays evidence of an evil heart.

Now, with these particulars in view; I proceed directly to illustrate the subject before me; and observe,

First, That the sovereignty of God is *equitable*. Here the object will be, to notice the sovereignty of his *grace*: as this is most liable to objections. And in reference to this, I have already shown, that God has always a right to *do* what he will with his own, and that no one may *murmur* at his doing this. The reason is, he always does what is just and right. If, then, God may always *do* what he will, in reference to the salvation of men, because he always does right, he may also do all this, as a *Sovereign*. It was his just prerogative, to *decree* or *determine* all this, in the counsels of eternity. For, if all his *doings* are right, and if, in the language of inspiration, he “worketh all things after the counsel of his own will,” his eternal *purposes* or *decrees* are all right. As he is a Being of unerring wisdom and goodness, and the Proprietor of

all creation, it was right for *Him* to determine all things, in nature and in grace, according to his good pleasure. For his pleasure was, to determine all things in perfect rectitude. Indeed, being eternal and immutable, he has always been what he now is: he has always had the same wisdom, the same goodness, and even the same purposes, which he now has. So that what he now does, which is always right, is the *necessary* result of an equitable and eternal purpose.

It follows, then, that no one may *murmur* at the sovereign purposes of God, in the affairs of grace; though all these are, like Himself, eternal. The reason still is, they are all *equitable*. They accord perfectly with his doings, which are only the *execution* of these equitable and eternal purposes. Even when he does more for some sinners, than for others, and when all this is the effect of his eternal purposes, no one has any right to murmur. There is no *cause* for it. Both the act itself, and the purpose of action, are according to perfect rectitude. As it is lawful for him, when he pleases, to *do* more for some, than for others, when he does no one any injustice; so it was lawful for him to *determine* all this, in his own best time. Whatever it is right for him now to *do*, it was right for him to *determine*, when he saw best. There is no more cause to murmur at the *purpose*, when this accords with perfect rectitude, than to murmur at the *act*, when this accords with perfect rectitude. And to him, who would murmur at the righteous purposes of God, in the affairs of grace, his answer is, “Who art thou, that repliest against God? Shall the thing formed say to him that formed it, why

hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Does any one affirm, that this does not appear equitable? His inquiry of such a one is, "Are not my ways equal? are not your ways unequal?" And does any one still retain the murmuring spirit of the first laborers? His final answer is, "Be still and know that I am God:—I do thee no wrong:—Is it not *lawful* for me to do what I will with mine own? Is thine eye *evil*, because I am good?"—Thus, the sovereignty of God appears equitable. But this is not all. I now observe,

Secondly, That it is not only equitable, but *desirable*. In every instance of the sovereignty of grace, it has been shown, that there is a display, not of injustice, but of distinguishing *goodness*: a display of mere, unmerited kindness and compassion, in harmony with justice. Every instance of renewing and pardoning mercy, is an instance, in which God does *more* than the sinner deserves: and, consequently, is an instance, in which he *must* be actuated by unmerited kindness. It is thus mere *sovereign* goodness or grace: that is, it is an act, which God performs, merely because he *is* gracious; because he ever has been *determined* to perform it; and thus, in his own language, because he "will be gracious to *whom* he will be gracious." Both the act, and the purpose of action, are the fruit of his free, *sovereign* grace. And if he did not, in every instance, act on this ground, he would not act, in any instance whatever, in saving the sinner. For the sinner cannot *claim* it. Justice to him does not *demand* it. Nothing but the sove-

reign pleasure of God can be the moving cause of it. And as he is eternal and immutable, if he had not from eternity *decreed* it, he would not, in any case, *do* it.

Hence, notwithstanding all the murmuring and objection of wicked men against it, the sovereignty of God, in the affairs of grace, is truly *desirable*. It is desirable, not only that God should be gracious in his nature and attributes, but that he should be a *Sovereign* in his grace; that he should have formed eternal *purposes* of grace, respecting sinful men. For, he may be gracious in his nature and attributes; a complete atonement for sin may be made; salvation may be freely offered to sinners;—and yet, (were the supposition possible,) had there been no eternal *purposes* of grace, not one sinner would have been actually saved. For, to be saved, they must be *renewed* by the power of God. And as he works all things after the counsel of his own will, if he had not purposed, he would not perform this work; and consequently, no one would be renewed nor saved.

Surely, then, it is desirable that *all* the affairs of grace should be regulated and decided, by the eternal purpose of God. It is desirable, that the *number*, to be saved; that the *method* of their salvation; yea, that the *whole plan and process* of it, from beginning to end, should be matters of his eternal purpose. This would ensure the *greatest* number and the *best* method of salvation. For when, in his holy sovereignty, God determined the number of his chosen people, and the method of their salvation, he did this, as he determined all things, with a view to the full display of his Divine perfections. He looked, not at the merit and claims

of sinners, which had no existence; but at his own glory. He was limited, not by their worthiness, or even their unworthiness; but only by the most perfect display of Divine goodness. In doing *what he would* with his own, or in determining the number of those, who should be renewed and saved, his good pleasure was, to give full scope and operation to his benevolence. He united the salvation of his people, with the most perfect display of his glorious attributes. Hence, he chose them all in Christ: he predestinated them to the adoption of children by Jesus Christ, according to the good pleasure of his will, *to the praise of the glory of his grace*. Of all possible methods, this was the best for lost sinners. And it must be remembered, that the whole *scheme* of grace, from beginning to end, has immediate relation to *sinners*. It was from a race of *such* beings, that God chose his people, in Christ Jesus: even of those, who, in themselves, were utterly vile and unworthy. And his sovereign *purpose*, originating in his own goodness and grace, included a *far greater* number of such beings, than could otherwise have been included. Indeed, had not the display of grace been the object, and had not mere benevolence and grace determined this number, we know not how even *one* sinner could have been included. We know of no other method, which *could*, consistently with Divine justice, or with the Divine attributes, have ensured the salvation of an individual of our guilty race.—It is, then, desirable, *beyond all expression*, that God should determine and act as a Sovereign, in all the affairs of grace. Yea, it is of unspeakable importance to lost sinners, that he

should do what he will with his own; and that he *should* have formed eternal purposes of grace, respecting guilty men.

Let him, therefore, who would murmur at the sovereign grace of God, take heed to his ways. He murmurs, not at the injustice of God towards himself, nor towards any of his fellow-men, but at his *mere goodness* towards the subjects of his grace. He murmurs, where the first laborers did. His eye is *evil*, because God is good. And if he *perish* in such murmurings, he will perish justly. God never left a humble, *penitent* sinner to perish. He pardons and saves *every* penitent believer. And if the murmurer will repent and believe in Christ, God will pardon and save even *him*. But let him remember, and while he remembers, let him rejoice, that God saves the penitent, because he is a *Sovereign* in the affairs of grace; because he has *determined* to do this, for his own glory; and thus, because he doeth *what he will with his own*. J. A. G.

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For the Christian Magazine.

AN EXPOSITION OF 1 CORINTHIANS,
II. 14.

“But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

SINCE the Bible is our only rule of religious faith and practice, and is that, by which we are to be finally judged, it is of the highest imaginable importance, that it should be correctly understood. This remark is, of course, applicable to the passage before us.—It is probable, that few passages of the Bible have been more the

occasion of darkness and distress on the part of some, and of irreverence and presumption on the part of others. It is desirable, that all occasion for such effects should be removed. This can be done only by a correct exposition of the passage in question.

1. Who is 'the natural man?' The apostle opposes 'the natural man,' to the spiritual man. After asserting, that 'the natural man receiveth not the things of the Spirit of God,' he says, in the next verse, 'But he that is spiritual, judgeth all things.' It hence appears, that 'the natural man,' is the opposite of him, that 'is spiritual,' or the spiritual man. Who, then, is the spiritual man, but he, that has been born of the Spirit? 'That which is born of the Spirit, is spirit,' or spiritual. It will not be doubted, that the spiritual man is a subject of the spiritual kingdom of God, and will be finally admitted into heaven. But says an infallible teacher;—'Except a man be born of the Spirit, he cannot enter into the kingdom of God.' The conclusion is obvious, that the spiritual man is the regenerate man;—he, who has been 'born of the Spirit.' As the apostle directly opposes 'the natural man,' to him that is spiritual,' or has been 'born of the Spirit,' it follows, that, by 'the natural man,' he intends man in a state of nature;—*the unregenerate man.*

2. What is to be understood by 'the things of the Spirit of God?' 'The Spirit of the Lord,' says the Psalmist, 'spake by me, and his word was in my mouth.' Christ, some time previously to his departure from his disciples, said unto them;—'The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remem-

brance, whatsoever I have said unto you.' Soon after the ascension of Christ, 'Peter stood up in the midst of the disciples, and said, Men and brethren, This scripture must needs have been fulfilled, *which the Holy Ghost*, by the mouth of David, *spake* before concerning Judas, which was to guide them, that took Jesus.' In quoting a passage from the Psalms, the writer of the epistle to the Hebrews began by saying;—'Wherefore, *as the Holy Ghost saith*, To day, if ye will hear his voice, harden not your hearts.' Again it is said;—'All scripture is given by inspiration of God. The prophecy came not in old time by the will of man; but holy men of God spake, *as they were moved by the Holy Ghost.*' From these passages it is abundantly evident, that the Bible claims to have been given by inspiration of the Spirit of God. Hence, there can be no doubt, that, by 'the things of the Spirit of God,' *the truths of the Bible in general are intended.*

3. What is it truly to receive 'the things of the Spirit of God?' In truly receiving them, a speculative belief and acknowledgment of their truth are of course implied. By him, who does not even speculatively believe the scriptures, nor acknowledge their truth, they are not, in any, even the lowest, sense, received. A simple intellectual perception of the meaning of any particular passage of the Bible is not, however, all that is implied in a complete reception of it. Such a perception may be possessed by the avowed infidel. By the aid of an improved intellect and of the true science of interpretation, he may clearly unfold the general meaning of any particular passage, and, at the same time, as-

sert, that the Bible cannot be the word of God, for the very reason, that it inculcates the particular sentiments, which he has proved it to inculcate. Something more than has been stated, must, therefore, be implied in truly receiving 'the things of the Spirit of God.' And that is—*a heart-felt belief of them;—an experimental perception of their truth.* The truth of any particular passage must not only be intellectually perceived, but felt, approved, and loved. There must be a correspondence between the feelings of the percipient and the truth perceived. This view of the subject is, if I mistake not, warranted by the scriptures. The three thousand, who were converted on the day of Pentecost, were 'pricked in their heart' by the preaching of Peter, and 'gladly received his word.' The heart of Lydia of Thyatira, was opened by the Lord, that she attended to the things, which, on a certain occasion, were spoken by Paul. This apostle, in writing to the Christians at Rome, said; 'Ye have obeyed from *the heart* that form of doctrine, which was delivered you.' And, in writing to the Christians at Thessalonica, he said; 'Our gospel came not unto you in word only, but also in *power*, and in the Holy Ghost, and in *much assurance.* And ye became followers of us, and of the Lord, having received the word in much affliction, *with joy in the Holy Ghost.* When ye received the word of God, which ye heard of us, ye received it, not as the word of men, but, as it is in truth, the word of God, *which effectually worketh also in you, that believe.*' And he, moreover, declared to them concerning certain persons, that 'they received not *the love of the truth*, that they might be saved.'

4. How does it appear, that 'the natural man' does not truly receive 'the things of the Spirit of God?' This is asserted in the passage before us. 'The natural man *receiveth not* the things of the Spirit of God; for they are *foolishness* unto him.' It is also either asserted or implied in numerous other passages. 'The preaching of the cross is to them, that perish, *foolishness.* We preach Christ crucified, unto the Jews a *stumbling-block*, and unto the Greeks *foolishness.*' No sooner had Christ informed Nicodemus, that, except a man be born again, he cannot see the kingdom of God, than, in astonishment, the latter exclaimed; 'How can a man be born, when he is old?' Nor did our Saviour's explanation of the nature and necessity of the new birth, at all diminish his astonishment. For, he again exclaimed; 'How can these things be?' So foolish did the preaching of Christ appear to the Jews, that they said unto him; 'Thou art a Samaritan, and hast a devil. Now we know, that thou hast a devil. Whom makest thou thyself?' How foolish did the preaching of Paul appear to the men of Athens. When in that celebrated city, 'certain philosophers of the Epicurians and of the Stoicks encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached to them Jesus and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears; we would know, therefore, what these things mean. And when they heard of the resurrection of the dead, some mocked; and

others said, we will hear thee again of this matter.' So perfectly unimportant and foolish did the questions at issue between Paul and the Jews appear to Festus, that, in addressing Agrippa on the subject, he said; 'When the accusers stood up, they brought none accusation of such things, as I supposed; but had certain questions against him of *their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.*' Multitudes, at the present day, regard the doctrines of the cross as uninteresting, inconsistent, absurd; and turn away from them in disgust. But,

5. Why does not 'the natural man' receive 'the things of the Spirit of God?' Why are they 'foolishness unto him?' The answer, in general, is contained in the passage before us. '*Because they are spiritually discerned.*' We have seen, that the natural man, is man in a state of nature, in opposition to man in a state of grace; man unregenerate, in opposition to him, who has been born of the Spirit. Hence, according to the scriptures, he is without holy affections. To feelings of holy love, repentance, faith and joy, he is an entire stranger. These feelings appertain to none in their natural, unregenerate state. The Bible describes them as 'dead in trespasses and sins;'—as possessing 'the carnal mind, which is enmity against God;' as not having the love of God in them; as hating both Christ and his Father; as without 'repentance toward God, and faith toward our Lord Jesus Christ.' But, with holy affections and desires, no inconsiderable portion of the Bible is intimately conversant. Much, very much, of it is employed in describing the moral beauty of the Divine

character, the loveliness of the character of the Saviour, and the feelings of the Christian from the time of his first genuine convictions of sin, through all the variations of his religious experience, to his final admittance into the mansions of the blessed. These are emphatically *spiritual* parts of the Bible; and are fully understood and truly received, only when 'they are spiritually discerned.' In order to enter into the real spirit of them, and truly to receive them, a person must himself have the same kind of feelings, which they are employed to describe. In order truly to receive those passages, which describe the moral glory of God, and the loveliness of the character of Christ, he must himself possess a holy heart, and be under the influence of holy love to God and the Saviour. In order truly to receive those passages, which describe conviction of sin, he must himself have been truly convicted of the same. And in order truly to receive those passages, which describe the repentance, faith, peace, gratitude, submission, joy, and other graces of the Christian, his own heart must be under the influence of the same holy affections. But the heart of the natural man is not under the influence of this class of affections;—it is under the all-controlling influence of a diametrically opposite class of moral affections. And this is the primary, grand reason, why he does not truly receive 'the things of the Spirit of God.' When truly received, 'they are spiritually discerned;' but he, being without holy affections, has no spiritual discernment. There is no sympathy between the spirit with which he is actuated, and that spirit, which breathes from the

pages of the inspired volume. Hence, to suppose that, sustaining his present unholy character, he can so enter into the real nature of 'the things of the Spirit of God,' as to receive them in their spiritual import, is, to suppose something contradictory and absurd. He is, in a spiritual sense, as really blind to the true import of that large portion of the word of God, which is employed in describing holy affections, as is the literally blind man to the meridian splendor of a summer sun. His unholy feelings do no more vibrate in unison with those holy feelings, with which no inconsiderable part of the inspired volume is conversant, than does the soul of the deaf man, with the most exquisite combination of musical harmony.

From the preceding exposition, several important inferences naturally result.

1. The criminality of spiritual blindness. It appears, that spiritual blindness implies the total absence of holy affections, and primarily and essentially consists in moral affections of an opposite character. It is a blindness, which has its seat in the heart. So the point is constantly represented in the scriptures. It is said of many of the Israelites in the time of Moses, that they had not '*an heart to perceive*;' and of the idolatrous among the same people in the time of Isaiah, '*their hearts*' were shut, so that they could not understand; that '*a deceived heart* turned them aside, so that they could not deliver their soul, nor say, Is there not a lie in my right hand?' St. Paul declares, concerning the Gentiles, that they 'are alienated from the life of God, through the ignorance that is in them, *because of the blindness of their hearts*.' He says, concerning the Jews,

that, 'Even unto this day, when Moses is read, *the veil is upon their heart*.' And, in the following words, which, in his epistle to the Hebrews, he quoted from the Psalms, the ignorance and errors of the same people are said to have their origin and seat in the heart. 'Wherefore, I was grieved with that generation, and said, *They do always err in their heart*.' Is not that, then, which prevents the natural man from receiving the things of the Spirit of God, criminal in its nature? Having its seat in the heart, and consisting in affections the exact opposite of holy love, it can be nothing less, than the essence of sin. Was not the blindness of the Jews of a moral nature? Did it not primarily consist in voluntary exercises of hatred to Christ? And was it not, therefore, criminal? To say, that spiritual blindness is not criminal, is the same, as to say, that it is not criminal to be without holy love to God, without repentance for sin, without cordial faith in the Saviour;—in a word, that it is not criminal to live in constant violation of the first and great commandment of the law, the first and great commandment of the gospel, and without that, in which the essence of all religion consists.

2. The natural man may, with propriety, be commanded truly to receive the things of the Spirit of God. True, it is said; '*Neither can he know them*; because they are spiritually discerned.' That he is, *in some sense*, unable truly to receive them, is, therefore, evident. And were he, *in the same sense*, unable to receive them, that the literally blind man is to discern the light of day and to behold natural objects, there would be neither reason nor propriety in his being commanded to

receive them. Such, however, is not the fact. His inability to receive the things of the Spirit of God, is not *natural*, but *moral*. It is *voluntary*, *spiritual* blindness; and has been proved to be criminal in its nature. Hence, it is easy to see, that the natural man may, with the utmost reason and propriety, be commanded to possess that spiritual discernment, which is requisite to a true reception of the things of the Spirit of God. He may be commanded to do this with precisely the same propriety, that he is commanded to love God supremely, to repent, to believe the gospel, and thus become a real Christian. Indeed, to require him to make himself a new heart and a new spirit, to break off from his sins by repentance, and to look unto Christ with the eye of affection and of faith, is, one and the same thing, as it is to require him to receive, in their spiritual import, the oracles of God. Accordingly, we hear God, in his word, saying unto the spiritually blind and deaf; ‘O ye simple, understand wisdom, and, ye fools, be of an understanding heart. Hear, ye deaf, and look, ye blind, that ye may see.’

3. The nature and the importance of spiritual illumination are obvious. We read, in the scriptures, of spiritual discernment and of spiritual understanding. And, from the view we have taken of spiritual blindness, the nature of these may be conclusively inferred. Spiritual blindness, it appears, primarily consists in unholy affections of heart. Hence, spiritual discernment or understanding must consist in feelings of an opposite nature. Let holy feelings be produced in the soul of the natural man, and he is at once enabled to enter into the true spirit of those passages of the

Bible, that are descriptive of the particular class of holy affections, which are in exercise within his bosom. Let the sinner be brought under genuine conviction of sin, and he at once knows what the apostle intended, when he said; ‘I was alive without the law once; but when the commandment came, sin revived, and I died.’ Let the love of God be shed abroad in his heart, and he at once knows what the Psalmist meant, when he said; ‘Whom have I in heaven but thee? and there is none upon earth, that I desire beside thee.’ Let him be bowed down under a sense of indwelling sin, and he knows what an apostle meant, when he said; ‘O wretched man, that I am! who shall deliver me from the body of this death?’ Let him be under the influence of disinterested benevolence toward mankind, and of ardent desires for their salvation, and he knows what the same apostle intended, when he said;—‘I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow of heart. For I could wish, that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.’ Let him be under the influence of strong faith and holy joy in the Saviour, and he knows what another apostle meant, when he said; ‘Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.’ The same mode of remark might, were it necessary, be extended to each distinct class of the christian affections. Whatever may be the particular class of holy affections in exercise at any given time, in the heart of the Christian, the

texts of scripture, that are descriptive of them, are spiritually discerned. Such is spiritual illumination. And its *importance*, as well as its nature, may be inferred from the nature of spiritual blindness. Spiritual blindness is an effectual obstacle in the way of a true reception of the things of the Spirit of God. There is no sympathy between the feelings of him, who is under its influence, and those holy feelings, of which a large portion of the word of God is descriptive. It as effectually prevents him, who is under its influence, from entering into the true spirit of a very considerable portion of the Bible, as literal blindness prevents the subject of it from perceiving external objects. But let it be removed by the Spirit of God, and a new moral world immediately opens on his spiritual vision. The Bible has not, indeed, changed. It is, in reality, the very same book, that it was before. But a radical moral change has been wrought in him, and, by means of it, those things of the Spirit of God, which before were foolishness unto him, are spiritually discerned, and clothed with ineffable beauty. Spiritual illumination is, therefore, just as important, as is an experimental understanding of the word of God.

4. The prevalence of error on religious subjects, is naturally to be expected. Since natural men are blind to the true spiritual import of no inconsiderable portion of the Bible, what is naturally to be looked for as one result, but that the religious creed of many of them will be full of error? True it is, that, so far as the mere *language* of any particular portion of the word of God is concerned, they may be able, by the aid of a well-disciplined mind and the true principles of exegesis, to give a

correct exposition of it. This, however, is not always, nor even generally, to be expected. Between their unholy feelings and those holy feelings, of which much of the Bible is descriptive, there is a mutual repulsion. Hence, it is naturally to be expected, that they will endeavour so to interpret the Bible, as to render it congenial with the predominant affections of their unsanctified hearts. It is to be considered, that 'the feelings of the natural heart exert a pernicious influence on the understanding.' Natural men have '*their understandings darkened*, through the ignorance, that is in them, *because of the blindness of their heart*.' Though the natural strength of the human understanding is not impaired in consequence of the apostacy, yet, the blindness of the natural heart has a strong tendency to modify its exercise;—to alter the range of vision of this eye of the mind, and to interpose a mist between it and its object. We know, that, in all cases, our feelings have no small influence in the formation and adoption of our speculative opinions. 'The heart governs the understanding.' In view, then, of the spiritual blindness of the natural heart, and the obvious tendency of this blindness to bias the understanding in its interpretations of the Bible, how naturally may prevalence of error on religious subjects be expected.

5. We infer, that a holy heart is requisite for the teacher of religion. Since spiritual blindness naturally exerts a pernicious influence on the understanding in its investigations of divine truth, the teacher of religion, who is under its influence, must ever be in danger of embracing error himself, and, of course, of teach-

ing it to others. But grant, that he may be led to a correct speculative belief of the truths of the Bible, and we shall not deny that this is possible, he will not inculcate them with that zeal, and earnestness, and glow of religious affection, with which it is unspeakably important, that 'the glorious gospel of the blessed God' should ever be preached. Its truths will not fall from his lips with that weight on the consciences of his hearers, with which the same truths fell from the lips of a Paul, a Baxter, a Whitefield. As they will not go from his heart, they will not reach and affect the heart of his hearers. Therefore, his preaching will not be likely to be blessed to the accomplishment of the end, for which the ministry of the gospel was instituted. How indispensably necessary, then, is a holy heart, and consequent spiritual discernment, for the teacher of religion. Awful is the condition of that professed minister of the gospel, who is without this primary qualification for the ministerial office! Lamentable beyond expression is the condition of that people, over whom he is placed as their spiritual guide! 'If the blind lead the blind,' what can be expected, but that both he, who leads, and they, who are led, will fall into the bottomless pit?

Finally; Permit me to bring home the question to the conscience and heart of the reader;—Do you truly receive the things of the Spirit of God? If you have evidence, that you do truly receive them; that there is, in fact, a sympathy at times between your feelings and those holy feelings, of which much of the inspired volume is descriptive, how unspeakably great are your obligations of gratitude to the God of all

grace, that, in sovereign mercy, he was pleased to open your eyes, and turn you from darkness to light. But if, on the other hand, you are conscious, that you do not truly receive the things of the Spirit of God, be assured, that, for being thus the subject of spiritual blindness, you are criminal and inexcusable. So you are regarded by your God and Judge. How dangerous is your situation! The blindness of your heart, though voluntary and criminal, is, notwithstanding, so unyielding to natural means, that it will be effectually removed by nothing short of the almighty energy of the Spirit of God. And he is under no obligation to grant you the blessing. Under such circumstances, how important for you penitently to say unto him; 'God, be merciful to me a sinner.' 'Open thou mine eyes, that I may behold wondrous things out of thy law.'

F.

For the Christian Magazine.

ON THE AUTHORITY OF THE APOSTOLICAL WRITINGS.

AN attempt has been made, of late, to depreciate the writings of the Apostles. They are represented as unworthy of a comparison with the declarations of our Lord, in point of scriptural authority. "The teaching of *Jesus*," it is said, "must be regarded as the fountain of Christian truth. The instructions of others are but streams flowing from it, some nearer the source, and some more distant; but all likely to be more or less affected by the character of the channel which conveys them, and the soil through which they pass. The Spirit preserved the apostles from injurious errors, in communicating and recording truth; but

still, *they are not to be put on a level with their infallible Master.*”*

The best mode, perhaps, of vindicating the authority of the apostolical writings, is to show, not only that they taught with all authority from Christ, but that they were charged with inculcating truths, which could not so well have been exhibited, during his personal ministry. It was left for them to complete the revelation which had been so long in progress; and fill up the canon of the book of God. *Their Divine Master did not himself reveal to them the truth so fully, as he intended it should afterwards be revealed to them, and through them to the world, by the teaching and inspiration of the Holy Spirit.* This is proved,

1. By the *declarations of Christ himself.* In his last conversation with his disciples, previously to his being betrayed, he said, “These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, *he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*” And again; “I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, *he will guide you into all truth.*” These declarations are explicit, and are sufficient, of themselves, to establish the proposition under consideration. As this, however, is a point of very great importance, it may be proper to confirm it by other proofs. Let it then be observed,

2. That the grand object for which Christ appeared in our flesh

and world was, *not to impart religious instruction, but to make an atonement for sin, by his sufferings and death upon the cross.* It is admitted, indeed, that he executed the office of a *prophet*, as well as of a priest, and of a king; and that in the execution of his prophetic office, he communicated much most interesting and valuable instruction. Still it is believed that the grand, *leading* object, for which he appeared on earth, was not to teach, but to *atone* for the sins of men. The other objects of his mission he might have accomplished, without appearing bodily on earth. He might have *instructed* mankind by inspired prophets and teachers, as he had done all along previously to his advent, and as he afterwards did by the ministry of his apostles. And he might have *ruled* his spiritual kingdom by an invisible agency, as he now rules it in his heavenly state. But in order to suffer and die on the cross, and thus make an atonement for sin; he must necessarily assume our flesh, and appear in our world, and become a man. There was no other possible way, in which this painful part of his Mediatorial work could be accomplished. Accordingly, he himself represented, that the grand object, for which he had come into the world, was *to die.* “The Son of Man came not to be ministered unto, but to minister, and *to give his life a ransom for many.*” But if this was the grand object for which Christ came, then it needs not surprize us if he did not communicate all that truth to his disciples, during his personal ministry with them, which he intended subsequently to impart. He could instruct them just as well, and in some respects better, through the teaching of the Spirit, after his ascent to heaven.

* See “Discourses on the offices and character of Jesus Christ,” by Henry Ware, Jun. p. 14.

3. In proof of the point before us, let it be considered farther, that the personal instructions of our Lord were not accompanied very much with the *sealing, sanctifying influence of the Holy Ghost*. In imparting his instructions, our Saviour was no more than a dispenser of means. He dispensed them, to be sure, in the most desirable way. Whatever he said was, in itself, most suitable to be said; and was said in the best time, and place, and manner. Still, his instructions were no more than means, and, like other means, had no inherent efficacy. They needed the accompanying influence of the Spirit, to render them effectual to the edification of saints, or to the conviction and conversion of sinners. But this necessary influence was, for wise purposes, restrained; so that it seemed, often, as though Christ communicated his instructions almost in vain. Sinners were not in any considerable numbers converted, and his friends were not enlightened and profited, as we might reasonably expect. We are often astonished at the remaining ignorance and prejudices of the disciples, notwithstanding all they had seen and heard, during the ministry of their Divine Lord. The reason why they were not more enlightened is, that *spiritual influences were withheld*; and these being withheld, it was impossible for the Saviour to reveal the truth so fully to them, as it was afterwards revealed through the ministry of the Spirit. They needed the Comforter from heaven, not only to "guide them into all truth," but to "bring all things to their remembrance," which their Lord had taught them. Again,

4. That Christ did not reveal the truth so fully to his disciples,

as he intended it should afterwards be made known to them by the Spirit, is evident, I think, from *facts*. It is a fact, that they did understand many things, after the descent of the Holy Spirit, which they never understood before; and some, which before were not very clearly revealed. One of these was, the *spiritual nature* of their Master's kingdom. During the whole course of his ministry, they were expecting him to set up a temporal kingdom, and to advance them to seats of temporal honor and power. But when the Holy Spirit descended on the day of Pentecost, *he* soon discovered to them the truth, in regard to this important subject. He soon taught them, that they were not to expect any flattering temporal distinctions—that the kingdom of Christ was not of this world—and that it devolved on them, in face of persecution and conflict, to diffuse his holy, *spiritual* kingdom, throughout the earth.—Till after the descent of the Holy Spirit, the disciples seem not to have comprehended the *necessity*, or the *object*, of their Saviour's death. When he spake to them on the subject of his approaching crucifixion, it is related, that they "knew not what he said." On one occasion, when he introduced this subject, Peter took him aside, and began to rebuke him. And when they saw their Saviour actually dead upon the cross, their hopes, for the time, seemed to die with him. "We trusted," said they, "that this was he who should deliver Israel;" but he is dead—and we are left in sorrow and despair. But after the descent of the Holy Spirit, they were soon brought to a proper understanding of this most important subject. They soon learned, that "it *behoved*

Christ to suffer, and to rise again from the dead, that so repentance and remission of sins might be preached in his name, among all nations." They soon learned, that the same event, which they once regarded as fatal to their Master's cause, was itself the corner-stone of his kingdom. The apostles were not made to understand, during the personal ministry of Christ, that the blessings of the gospel were to be *extended to the Gentiles*. Their Master had said to them, on one occasion, "Go not into the way of the *Gentiles*, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." And although he directed them, at the last, to "preach the gospel to every creature;" yet they were led, for a time, to confine their ministry to the Jews. But after the descent of the Holy Spirit, their views on this subject were enlarged and corrected; the middle wall of partition was shown to be broken down; and the wondering disciples exclaimed with joy, "Then hath God also to the *Gentiles* granted repentance unto life." Another thing, which the disciples did not understand, and which indeed was not clearly revealed, till after the descent of the Holy Spirit, was the true import and meaning of the *Jewish ritual*. The Jews, in general, and the disciples of our Lord among the rest, regarded the bloody sacrifices of the ritual, as having some inherent efficacy. They trusted in them to make an atonement, and to secure the pardon of their sins. They supposed, doubtless, that these rites and sacrifices would be permanent—that, as God had appointed them, they would continue, till the end of time. But when the Spirit had come, and his enlightening influ-

ence had begun to chase away the darkness of their minds, they were led to see, and to teach, that the rites of the Jewish religion were but a shadow of good things to come—that they all looked forward to the sacrifice of Christ—and that by his death, he had taken them out of the way, nailing them to his cross. Thro' the teaching and inspiration of the Divine Spirit, the apostles were enabled to furnish a key, by which the riches of the Jewish ritual are unlocked, and by which Gentile believers, in all ages, have been instructed and benefited. From the instances here given, we see it to be matter of fact, that our Lord did not disclose the truth so fully to his disciples, or impress it so deeply upon them, as he intended it should afterwards be done, by the ministry of the Spirit. He taught them such things as they were then capable of receiving—such as the circumstances of time and place required, in the best and plainest manner; but he left it for the Spirit to shed around them a clearer light, and to perfect the work in which he had been engaged. "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he shall guide you into all truth. The Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

It will be seen that the proposition, which has been discussed and established, places the *inspiration of the apostles, and the authority of their epistles and other writings, on high ground*. No part of the inspired volume, not even the declarations of our Lord him-

self, can be regarded as having superior claims. Christ did not pretend to teach the gospel fully, during his personal ministry on earth. He left many truths to be opened to his disciples, by the influence of the promised Spirit. The writings of the apostles should be considered, therefore, as the very *witness* of the Spirit. They should be considered as the *filling up* of the record from on high—as the last *finishing stroke* of heaven, to the revelation which has been given to man. No part of the Bible possesses higher authority. No part is more worthy to be believed, studied, and reduced to practice. No part is more “profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

The difficulty with those, who are endeavoring to depreciate the apostolical writings, is, not a want of evidence in support of the scriptural authority of these writings, but a want of *complacency* in the sentiments which they inculcate. Persons dislike the religious sentiments of the apostles, especially those of Paul; and in order to discredit these obnoxious sentiments, the writings of Paul must be undervalued and discredited. But let such persons beware how they indulge themselves in this way. They can alter nothing. The unbelief of men cannot render the truth of God of no effect. They may undervalue, and mutilate, and reject as many passages and portions of the inspired volume as they please; but when they have done their utmost, the obnoxious portions will all remain. They will remain just as they were before. Whenever they look into their Bibles, these will stare them in the face; while conscience will whisper the fearful denunciation,

“If any man shall take away from the words of this book, God shall take away his part out of the book of life.” P.

For the Christian Magazine.

THOUGHTS ON PRAYER.

It is the opinion of many eminent divines, that prayer consists in offering up proper desires to God for things agreeable to his will. If we admit this to be a true definition of prayer, we must admit that mere desires or immanent affections, which are not *verbally* offered up to God, are no prayer. Men may think about temporal or spiritual objects, and exercise desires, and hopes, and fears about them, without clothing their thoughts, or hopes, or fears, or desires, in language; and in all such cases, they may be said to study, to muse, or to meditate; but they cannot be said to *pray*, which is *verbally* offering up proper desires to God for things agreeable to his will. But some suppose that men may pray as really and sincerely *without*, as *with words*. This is the opinion of many sober Deists. They acknowledge the existence of God, and their dependence upon him for life, and breath, and all things, and their obligation to be thankful and submissive. But they deny the duty and propriety of verbal prayer, and justify themselves in the total neglect of offering their desires to God in words. This was the opinion of Dr. Franklin, after as well as before he renounced Deism and professed to embrace Christianity. He acknowledges he was a Deist in the early part of his life, but afterwards he acknowledged the truth of the christian religion. Still he denies the propriety of verbal prayer,

and expressly calls it a mere *flattery* and *mockery* of the Deity. And there is reason to fear, that many who profess to believe the truth and divinity of the Bible, entertain a similar opinion in respect to prayer, and fondly imagine that they can pray internally and sincerely, while they cast off fear and restrain verbal prayer before God. It ought to be understood, that meditation and prayer are different duties, and that the former cannot be a substitute for the latter. How many are more willing to meditate, than to pray? and how many do often meditate, that never pray? But some, who wish to be excused from *verbal* prayer, may still ask, 'Cannot men make what are called *ejaculatory* prayers, without using words?' It is evident *they cannot*. There is as essential a difference between meditation and ejaculatory prayer, as between meditation and audible prayer. This may be illustrated by a single instance. When Nehemiah was admitted into the presence of the king of Babylon, to make his request to go to Jerusalem, he says, "Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight that thou wouldest send me unto Judah, unto the city of my father's sepulchres, that I may build it." The prayer which Nehemiah made on this important occasion, he made in the *presence* of the king, and therefore it was an ejaculatory prayer, *verbally*, though not *audibly*, offered up to God. He not only had such thoughts and desires in heart, but *expressed them to God*. Had he not expressed his thoughts and desires in words, they would not

have been any prayer at all. Men cannot pray by mere meditation. Prayer is calling upon God, and not merely *thinking of him*. No men are afraid to think, and even to think of God; but many are afraid to clothe their thoughts in language, and in that way offer them up to God. DANIEL.

For the Christian Magazine.

POLYGAMY.

MILTON, in his lately discovered "Treatise on the Christian Doctrine," advocates, among other wild and erroneous opinions, the lawfulness of Polygamy. In an elaborate Review of this Treatise, in a late number of the "Christian Examiner," attributed to Rev. Dr. Channing, of Boston, we have the following remarkable expressions relative to the subject. "No part of his (Milton's) book has given such offence, as his doctrine of the lawfulness of Polygamy; and yet no where is he *less liable to reproach*. It is plain that *his error was founded on his reverence for Scripture*. He saw that polygamy was allowed to the best men in the Old Testament; to patriarchs before the law, who, he says, were the objects of God's special favor; and to eminent individuals in subsequent ages; and finding *no prohibition of it in the New Testament*, he believed, that not only holy men would be traduced, but scripture dishonored, by pronouncing it morally evil. We are aware that some will say, that the practice is condemned in the New Testament; and we grant it is censured, by implication, in these words of Christ, 'Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.'

But we believe it to be an indisputable fact, that although christianity was first preached in Asia, which had been from the earliest ages the seat of polygamy, the apostles never denounced it as a crime, and never required their converts to put away all wives but one."

With how much reason this reviewer attributes the error of Milton to "his reverence for scripture," and asserts that there is no prohibition or censure of polygamy in the New Testament, will appear from the following declarations of Christ and his apostles. Eph. v. 31, "A man shall leave his father and mother, and shall be joined unto his wife (not wives) and they two (not half a dozen) shall be one flesh." Mark, x. 11, 12, "Whosoever shall put away his wife (not wives) and shall marry another, committeth adultery against her; and if a woman shall put away her husband, and be married to another, she committeth adultery." Rom. vii. 2, 3, "The woman, which hath an husband, is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress;" and, by parity of reasoning, if, while the wife liveth, the husband shall be married to another woman, he shall be called an adulterer. 1 Tim. iii. 2, 12, "A bishop," who is required to be an example unto his flock, "must be blameless, the husband of one wife. Let the deacons be the husband of one wife." 1 Cor. vii. 2, "Let every man have his own wife (not wives) and let every woman have her own husband."

These declarations of our Lord, and of his inspired apostles, need

no comment. If they do not settle the question of polygamy, no language which they could have used would be sufficient to settle it.

It ought in justice to be added, relative to the reviewer spoken of in this article, that he is not himself the advocate of polygamy; but it is too evident, from what he has written, that he is either deplorably ignorant of the New Testament, or deplorably deficient in respect for its holy precepts. W.

For the Christian Magazine.

"THE EXCLUSIVE SYSTEM."

ORTHODOX Ministers and Christians are censured by Unitarians, for practising upon what they call "the exclusive system." But let us look at this subject a little. Who, I ask, are those, whom Unitarians are accustomed exclusively to applaud? Those of their own sentiments. Whose sermons and works do they review and extol, as worthy of all commendation and praise? Exclusively those of Unitarians. To whom do they accredit nearly all the talents, and learning, and charity, and piety, in the country? To Unitarians. And whom do they appoint to every office of trust and profit, within their reach or gift? Unitarians. Who, then, I ask but once more—who are chargeable with practising upon "the exclusive system?" UNITARIANS.

For the Christian Magazine.

A COMMENT.

Messrs. Editors.—In the course of my reading I have somewhere met with the following comment,

which I send you for publication, if you shall think it proper to insert it in your work.

Heb. xi. 35. "Others were tortured, not accepting deliverance; that they might obtain a *better* resurrection."

"When the whole verse is literally translated from the Greek, the English reader will immediately discover it," (the meaning of a *better* resurrection.) "The whole verse, then, is this: women, the widow of Sarepta and the Shunamite, received their dead *by a resurrection*: and others were tortured, not accepting deliverance; that they might obtain a *better resurrection*; i. e. a resurrection better than that before mentioned. For the children whom the aforesaid women received by a resurrection, were by the prophet restored to live a dying life in this world. But the martyrs here spoken of, looked for a resurrection to an eternal life in another state, which is better than a resurrection to live in this world."



FILIAL DUTIES.

As the duty of obedience flows from the necessary power of the parent, in relation to the ignorance and weakness of those who are new to life, and therefore need his guidance, the filial duties of another class flow from the benefits conferred by the parent—benefits greater than can be conferred by another; since to them is due the very capacity of profiting by the benefits of others. Of how many cares must every human being have been the subject, before he could acquire even the thoughtless vigor of boyhood; and how many cares additional were

necessary, then to render that thoughtless vigor something more than the mere power of doing injury to itself! They whose constant attendance was thus necessary to preserve our very being—to whom we owe the instruction we have received, and in a great measure, too, our very virtue, may have sometimes, perhaps, exercised a rigour that was unnecessary; or abstained from affording us comforts which we might have enjoyed without any loss of virtue. But still the amount of advantage is not to be forgotten on account of some slight evil. We owe them much, though we might have owed them more; and owing them much, we cannot morally abstain from paying them the duties of those who owe much. They should have no wants, while we have even the humblest superfluity;—or rather, while want is opposed to want, ours is not that of which we should be the first to think. In their bodily infirmities we are the attendants who should be most assiduous round their couch or their chair; and even those mental infirmities of age which are more disgusting—the occasional peevishness which reproaches for failures of duty which were not intended—the caprice that exacts one day what it would not permit the day before, and, what it is again to refuse on the succeeding day;—we are to bear, not as if it were an effort to bear them and a sacrifice to duty; but with that tenderness of affection which bears much, because it loves much; and does not feel the sacrifices which it occasionally makes, because it feels only the love which delights in making them. Lovely as virtue is in all its forms, there is no form in which it is more lovely than in this ten-

der ministry of offices of kindness—when the kindness, perhaps, is scarcely felt or considered less as kindness than as the duty which might have been fairly commanded, and which there is no merit, therefore, in having paid. Though we have often the gratification of seeing in the progress of life, many beautiful examples of age that is not more venerable for its past virtues than amiable with a lasting and still increasing gentleness, which softens the veneration, indeed, but augments it even while it softens it,—it is not always that the last years of life present to us this delightful aspect; and when the temper is, in these last years unfortunately clouded,—when there is no smile of kindness in the faded eye, that grows bright again for moments only when there is fretfulness in the heart,—when the voice that is feeble, only in the utterance of grateful regard, is sometimes loud with tones of a very different expression—the kindness which, in its unremitting attention, never shows by a word or look, the sadness that is felt on these undeserved reproaches, and that regards them only as proofs of a weakness that requires still more to be comforted,—is a kindness which virtue alone can inspire and animate, but which in the bosom that is capable of it, virtue must already have well rewarded. How delightful is the spectacle, when, amid all the temptations of youth and beauty, we witness some gentle heart that gives to the couch of the feeble, and, perhaps, of the thankless and repining, those hours which others find too short for the successive gaities with which an evening can be filled; and that prefers to the smile of universal admiration, the single smile of enjoyment, which after

many vain efforts, has at last been kindled on one solitary cheek! If filial love be thus ready to bear with bodily and moral infirmities, it is not less ready to bear with intellectual weakness. There is often, especially in the middle classes of life, as great a difference of mental culture in the parent and the child, as if they had lived at the distance of many centuries. The wealth that has been acquired by patient industry, or some fortunate adventure, may be employed in diffusing all the refinement of science and literature to the children of those to whom the very words, science and literature, are words of which they would scarcely be able, even with the help of a dictionary to understand the meaning. In a rank of life still lower, there are not wanting many meritorious individuals, who, uninstructed themselves, labour indefatigably to obtain the means of liberal instruction for one, whose wisdom, in after years, when he is to astonish the village, may gratify at once their ambition and love. It would indeed be painful to think, that any one whose superiority of knowledge has cost his parents so much fatigue, and so many privations of comforts, which, but for the expense of the means of his acquired superiority, they might have enjoyed, should turn against them, in his own mind, the acquirements which were to them of so costly purchase,—despising them for the very ignorance which gave greater merit to their sacrifice, and proud of a wisdom far less noble, when it can thus feel contempt, than the humble ignorance which it despises.

He who in the fulfilment of every filial duty has obeyed as a son should obey, and loved as a son should love, may not, indeed

with all his obedience and affection, have been able to return an amount of benefit equal to that which he has received; but in being thus virtuous, he has at least made the return that is most grateful to a virtuous parent's heart. He has not been unsuccessful in that contest of mutual love in which it is happy to conquer and happy to be overcome.

Brenn's Lectures.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER VIII.

**** Then I saw in my dream, that the Pilgrims, *Thoughtful* and *Ardent*, ascended the hill *Difficulty*; and after refreshing themselves a few moments at the arbor, where the Pilgrim *Christian* had formerly rested, they proceeded towards the top of the hill, intended to lodge that night at the house *Beautiful*, that they might enjoy the conversation of the venerable matrons, *Piety*, *Prudence*, and *Charity*, who dwell there.

But the hill was so steep, and the path so difficult, that they were now greatly fatigued, and longing for a place of rest, when they espied before them a large mansion, at a little distance from the way on the left hand, built with great magnificence, on which they perceived, as they drew nearer, inscribed in large letters, *The House Beautiful, for the entertainment of Pilgrims*. So they approached, and a man came out to meet them, with the name *Watchful* inscribed on his forehead, and invited them to enter. Upon which *Thoughtful* asked,

Is this the same house Beauti-

ful, at which the Pilgrim *Christian* was entertained?

No, said the man. That house had become antiquated, and very much gone to decay; and my mistresses have caused this new one to be built, as you see, in the modern style.

We saw no lions by the way side, said *Thoughtful*.

No; said the man. My mistresses discovered that they frightened many Pilgrims of very hopeful dispositions, and deterred them from coming to our house; and being desirous to entertain as many as possible, they caused the lions to be removed.

But I understood, said *Thoughtful*, "that they were placed there for the trial of faith where it is, and for the discovery of those that have none;" and that they never hurt any who kept in the middle of the path.

At this the porter smiled, and said, I perceive that you are not yet acquainted with the numerous improvements of modern times. But, come in. My mistresses are anxious to receive all that are willing to come.

Then said *Ardent* to his companion, let us accept the invitation which is so kindly offered us. I see no reason why we should hesitate. If this is not the same house at which *Christian* lodged, I doubt not we shall find entertainment equally good.

So saying, he took his companion by the arm, and they entered the porch.

But here *Thoughtful* made a pause, and began to tell of what parentage they came, and how they had entered the way at the *wicket* gate, and had been at the *Interpreter's* house, and understood and approved the statutes of the Lord of the way; and such things as he knew Pilgrims

had been formerly inquired of, when they were received at the house Beautiful, upon which the porter said,

Such inquiries are no longer deemed of any importance. It is sufficient in order to be received here, that you are desirous of going to the celestial city. It is immaterial to us, whether you came through the wicket gate, or climbed up some other way. We deem it of no consequence whether you understand or approve of the laws and rules which were formerly so highly valued. The instructions of the Interpreter are of little use, in this enlightened age. If you call yourselves Pilgrims, and profess to love the Lord of the way, we take it for granted that you are sincere, without inquiring what views you entertain respecting him. "The affections of the heart are all that my mistresses regard." If these are sufficiently ardent they never inquire of what nature they are, or from what principles they proceed. Such inquiries would only serve to perplex and embarrass our guests, and rather do harm than good.

And now I perceived that the mistresses of the mansion themselves, who were always watching for the approach of Pilgrims, came forward to receive their guests, and having shaken them cordially by the hand, welcomed them to their abode. And they also, like the Porter, had each her name, *Piety*, *Prudence*, and *Charity*, inscribed in capital letters upon her forehead.

They were all clothed in long robes,* but that of each had something peculiar. She that was called *Piety* had her gar-

ment bordered with a wide fringe curiously wrought, and covered in many places with broad pieces of parchment on which were written various texts of scripture.* She that was called *Prudence*, wore a robe which was perpetually changing its colour to that of the objects nearest to it; and she that was called *Charity*, changed hers, as soon as the Pilgrims came in, to one of the same colour which they wore.

Thoughtful had some suspicions, from the discourse of the porter, that this was not the right house; and he wondered that the inhabitants should think it necessary to wear their names on their foreheads, in order to let their guests know who they were. But Ardent was so pleased with the idea of those great improvements of modern times, of which the porter had dropt a hint, and so desirous of knowing more about them, that he took but little notice of other things, and entered very cheerfully.

So the ladies conducted the Pilgrims into the house, with many expressions of great affection for them, and great joy at seeing them; and after they were seated in a spacious room, she that was called *Piety*, having taken the uppermost seat,† began as follows:

Lady.—We are greatly rejoiced to see you, and receive you to our dwelling. We have built this stately mansion at our own expense, that all men may see how much we love the Lord of the way, and all who set out on pilgrimage.§ And next to that pleasure which we continually derive from communion with the Lord of the way, and the assurance of

* Mat xxiii. 5. † Mat. xxiii. 6.

‡ Mat. xxiii. 5.

* Luke, xx. 46.

his love to us, is the delight we experience in the society of Pilgrims, and in pious conversation with them.

Ardent.—We are indeed highly favored in being received into such good company; and we shall doubtless enjoy a sweet season together.

Lady.—If your hearts flow out in love towards us, as ours do towards you, no doubt the meeting will be delightful. Only let us avoid all metaphysical and unprofitable subjects, and converse upon those which will increase our good feelings; and let all our remarks be addressed to the heart, and not to the head. We are extremely anxious to cultivate our pious feelings. We carefully avoid all addresses to the understanding, as likely to cool the ardor of our devotion. We do not wish to *think*—we wish to *feel*. But why have you not brought all your friends and acquaintances with you? We greatly desire to see the whole world going on pilgrimage.

Thoughtful.—And so do we. But we know that the carnal mind is enmity against the Lord of the way; and though we tried to persuade our friends to come with us, they would not hear.

Lady.—Rather say, they have not sufficient regard to their own happiness, and they misunderstand the character of the Lord of the way. For we do not think so ill of any as to suppose they would hate him if they knew that he is all love. Oh, he is good; for he has done *me* good all the days of my life, and given me assurance of his favor forever. Who would not love him, if they knew how desirous he is to make them happy? I think the reason more do not come, is because those who are sent to invite them

do not take the right method. They do not represent the character of the King in a light sufficiently amiable to win men to love him. Instead of saying so much about the wrath of the King against his rebellious subjects, as some of his ambassadors do, they ought to dwell on his great mercy and kindness. Instead of representing him as a sovereign in the bestowment of his favors, they ought to represent him as treating all alike, doing no more for one than he does for another. And instead of calling upon them to submit themselves to the sovereign disposal of their King, they ought to tell them he only requires them to be willing to be made happy. If they would take this method, I have no doubt many more would be persuaded to make their future, instead of their present interest, their great object, and immediately to set out on pilgrimage. And many of the King's ambassadors are adopting this method of late, with great success.

Thoughtful was about to reply, when she that was called *Prudence* interrupted him, saying,

I have no patience with those servants of the Prince, of whom my sister has been speaking. Their business is to persuade men to go on pilgrimage: and they proceed as if their object was to prevent it. Men might be easily persuaded if it was not for the great imprudence of those who are sent forth for that purpose. It is a good maxim that men cannot be driven to the celestial city, but they can be allured. These imprudent men take the direct way to disgust their hearers, and stop their ears. If men are to be persuaded, they must first be pleased. But what

can be more displeasing to rebels against their King, than to represent the King as altogether in the right, and them as altogether in the wrong? What can be more provoking, than to tell them that they are altogether rebellious, and have no regard at all for their lawful Prince, even in their cries for mercy, when under fearful apprehensions of his wrath? What can be better adapted to fill them with indignation, than to tell them that they are condemned already, and the wrath of the King abideth on them; and that it depends upon his sovereign pleasure, whether any of them shall be pardoned or not? And what can be a greater outrage upon their feelings, than to tell them that he has already determined to show favor to some, not according to their works, but according to his own purpose and grace; and that he has also determined to treat others according to their deserts, and make them the monuments of his just vengeance forever? For my part, I wonder that any will be guilty of such gross imprudence; and I am astonished that men who advocate such gloomy, discouraging, and perplexing doctrines, are not forsaken and despised by all.

Thoughtful.—But, is it not the duty of the King's ambassadors to deliver their message faithfully, and declare the whole counsel of their Prince?

Lady.—In my opinion he is the most faithful ambassador of the King, who persuades the greatest number to set out on pilgrimage. I think he is to be most commended, who induces the most to listen to his message. I judge of the character of every ambassador by his success.

Thoughtful.—But this rule will condemn the Prince Immanuel

himself, who, when he in person visited his rebellious subjects, had very little success in persuading them to return to their allegiance; and it will also condemn the conduct of those of his ambassadors who received their instructions from his own lips, and were eye witnesses of his conduct.

Lady.—No matter for that; times are altered—and great improvements have been made since those days. And besides, the most successful ambassador the Prince ever employed, has expressly told us that he became all things to all men in order to win them.

Thoughtful.—And yet this same ambassador used to teach all those things which you condemn as so imprudent and hurtful.

Lady.—He did, indeed, sometimes; but it usually exposed him to reproach and persecution. I think there is no need that the ambassadors of the King should expose themselves to the contempt and hatred of men, by following his example in these things. They ought to be more prudent than to dwell on these doubtful and disputable points, and disagreeable subjects. They ought to take pains to conciliate their hearers and gain their attention. They must make themselves popular if they wish to be useful; and to do this, they must accommodate themselves to the taste and opinions of their hearers, and not do violence to their prejudices. And I rejoice that many of them are adopting my sentiments, and practising according to my precepts.

Ardent had all along listened to the conversation with an earnest desire to be more particularly informed of the great improvements which have been made since the days of the Prince Immanuel and those immediately

instructed by him, and gladly embraced the opportunity which the renewed mention of them afforded of asking some further explanation. Then she that was called *Charity* undertook to answer him.

Lady.—It is with great pleasure that I hear you making such inquiries; for I consider it as evidence that you have a mind truly *liberal*. Some Pilgrims are so bigotted, that they will hear nothing about improvements being made in the statute book of the King. They are for retaining every thing just as it was written by the King's scribes. But I rejoice that the number of such narrow-souled bigots is small, and that liberality of sentiment is daily increasing.

Thoughtful.—I am surprised to hear *Charity* speak thus. I had been taught to believe that *Charity* rejoiced not in iniquity, but rejoiced in the *truth*; and that the King's statute book was the only infallible rule of truth and duty. But if I understand what you say, you rejoice that so many are disposed to disregard the authority of that book, and follow their own inclinations.

Lady.—I see that you are still under the influence of old prejudices; and I would very gladly remove them. A great part of that book is very dark and difficult to be understood, and needs a great deal of explanation; and men may innocently understand it in very different ways. It is my chief business to reconcile those of different opinions, and to show that one is as likely to be right as another. It is my opinion that the King has never required men to think alike on religious subjects, and that the various opinions entertained by those who go on pilgrimage are all equally agreeable to him, as

they are all equally agreeable to me; unless, indeed, I except the opinions of those slaves of bigotry I mentioned, for these I abhor.

Thoughtful.—I had supposed it was the nature of charity to *wish well* to all men, and seek to promote their best good by bringing them to love and obey the statutes of the King; and that a right knowledge of these was necessary in order to love and obey them.

Lady.—Here, again, you discover the force of old prejudices. That, indeed, was the opinion formerly held; but it is entirely a mistake. It is the nature of charity to *think favorably* of all men, and indulge them all in following their own opinions, provided they will indulge us in following ours. I condemn nothing but bigotry; and that is rapidly declining, through the influence which I have already gained and am continually gaining. And I hope soon to see it forever destroyed, and all men united in one vast brotherhood, upon the basis of universal toleration. Then shall we see those happy days so long predicted and so ardently desired.

Thoughtful.—I had been led to expect those days would be introduced in a different manner; and that it would be, by the ambassadors' seeing eye to eye, and lifting up their voice together—by the universal belief and love of what is contained in the statute book of the King.

Lady.—No; it is only through my influence that those days can ever come. And those who are endeavoring to bring all men to think alike, are using the direct means of retarding their approach. But the influence of such men is declining. The greatest part of Pilgrims have submitted to my di-

rections, and but few are left who are so abominably selfish as to wish all to think as they do. Many of the King's ambassadors are concurring in my liberal opinions, and giving currency to my favorite maxims. It is also through my influence, that many of the old customs which were observed in receiving Pilgrims at the house Beautiful, have been abolished. It was ever thought necessary to make a particular and exact inquiry of Pilgrims, to know whether they had entered the way at the wicket gate; but it is entirely a matter of indifference to us, whether they came in by that gate or entered by some other. We seldom make any inquiries of that kind, unless in compliance with the prejudices of some who happen to be with us; and then, we take care that those inquiries shall not be so particular as to embarrass any applicant for admission. It was once thought necessary to examine Pilgrims, to know whether they had been at the house of the Interpreter, and had there obtained an accurate knowledge of the King's statutes, and did indeed cordially approve of them all; but this custom was in direct opposition to my most favorite maxim, which is, that it is no matter what pilgrims believe. And we, on the whole, rather prefer such as have not been at the house of the Interpreter to be prejudiced by his instructions which are so contrary to ours. It was once thought necessary to take particular care to ascertain the sincerity of Pilgrims, and to know whether they understood the character of the Lord of the way, and did cordially approve of it, and prefer the honor of his name to every thing else; but we greatly dislike all such scrutiny. It is enough for us that they profess to be ardently desir-

ous of reaching the celestial city; and we never embarrass our guests by inquiring why they wish to go there. And if they say they love the Lord of the way, we never ask *why* they love him, or what views they have of his character.

By this time, I perceived that supper was ready, and the ladies said to the Pilgrims, "Come with us and partake of the feast of love." So they seated them at the table, which was covered with viands that seemed to promise a rich entertainment to the Pilgrims. But though the ladies helped them liberally from the various dishes, and bestowed high encomiums upon each kind of food, I perceived the Pilgrims partook sparingly, and found very little that was agreeable or nourishing. After supper some one of the company proposed to sing a hymn, and she that was called Charity selected the following as with her a favorite and most excellent hymn.

Father of all ! in every age,
In every clime ador'd,
By Saint, by Savage, and by Sage,
Jehovah, Jove, or Lord.

Thou great first cause, least understood;
Who all my sense confin'd
To know but this, that thou art good,
And that myself am blind.

What prudence dictates to be done,
Or warns me not to do;
This, teach me more than hell to shun,
That, more than heaven pursue,

What blessings thy free bounty gives,
Let me not cast away;
For God is paid, when man receives,—
T' enjoy, is to obey.

This hymn was sung by the three sisters with much animation; but I perceived that the Pilgrims did not join in it, not knowing the tune, and as I conjectured not entirely pleased with the sentiments.

The Pilgrims were then conducted to a chamber, over the

door of which was inscribed "*The Chamber of Peace.*"

So when they were alone, Thoughtful asked his companion what he thought now, of the place where they were.

Ardent.—I am entirely disappointed, and grieved. These cannot be the same persons who entertained the Pilgrim Christian. Oh, my brother, forgive me for urging you to come in.

Thoughtful.—I too am to blame; for I consented to enter while I was not satisfied that this was the right house. And I am now convinced that these are the three sisters against whose arts we were cautioned at the house of the Interpreter. Their true names are *Hypocrisy*, *Carnal-Policy*, and *Heresy*. But let us seek counsel where it is to be found.

So saying, he plucked his book out of his bosom, and read therein, as follows :—"Beware of false

prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.—Take heed that ye be not deceived.—Woe to the women that sew pillows to all arm holes, and make kerchiefs upon the head of every stature to hunt souls!—Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets have gone out into the world—Ye, therefore, beloved, seeing ye know these things before, beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness—Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." * * * *

BUNYANUS.

Obituary Notices.

From the Missionary Herald.

DEATH OF MR. FROST, AT BOMBAY. THE following letter from Messrs. Hall and Graves, by an oversight was not dated; but we suppose the mournful event which it describes, happened in the month of October, a few days before the time that Mr. Fisk, in a distant part of the same great missionary field, finished his earthly career. The letter is addressed to the Corresponding Secretary.

Dear Sir :—The hopes expressed in our last letter concerning our now departed brother Frost, were but of very short continuance. After recovering so much, as to meet with us for business, and to resume a little his study of the language, and his labours in the mission, he was seized with

more fatal symptoms. A cough, which commenced with his first illness, 'after some exposure in attending a funeral, never entirely left him; but it was so slight, as to occasion little concern, until he was seized with bleeding at the lungs. This returned after several intervals; and though the means used to prevent the recurrence of bleeding were at length successful, his other pulmonary symptoms continued to increase, and his strength gradually declined. On the 14th inst. from the discharge of an abscess, he exhibited every appearance of being in the agonies of death, but in the course of an hour he revived somewhat, and was able occasionally, to converse a little in a whisper, which he could do to

the last. On Tuesday the 18th, he became more restless, and about sun set, without any special indications that he was in immediate danger of death, he said, "I cannot stay here, I must go," and almost in that instant expired.

Thus ended his life on earth: But we have strong confidence, that he then began to live with the saints above, whom he longed to join. In proof of this we have not merely the evidence of a life devoted to his Saviour, but also the conversation of a dying believer. This privilege, in regard to our brethen Newell and Nichols, a holy providence, by the nature of their diseases, in a great measure denied us. But we were allowed intercourse with this brother to the very entrance of heaven. Several days before his death, being confident he should continue but a short time, he desired to see us all together. We met accordingly, and united in singing and prayer. At this precious season, he was not able to address us all collectively, but spoke in a whisper to one of us, who communicated his ideas to the rest. He requested if he had wounded any of our feelings, to be forgiven. He appeared very affectionate, and much attached to all our concerns, especially that of the schools. He remarked, that his love for the mission had been increasing; and on another occasion, he expressed a confidence, that it would prosper. He said he had anticipated much enjoyment in the missionary meeting, which was about to take place, but, not being able to attend, he wished us to give his love to all who should be present.

During his long illness, he manifested a child like submission

and confidence in God, and much Christian humility. "How widely different," said he, in regard to his bodily suffering, "is my condition from that of those in hell, where I deserve to be." At other times, he said, "My life looks bad, but Jesus has washed me." "I may continue a day or two, but it is better to depart." In reply to the question, whether his desire to depart arose chiefly from his bodily pains, he said, "I wish to be where I shall serve God day and night." His emotions were at no time peculiarly rapturous, but he enjoyed a continual and steady confidence.

Having seen and felt, that there is a superabundance of missionary labor for Christian females in this country, and on inquiry found that Mrs. Frost was desirous of remaining and labouring here after his decease, he expressed the highest gratification. He said he hoped she would not dishonour God by undue sorrow. On seeing her weep, he said, "Weep not for me, but for the heathen." He manifested an exquisite delight, especially towards the close of his illness, in prayer, and in uniting with others in that duty, and in hearing the Scriptures read, and praises sung.

We have, therefore, occasion to mourn only for ourselves, thus early deprived of one, who would have zealously aided us in pointing out to the heathen the only way to life eternal. On these accounts, we would be humbled and mourn. We entreat the churches to fill up our vacancies, and to do more than fill them.

As the chapel was on the way to our burying ground, brother Frost's remains were conveyed there, and an address made in English, and one in Mahratta, with prayers and singing. A con-

siderable number both of Europeans and natives were present.

We remain yours in the service of our blessed Saviour.

G. HALL,
A. GRAVES."

Mr. Frost, who has been called thus early from his labors, possessed qualities as a man and as a Christian, which ensured to him the love and confidence of his associates, and would have rendered him, had he lived long enough to acquire the Mahratta language, a very useful missionary. The great purpose of his life, during all his studies preparatory to the Gospel Ministry, and subsequently until his death, manifestly was to comply with the requisitions of duty.

On the 25th September, 1823, Mr. Frost received ordination in Salem, Mass.; and on the 27th, embarked at that place, with his

wife, and Mrs. Graves for Calcutta. There they arrived early in the March following. After remaining in that city a fortnight, they embarked again for Madras and Bombay, and arrived at the latter place June 23th, nine months after leaving Boston. Mr. Frost's connexion with the mission was, therefore, scarcely of a year and a half continuance.

He was, we believe, a native of Brattleborough, Vt., where his mother still resides. His father died not many weeks since.—The parents of Mrs. Frost are inhabitants of Chester, N. H.

DEATH OF MR. SESSIONS.

Died, on the coast of Africa, March 2, on board brig Vine, Mr. HORACE SESSIONS, American Missionary, who accompanied the coloured colonists who sailed from Boston in Jan. last for Liberia.

Intelligence.

LATE FROM THE AFRICAN COLONY.

An introductory sheet of the "*Liberia Herald*," dated Monrovia, Feb. 16th, has been received in Boston. It contains a Prospectus of the paper which is to be published under that title, once in two weeks, commencing as soon as 200 subscribers shall be obtained. Price, \$1 per annum in advance, or \$1,50 in 6 months. The Editorial department is to be under the particular supervision of the Agent, while the business of printing will be conducted by Mr. CHARLES L. FORCE, who recently went out from Boston.

Besides the Prospectus, the present sheet contains an account of the arrival of the *Vine* on the 7th of February; also, a description of a visit made by the Agent

and several of the Colonists to Grand Colo, New Sesters, and Grand Bassa, for the inspection of the factories in possession of the Colony in that quarter,—from which they returned on the 13th, after an absence of three weeks. The substance of these articles we copy below. We would mention as particularly worthy of notice, what is said of the eagerness of all the Leeward Tribes except one, to receive instruction. For *this* at least, Ethiopia is already stretching forth her hands.

From the *Liberia Herald* of Feb. 16.

ARRIVAL OF THE NEW-ENGLAND EXPEDITION.

ON the 7th inst., the brig *Vine*, Capt. Grozier, arrived at this port in 34 days from Boston, with Colonists for Liberia. We are

happy to assure our American friends that the officers and crew, the Rev. Mr. Sessions,* and Rev. Mr. Holton the missionary, and Mr. Force, Printer, together with all the Colonists, are in perfect health, and have been unusually protected of Heaven from the dangers of the deep, and from the attacks of disease.

They were welcomed by our citizens by the discharge of artillery, by acclamations of joy, and by crowds at the wharf, ready to conduct them to their dwellings. The landing of the people and the unloading of the brig, were effected without an accident. The Colonists have all been admitted as free citizens of Liberia, drawn their town lots and plantations, and been located temporarily in convenient houses generously offered them by our citizens till they can erect their own.

We understand that they are highly pleased with the healthiness and progress of the Colony, and, to use their own words, "feel that they have now got home."

Then follows a statement of the articles "so liberally contributed for the use of the Colony by our friends in New-England."

If all this may be viewed as an index of the state of feeling in New England, it must be most gratifying to the American Colonization Society, and furnishes a pledge never before given, that Africa is to arise from her degradation, and this Colony to receive an impulse which no subsequent disaster can effect.

EXPEDITION TO GRAND COLO, &c.

Among the objects accomplished by this excursion are the conclusion of a treaty of amity and

trade with the king of Grand Colo, from which places, as the first fruits of the new arrangement, a full schooner load of rice and oil sent by the Agent, arrived even before his own return to the Cape. The resources of that country are found to be abundant, and its accession to the new relation which it now sustains to the Colony, promises to the latter, important advantages. Grand Colo, it will be perceived, from a map of the coast, is the country contiguous to the dominions of king Wilson, (or West,) on the south-east, whose transactions in the slave traffic, are second in extent only to those of Siaca Galinas. Trade-town, the grand mart of slaves on this line of the coast, is brought within the station at which the influence of the Colony may be now considered as partially established.

The Agent was induced by various reasons, not yet proper to be fully disclosed, to visit Trade-town. The number of slaves, at present waiting their despatch at this place, is 300; the whole number had been collected in the short space of 4 weeks. King Wilson having acquired his consequence by means of this traffic, discovers no inclination to abandon it for any other pursuit; and regards the progress of juster views on the subject, beginning to prevail among the adjoining tribes, with a mixture of concern and indignation.

His next neighbor, King Freeman, of New Sesters, from whom the Colony has obtained the grant of an extensive territory, and other valuable privileges, and where it has the oldest of its remote establishments, has given, in the present instance, several fresh proofs of the sincerity in which his former transactions with

* Mr. S. it will be recollected, died on his homeward passage.—*Eds.*

the Agent have been conducted. It is confidently expected that an invaluable acquisition of territory will very shortly be secured to the Colony in that quarter by simple purchase.

It is most gratifying to find, (as the Agent has, in this excursion,) an eager desire expressed by all the leeward tribes, except Wilson's people, for the immediate establishment of schools among them for the instruction of their children in the English language and letters. It is the opinion of the Agent, that at least three schools in that quarter would be wholly supported by the King

and head-men of the country, provided instructors could be furnished them. The part of the coast visited, presents a population, it is believed, fully equal to any section of Western Africa in which the slave trade prevails to an equal extent; the lands are drier, and of more uniform fertility than in the immediate vicinity of the Cape; and could Christianity and the arts once gain an effectual introduction, it is not possible to picture a richer scene of moral and physical wealth and beauty than this delightful region offers to the imagination which surveys it.

Ordinations and Installations.

April 12,—Rev. MILTON P. BRAMAN was ordained Pastor of the 1st Church in Danvers. Sermon by Rev. Mr. Braman, of Rowley.

April 17,—Rev. WILLIAM A. SAVAGE was ordained as an Evangelist by the New York Presbytery. Sermon by Rev. Mr. Patton.

April 20,—Rev. EBENEZER MASON was ordained to the work of the Gospel Ministry by the New York Presbytery. Sermon by Rev. Dr. Knox.

May 10,—Rev. CHARLES BOYTER was ordained in Sharon, as an Evangelist. Introductory prayer by Rev. Mr. Coggswell of Dedham; Sermon by Rev. Mr. Burgess of Dedham; Consecrating Prayer by Rev. Dr. Park, of Wrentham; Charge by Rev. Mr. Fisk, of Wrentham; Right-hand of Fellowship by Rev. Mr. Curtis, of Sharon; Concluding Prayer by Rev. Mr. Peirce, of Foxborough.

May 10,—Messrs. ELI SMITH, JOSIAH BREWER, CYRUS STONE, and JEREMIAH STOW, were ordained at

Springfield, Mass. as Missionaries to the heathen. These gentlemen are to be employed under the direction of the American Board of Commissioners for Foreign Missions. Mr. Smith proceeds immediately to Malta, to be associated with Mr. Temple in conducting the Printing Establishment. The destination of the others has not yet been definitively assigned.—At the same time the Rev. RUFUS ANDERSON, Assistant Secretary of the Board of Foreign Missions, was ordained as an Evangelist.—Sermon by the Rev. Mr. Fay, of Charlestown.

May 17,—Mr. WAKEFIELD GALE was ordained at Salem, Mass. as an Evangelist. Sermon by Rev. Mr. Burnham, of Pembroke, N. H. Mr. Gale is to be employed as a Missionary in the eastern part of Maine.

Rev. REUBEN SMITH has been ordained as Pastor of the second Congregational Church in Burlington, Vt.

THE CHRISTIAN MAGAZINE.

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JULY, 1826.

No. 7.

THE WISDOM OF GOD IN THE PLAN OF
CREATION.—A SERMON.

PSALM CIV. 24.—*O Lord, how manifold are thy works! in wisdom hast thou made them all.*

DAVID took peculiar pleasure in tracing all secondary causes up to the first and supreme Cause. He discovered the finger and wisdom of God in all the works of creation. He said unto God, "When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" He appeared to himself, to be one of the least of the works of creation, and unworthy of the notice of the great Creator, whose wisdom excited his admiration and astonishment, which he expresses in the strongest terms in the text. "O Lord, how manifold are thy works! in wisdom hast thou made them all." As it is the *greatness* of the works of God, that most clearly displays his *power*, so it is the *variety* of his works, that most clearly displays his *wisdom*. In contemplating the works of God separately, we discover nothing but his power in creating and preserving every thing that exists; but in contemplating his works in their variety, connexion, and relation to one another, we discover

his great and incomprehensible wisdom. Though David could not discover *all* the wisdom of God in all his works; yet he could and did discover so much of his wisdom as to convince him, that they were all designed to answer a benevolent and important end, which afforded him great satisfaction and delight. For he observes in the conclusion of the Psalm, "I will be glad in the Lord; my meditation of him shall be sweet." The text taken in its proper connexion, or as an independent sentence, warrants us to conclude,

That God exercised his wisdom in forming the plan of creation. I shall,

I. Show what we are to understand by the wisdom of God.

II. Show when he formed the plan of creation.

III. Show that he exercised his wisdom in forming it.

IV. Show that it is the best plan possible.

I. I am to show what we are to understand by the wisdom of God. The scripture represents God as being possessed of both natural and moral attributes or perfections, which are essential to his existence. These perfections, though inseparably *connected* with each other, are nevertheless absolutely distinct. His wisdom is a *natural* perfection distinct from all his other natural perfections, which have no intrin-

sic moral excellence in them. It is distinct from his self existence, his omnipresence, his omniscience, and his omnipotence. Each of these natural perfections is destitute of any moral excellence. God is not morally excellent, merely because he exists in and of himself, without any *exterior* cause or necessity out of himself; nor is he morally excellent, because he exists every where and his presence is universal and unlimited; nor is he morally excellent, because his understanding is infinite and he knows all things; nor is he morally excellent, because he is omnipotent, or has almighty power and can do every thing that power can do; nor is he morally excellent, because he is possessed of supreme and incomprehensible wisdom. All these natural perfections are entirely distinct from his *holiness*, which comprises his goodness, his justice, his mercy, his truth, and his faithfulness. These *moral* perfections are inseparably connected with his natural, and spread a moral beauty, excellence, and glory over all his great and amiable character. But his *wisdom*, though connected with, is distinct from all these divine attributes. It is a natural attribute, which resembles that intellectual faculty in man that is called wisdom. It is by wisdom, men form their best designs, and devise the best means to accomplish them. By wisdom in God, therefore, we are not to understand his power, nor any other perfection of his nature, but simply his capacity of investigating, devising, and forming the best designs, and the best means of carrying them into execution. I now proceed to show,

II. When God formed the plan of creation. Men who are intelligent moral agents, always

form their design of acting *before* they begin to act. So, the all-wise God formed his design of acting *before he began* to act. Though he never began to exist, yet he did begin to act. He did not choose to exist before he began to exist, but he did choose to act before he began to act. He formed his design of creation, not of necessity, but choice. He was under no natural necessity of creating any thing, much less of creating *all* things. He might, if he had pleased, existed alone from eternity unto eternity, without ever bringing any creature or any object into existence. As he formed his plan of creation, of choice, so he formed just such a plan of creation as he chose to form. He took as many worlds, and creatures, and objects into his plan as he chose to take in, and no more. His plan was one, connected, comprehensive plan, which comprized all things that he ever intended to create. Men are so limited in their power and knowledge, and so mutable in their designs, that they are incapable of forming one, uniform, connected, comprehensive design, which leads them to form new and inconsistent designs from time to time. But God, whose understanding was infinite from eternity, was able to form a plan of creation, which he could never see any reason, nor have any desire to enlarge, or to diminish, or to alter, in the least respect. And such a plan he did form *before* he began the great work of creation.

This leads me to show,

III. That God exercised his *wisdom* in forming this great, complicated, and comprehensive plan. So the Psalmist thought, and said. "O Lord, how manifold are thy works! in *wisdom* hast thou made them all." It was the wisdom of God alone, which he exercised in

forming the plan of creation. It is the part of wisdom to form any plan, scheme, or design of any operation; and the part of power to carry it into execution. God, to speak with reverence, could not have formed the plan, the scheme, or design of creation, by his knowledge, his power, and even his goodness, without the exercise of his wisdom. Though God knew enough, had power enough, and goodness enough, to do all things possible; yet it was only his wisdom that could dictate what and how many of things possible, it was *best* he should actually bring into existence. It belonged to his wisdom to direct him, how to employ his knowledge, his power, and his goodness in creation, so as to answer the most desirable and important end. The best of men often fail of employing their knowledge, their power, and their goodness to the best advantage, for want of wisdom to form the best designs. It was owing to the want of wisdom in David, that he formed the design of building the temple, which God would not allow him to execute. The knowledge, the power, and the goodness of a great many men surpass their wisdom to form great and good designs, by which they are prevented from doing all the good in the world, which they desire to do. God's design, in the work of creation, was subordinate to his supreme and ultimate design in the work of redemption. And this work the apostle expressly ascribes to the incomprehensible wisdom of God. He says, "Unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which, from the beginning of the

world, hath been hid in God, who *created* all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God,^a according to *his eternal purpose* which he purposed in Christ Jesus our Lord." God would not have created the world, had it not been for a greater and nobler design of raising up from the ruins of the apostacy monuments of his sovereign and distinguishing mercy through the medium of the work of redemption. And he was governed, in devising this great and gracious design, by his manifold, infinite wisdom. It was owing to the exercise of this perfection, that he formed his supreme and ultimate design of displaying all his other perfections in the work of redemption.

It now remains to show,

IV. That God not only formed *a* plan; but the *best* plan possible of creation. It is almost universally acknowledged, that God did form *a* plan of creation, before he began to create, or brought any being or object into existence; but it is not so universally acknowledged, that the plan he formed was the best plan possible. Many among all denominations have either denied, or doubted, whether the plan of creation which God devised and adopted from eternity is the best that could be formed, or the best that he could have formed. This question has long been agitated, and more especially of late. Some think there is an absurdity in supposing, that God *could* form the best possible plan of creation. They say it is limiting the infinite wisdom of God, to suppose that the plan of creation which he did form, was the best possible plan. For this would imply that he could not have formed

some other plan, that would have been equally good. They say it is absurd to suppose, that among all possible plans that could be devised, any one could be found *better* than any of the rest, or so good that no other could be equally good; and therefore they deny, that God did from eternity form the best possible plan of creation. Since some very learned and ingenious divines deny, that God's original plan of creation is the best one possible, it is of importance to establish the truth of this doctrine. And the truth of it will appear, if we consider the following observations.

1. There was, in the nature of things, *one* plan of creation absolutely the *best*. It is not possible to conceive, that there should have been *two different* plans of creation equally good. We can conceive of two, or ten, or ten thousand globes being exactly alike, except a *numerical* difference. But we cannot conceive of two, or ten, or ten thousand plans or schemes of action being exactly alike, and yet *numerically different*. If they are exactly alike, they are not *numerically* different, but really *one* and the *same* plan or scheme of conduct. There was, therefore, from eternity *one best possible plan* of creation, and no different one *better*, nor so good. So that if God formed any plan of creation from eternity, he must necessarily have formed the *best possible plan*, or a different one, which could not be so good.

2. If there was one best possible plan of creation that could be devised, we must suppose that God, who was infinitely wise from eternity, was able to devise that one best possible plan. There was nothing in eternity, to prevent his exercising all his wisdom in devising the plan of creation.

He was self-existent, independent, and uncontrollable by any other being, or object in the universe. He was at perfect liberty to form or not form any plan of creation. And if he chose to form a plan of creation, he was at liberty to exercise all his wisdom in forming it. And if he did exercise his infinite wisdom in forming the plan of creation, we must suppose he actually did form the best possible plan in the nature of things. He was omniscient. He knew himself, and in knowing himself he knew all things possible. And among the vast variety of ends that could be devised in the plan of creation, his infinite wisdom could not fail to discover the *very best*.

3. When his infinite wisdom discovered the best possible plan of creation, he was morally obliged to choose and adopt it. God is a free, moral agent; and though no other being can oblige him to do what his perfect wisdom dictates to be wisest and best; yet he can lay himself under moral obligation to do what is wisest and best for him to do. He sees more clearly than any other being, what is morally right and morally wrong; what is wise and unwise; what is most for his own glory; and what is best for the whole intelligent universe. And this knowledge of what is right, wisest, and best, carries with it a moral obligation, to do what is right, wisest, and best. For it is as true in respect to God, as in respect to man, "To him that *knoweth* to do good, and doeth it not, to him it is sin." The immutable rectitude of God, obliged him to devise the best possible plan of creation. In the view of all things possible, and of all plans possible, he felt bound to adopt the wisest and best plan possible, in the work of creation.

When he saw how many worlds, how many angels and men, and how many living creatures he was able to create; he might have gone on creating from eternity unto eternity, had not his *wisdom* assumed its office, and precisely determined how many worlds and how many creatures it was best to create, in order to form one, connected, consistent, and best possible system. Such a uniform, limited system, infinite wisdom must have dictated, and pronounced to be the best possible one. And after this decision of infinite wisdom, God felt himself no longer at liberty to form any other plan, scheme, or design in the creation of the world, than that which he saw to be absolutely the *wisest and best*.

4. As the infinite wisdom and immutable moral rectitude of God laid him under inviolable obligation, to devise the best plan possible; so his essential goodness or benevolence *disposed* him freely and voluntarily to choose and adopt that wisest and best plan of creation. Men often know how to form wise and good designs, and feel themselves bound to form them; but at the same time have not goodness enough to adopt them. But infinite goodness is as essential to the divine character, as infinite wisdom and immutable moral rectitude. He is as good as he is wise; and always disposed to promote the highest holiness and happiness of the whole system of moral beings. When his infinite wisdom, therefore, proposed the best possible plan to promote the highest good of the universe, his boundless goodness, disposed him to choose and immutably fix and establish the plan, which clearly appeared to be the wisest and best possible. Mankind always do whatever they are

able to do, and *choose* to do. No instance to the contrary ever did, or ever can take place. And this holds equally true in regard to the Deity. He always does what he is both *able* and *willing* to do. If he was both *able* and *willing* in eternity, to form and adopt the wisest and best possible plan of creation, it is morally certain, that he actually did form and adopt that perfect plan, and no other. If any further evidence of the truth of this important doctrine is necessary, I would observe,

5. That no defect or imperfection ever has been found, or ever can be found in God's original and eternal plan of creation. It has been attentively and critically examined for nearly six thousand years, by the greatest, wisest, and best created beings, who have never discovered the least defect or imperfection in it. Angels have desired, and enjoyed great liberty and opportunity of looking into the plan of creation and redemption, and the more they have examined and contemplated it, the more they have admired its superlative wisdom and goodness. Isaiah, in a vision of heaven, heard the seraphim "cry one to another and say, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory." And John in a vision heard them say, "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things; and for thy pleasure they are and were created." These were public and solemn declarations of the perfect wisdom, glory, and moral excellence of the plan and execution of the works of creation, providence, and grace. Had the angels ever discovered any defect of wisdom, or goodness, in the plan or works of creation, they never would have so often

and so highly celebrated them, with so much gratitude and praise. David, who delighted in contemplating the designs and works of God, cried out in ecstasy, "O Lord, how manifold are thy works! in *wisdom* hast thou made them all." And in a multitude of other places in the book of Psalms, he calls upon himself and others, to admire, and bless, and praise the Lord, "for all his goodness and wonderful works to the children of men." Paul, speaking of the glorious gospel of the blessed God, or plan of redemption contained in the plan of creation, exclaims in a rapture of gratitude and admiration, "Now, unto the King eternal, immortal, invisible, the only *wise* God, be honour and glory forever and ever, Amen." Angels, and prophets, and apostles, would never have spoken in such lofty strains of the *wisdom* of God in the plan of creation, if after their most attentive and impartial examination of it, they had discovered the least defect or imperfection in it. Satan, the first, the greatest, and most subtle adversary of God, has had as much opportunity, as much capacity, and as much occasion, to examine the plan of creation, as any other created being in the universe; but we have no evidence that he ever did, or could discover any defect or imperfection in it. If he did, or could discover any defect or imperfection in it, we might expect that he would have made it known to wicked men, whom he so often tempts and assists in raising objections against the gospel. There is reason to think he has suggested some of the most subtle and plausible objections against christianity, that deists and infidels have ever made. Though they have pretended to find a vast many defects and imperfections in

the works of creation, providence, and grace, yet they have never pointed out any, that have the least tendency to invalidate the evidence in favour of the absolute perfection of the divine plan in creation, drawn from the infinite wisdom and goodness of God. Though many suppose, that all the natural and moral evils in the world, are so many defects and imperfections in the divine plan of creation and providence, and consequently that God would have formed a better plan, if he had excluded from it all natural and moral evil. But who can prove, that such a plan would have been better, or so good, as the plan we know God did form from eternity, under the influence of infinite wisdom and goodness? The more the wisest and most profound philosophers have searched into the works and laws of nature, the more they have been convinced that they are calculated to promote the good of mankind. They have been able to make it clearly to appear, that many things which have been deemed useless and worse than useless, and even noxious and destructive, are really useful and necessary to promote the general benefit of the world; and there is ground to expect, that as they make further and deeper researches into the nature and tendency of material objects, they will discover more and more their utility and importance; and so be able to remove many objections which infidels have made against the wisdom and goodness of God in the frame and constitution of the material world. But, if after all their researches some things should remain dark and unaccountable, this would only prove that God is wiser than man. As to the *moral* evils in the world, men have no reason to complain

of God; for if they were what they ought to be, these would cease to exist. But the gospel represents the *plan* of redemption as designed and adapted to over-rule all the moral evils in this world to the highest good of the universe, in a future and eternal state. Now, if we take all the observations together which have been made, and consider, that God was in eternity at perfect liberty to form, or not to form the plan of creation; that he did then form a plan of creation; that he exercised his infinite *wisdom* in forming the plan; that his perfect moral rectitude laid him under moral obligation to form the best possible plan; and that his infinite goodness or benevolence disposed him to choose the best possible plan; they must amount to a *moral demonstration*, that God did actually form and establish the *best possible plan* of creation. All the objections, therefore, which have been made, or can be made against this *perfect plan* of creation, by angels or men, must be founded in their *ignorance* and *incapacity* to comprehend the *manifold wisdom of God* in the plan of creation and redemption.

[The application in our next number.]

For the Christian Magazine.

IS IT THE DUTY OF SAINTS TO PRAY
FOR PERFECTION IN HOLINESS IN
THIS LIFE?

PREVIOUSLY to a solution of this question, it seems necessary to fix the precise meaning and import of it. Prayer to God necessarily involves the idea of dependence upon him; for there is no propriety in praying to him for the production of a certain event, unless that event in some measure depends upon his power and

agency. Accordingly when a saint prays for perfection in holiness, his very prayer supposes that the divine agency is requisite to produce this effect in his heart. Hence his prayer solely respects God's conduct and not his own. Therefore the question is not, whether saints ought to be perfect, but whether they ought to *pray* that God would make them so in this life.

Now taking the question in this sense, we must answer it in the negative, for this plain reason,—that God has determined not to make saints perfectly holy in this life. That this is the divine determination, I shall not stand to prove, since it is readily conceded by all; but only endeavour to deduce the consequence from this concession, or show that it cannot be the duty of saints to pray for that which they know God will not grant. And this will appear, if we consider—1. That praying for any thing contrary to the divine determination is implicitly praying that the divine purposes may be altered or counteracted. But God's purposes and designs being the wisest and best that can be, to ask him to alter or counteract them, must be, in the highest degree, absurd and criminal. How can a saint, therefore, pray for perfection in this life, contrary to the known will of God, without being guilty of direct rebellion against him?

2. A saint cannot pray in faith for perfection, contrary to the known will of God. God hath declared that his counsel shall stand, and he will do all his pleasure; and that he is of one mind and none can turn him. Therefore a saint must know, if he asks for perfection in this life, that he shall certainly be denied. But how can a person pray in *faith* for that which he knows God will never

grant? Can such a prayer be any thing less than profane trifling and solemn mockery of God?

3. God forbids men's praying for that which they know he will not grant. Jeremiah was forbidden to pray for the deliverance of his people in a certain case; because God told him that he would not hear his prayer: Jer. vii. 16. "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me." The reason is added: "For I will not hear thee." God likewise forbids us to pray for any who have committed the unpardonable sin; because he is determined never to forgive them either in this world or that which is to come. Now can any reason be given for God's forbidding men's praying contrary to his known determination in one case rather than in another? If not, then these prohibitions forbid saints' praying for perfection, or any other thing contrary to the known will of God.

4. It is no more the duty of saints to pray for perfection in this life, than to pray for the conversion and salvation of reprobate spirits now in the prison of despair. None suppose it is right to pray for them. But why? Are they not still capable of enjoying happiness? Is not God still able to renew and sanctify them? Is not the atonement of Christ still sufficient for their pardon and forgiveness? Or has God forbidden us to pray for their deliverance and salvation? Why then may we not still pray for those miserable creatures? The only reason is, that God has let us know that the sentence which he passed upon them is fixed and irreversible. But if saints ought not to pray for the salvation of damned spirits contrary to the divine determination,

then they ought not to pray for their own perfection in holiness in this life contrary to the unchangeable determination of the Deity.

These considerations, it is apprehended, sufficiently prove that saints ought not to pray for perfection in this life. However, since specious objections are made against the sentiment, it may be proper to consider several of the principal ones distinctly.

Ob. 1. It is the duty of saints to *desire* perfection in this life, and therefore it is their duty to pray for it.

Though saints may desire perfection in this life as an excellent attainment in its own nature; yet they may not desire nor pray for perfection as an event, contrary to the divine determination. This distinction is plain and obvious. There are many things desirable in their *own nature*, which are not desirable as *events*, and vice versa. It is desirable in its *own nature* to be free from pain, but not always desirable as an *event*. It is desirable in its *own nature* that there should be no *sin* in the world, but not desirable as an event. It is desirable in its *own nature* that every sinner should be saved, and God himself desires it, but not as an *event*, if he did, he would bring it to pass. And thus saints may desire perfection in this life in its own nature, but not desire it nor pray for it as an event contrary to the known will of God.

Ob. 2. If saints ought to be perfect, then they ought to *pray* that God would make them so in this life.

We readily grant that saints ought to be perfect in this life; but deny that it hence follows that they ought to pray for perfection here. For their duty to be perfect results from the reason and nature

of things, or from their being what they are, and God's being what he is, without any regard to the divine determination. But their *praying* for perfection is either a duty, or not, as God has or has not determined to make them perfect. Thus the devils and damned spirits are obliged in the reason and nature of things to be perfect in holiness; but who will infer hence that they ought to pray that God would make them perfect, contrary to his own immutable decree?

Ob. 3. It is no more contrary to the divine determination for saints to *pray* for perfection in this life, than to *be* perfect in this life.

To which it may be replied, That this objection is built upon a false supposition—that saints may become perfect of *themselves* without the divine agency; which, if true, would prove that saints ought not to pray to God for any holiness at all.

Ob. 4. To say that saints should not pray for perfection in this life, is the same as to say that they should indulge themselves in sin; for the least imperfection in holiness is sinful.

To which it is easy to reply, That saints may heartily hate all sin and *desire* perfect freedom from it, simply considered; and yet neither desire nor pray for perfection as an *event* which is contrary to the divine will. Let me ask the objector, who, I will suppose, is a real saint,—suppose you pray for perfection to-day, but to-morrow find your request is denied, how should you feel with respect to God's conduct? As to your own, it is evident you should feel penitent and self-condemned. But how, I say, should you feel with respect to God's conduct? Should you not feel submissive? and would not such submission be

a holy exercise and directly opposite to the love of sin in its own nature?

Ob. 5. God's determination is no rule for *our* conduct, but only for *his own*.

To which it may be replied,—That though God's determination is not a rule for *our* conduct in *all cases*, yet in some cases it is. It is always a rule for our conduct as to the taking place of events. All events depend upon the divine determination; and therefore we should pray, that such, and only such events should take place, as God has determined shall take place. Consequently if saints know that their perfection in this life, is an event which God has determined shall not take place, then they ought not to pray that it might, however desirable it may be in its own nature. Such duties as result from the reason and nature of things, depend not upon the divine determination; but all other duties do, and therefore it is the duty of saints to *be* perfect, let God's determination be what it may; but it is not their duty to *pray* for perfection as an event contrary to the known will of God.

Ob. 6. Some passages of scripture require saints to pray for perfection in this life.

Upon this it may be observed, in the first place, that if the foregoing observations are just, then the texts referred to must be explained in some other sense; and in the second place, that they will admit of a more easy and natural construction. When the scripture speaks of Noah, Job, or any other saint, as being perfect, we know the word *perfect* is not used in the strictest sense, but only as denoting reality of grace, sincerity of affection, or, at most, some eminent degrees of holiness. Accord-

ingly when the scriptures exhort men to pray for perfection, it must be understood of that perfection which God has granted and will grant to saints in this life, and not complete freedom from all sin.

N.

For the Christian Magazine.

THE LORD'S SUPPER AN ORDINANCE
OF THE CHURCH.

By Christians in New England, the Lord's Supper has ever been regarded as an ordinance of the *Church*. A distinction has been recognized between the church and the congregation; and while both have attended upon the common services of public worship, the *church* only have been invited to the table of the Lord. But the present is an age in which, with many, it argues nothing in favor of a particular practice, that it has been long established. The most authoritative examples, as well as the plainest divine precepts, are called in question, and we are obliged to contend, not for the scaffolding or the outworks of our spiritual temple, but for the foundation itself. In respect to the Lord's supper, it has been lately said, that "we have no more reason to approach this ordinance with trembling and hesitancy, or with any constraint of mind; we have no more occasion for preparatory lectures, or preparatory meditations; we have no more business to shut it up to a peculiar and chosen few; than we have to treat in a similar manner any of the services of the sanctuary. We have as much right to stand upon the threshold of a church, and to forbid any worshipper to enter, as we have to stand before the communion table, and forbid him to approach—as much right to warn men from the

observance of the Sabbath itself, as to warn them from the observance of the Lord's supper."*

In these extracts, the Lord's supper is placed entirely on a level with the common services of religion, and all who assemble for public worship are regarded as entitled, by that very act, to communion at the table of the Redeemer. Accordingly, in several religious societies in this Commonwealth, the whole congregation are regularly invited to the sacrament of the supper; and this practice is likely to become still more general, and perhaps universal, among those who style themselves liberal Christians. It is time, therefore, that the practice should be examined, and if it be unscriptural, that it be exposed and refuted.

The question to be discussed may be expressed as follows: *Are all those, who attend public worship, to be regarded as qualified for communion at the Lord's table? Or, does the fact of attending public worship amount to such a profession of religion, as may be justly required of communicants? Or (which is in effect the same) is the common distinction between church and congregation authorized in the scriptures, and worthy to be continued?* In reply, I observe,

1. That the distinction between church and congregation is authorized in the scriptures, and consequently ought to be continued.—We have evidence of this, in the literal meaning of the word translated *church*. This word is derived from two others, which signify to *call forth*. The church is a body called forth and separated from some larger and more general body. This larger body is the congregation, the world,

* Christian Examiner, vol. iii. p. 9.

from which the church is, by its very name, distinguished.—The account furnished in the New Testament of the manner in which the *first churches were gathered*, corresponds with this signification of the term, which was applied to them.

From the vast congregations, which sometimes attended on the ministry of the Saviour, he *called forth and separated* his disciples, who constituted the first christian church. From the mixed multitude who assembled on the day of Pentecost, three thousand were *separated*, and added to the Lord. When many of those, who heard Paul at Ephesus, “were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and *separated* the disciples.” He separated them from the mixed congregation, and they became a Christian church.—That the common distinction between church and congregation is authorized in the New Testament, is demonstrably certain, from the fact of *excommunication*. It will not be doubted, that provision is made in the New Testament for the exclusion of unworthy members from the church; or for what is commonly called their *excommunication*. But if there were no distinction between the church and the congregation, what did this act of the church import? What was done to the excommunicated person? Was he henceforth debarred from attending public worship, and from appearing in a christian assembly? Was he never more to be favored with any of the means of grace? This cannot be seriously pretended. The excommunicated person was not separated from the privilege of public worship, and of attending on the ordinary means of

grace—a privilege granted at all times to heathens and publicans, to the vilest and the worst of men—he was separated merely from the communion and privileges of the church. There was therefore a known distinction then, as there should always be, between the congregation and the church. The church was a *select, separate* company. Its members were known by names, such as *disciples, brethren, believers, saints*—names which were applied to no other persons. And all who attended public worship were *not* regarded as disciples and brethren, or as qualified for the special communion of the people of God.—Having established, as I think conclusively, this first point, I observe,

2. We have evidence, not only that the church, in the primitive age, was distinct from the congregation, but of the ground on which the distinction or separation was made. This was *evidence of faith*, or a *visible, credible profession of piety*. It was “those, who *gladly received the word*,” and “who continued stedfastly in the apostles’ doctrine, and fellowship, and in breaking of bread, and in prayers”—those, in short, who *gave evidence of piety*, who were baptised, and received into the church, on the day of Pentecost. Immediately after, we read that “the Lord added to the church daily *such as should be saved*”—such as possessed, and appeared to possess, that *piety*, which is the condition of salvation. It was not till the Samaritans “*believed Philip, preaching the things concerning the kingdom of Christ*,” and in this way furnished evidence of *piety*, that they were baptised, and admitted to the church. When the eunuch expressed a desire for baptism, Philip replied to him, “*If thou believest with all thy heart*,

thou mayest. And the eunuch answered and said, I *believe* that Jesus Christ is the Son of God." The Holy Ghost fell on the family of Cornelius, and thus satisfied Peter of their *piety*, before he would receive them to the church, and administer to them the ordinances of the gospel. Ananias objected to baptising Paul, till a voice from heaven assured him of the *piety* of this former persecutor. "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." After the baptism of Lydia and her household, she said to Paul and his company, "If ye have *judged me to be faithful to the Lord*, come into my house, and abide there." The Epistles to the Churches all proceed on the supposition that the members were *saints*; at least by profession. "*Holy brethren*, partakers of the heavenly calling"—"*Beloved of God*, called to be saints"—"*To the saints, and faithful brethren in Christ*"—this is the style, in which the apostles addressed the primitive churches, necessarily implying, that all their members were professedly *pious*. Persons destitute of *piety* sometimes gained admission to the apostolical churches; but the manner in which they are spoken of shows, that they came in by deceit, and had no right there. They are said to "have *crept in, unawares*." Barriers were erected to keep the irreligious out; but by deception or stealth, some of this character had "*crept in unawares*."—I have previously shown, that there was a wide distinction in the primitive age, between the church and the congregation; and we here see the *ground* on which this distinction was made. It was on the ground of *visible piety*. Those who appeared and professed to be

truly pious, and who desired admission to the churches, were admitted; but those who were unable to exhibit evidence of their *piety*, were rejected.—I now advance another step, and observe,

3. That none, but *members of the churches*, were admitted by the apostles to the table of the Lord.—The Lord's supper is an ordinance of the church. It is in the strictest sense *peculiar* to the church. The church would not have been constituted a distinct body, had not some service or ordinance been appointed and annexed to it, as its peculiar property, and as a visible mark of its separate existence. But we have no ordinance more sacred, or more specially the property of the church, than the holy supper. Accordingly we read, in the New Testament, of its being specially appropriated to the disciples of Jesus. When the supper was instituted, "Jesus took bread, and blessed it, and brake it, and gave it to the *disciples*, and said, Take, eat, this is my body." And when Paul was at Troas, "upon the first day of the week, the *disciples* came together to break bread." We see, in these instances, that the breaking of bread, or the supper of the Lord, was an ordinance appointed for the professed *disciples of Jesus*. Others were admitted to the public worship of christians. Their presence was even desired and sought. But when the disciples assembled around the table of the Lord, they assembled alone, or if others were present, they were not expected to participate in the communion of the body and blood of Christ.

In confirmation of this conclusion, it may be observed, in the 4th place, that none but *real saints*—such as those only who are con-

nected with the church have professed themselves to be—*can come*, without hypocrisy, to the table of the Lord.—Impenitent sinners attend upon a preached gospel. Indeed the preaching of the gospel often *supposes* their attendance. It addresses them *as sinners*, exposing their guilt, warning them of danger, and calling upon them to flee from the wrath to come. It is to them an appointed mean of conversion and salvation.—But, knowing and professing themselves to be impenitent, they cannot, without palpable hypocrisy, present themselves at the table of the Lord. This ordinance has a meaning—it utters a language; and its language is such, that none but those who regard and profess themselves to be saints, can consistently adopt it. “The cup of blessing, which we bless, is it not the *communion* of the blood of Christ? and the bread which we break, is it not the *communion* of the body of Christ?” All who partake of the Lord's supper hereby manifest their communion with the Saviour. But impenitent sinners have no communion with him; and they cannot perform an act which manifests such communion, unless they do it hypocritically.—In the supper of the Lord, we have an emblem of the broken body and shed blood of Christ—a symbolical representation of his *death*. And those who partake of the ordinance hereby virtually confess, that they deserve to *die* for their sins, and that their only hope of being saved from death is founded on the atoning blood of their Saviour. In feeding upon the emblems of Christ's body and blood, they also signify their *union* to him—that they feed on him by a living faith—and affectionately trust in him for pardon and salvation. As much as this, every com-

municant virtually *says*, whenever he approaches the table of the Lord. But can the impenitent sinner consistently perform an act, which utters a language such as this? Can he truly say, by any act of his, that he deserves to die for his sins—that his only hope is in the blood of Christ—that he loves the Saviour—feeds upon him by faith—and affectionately trusts in him for pardon and salvation? While, indeed, he is a sinner, he certainly does not feel this, and he cannot say it. And he cannot perform an act which amounts to saying it, without hypocrisy. Consequently he cannot present himself for communion at the table of the Lord.

In reply to those who would degrade the sacrament of the supper, by placing it on a level with the ordinary means of grace, I may observe again, 5thly, that the scriptures attach a *peculiar solemnity* to this ordinance, and insist upon the importance of special *preparation*, previously to receiving it. “This cup,” said the Saviour, when administering it for the first time—“This cup is the New Testament,” or *covenant*, “in my blood.” The meaning is, “This cup, this sacrament, is a *seal* of the new covenant in my blood.” It is an instituted *seal* of the covenant of grace, by which those who receive it solemnly bind themselves to perform the conditions of the covenant, and by which the Deity binds himself to fulfil to them its gracious promises. Is not then the ordinance of the supper—the seal of the new covenant in the blood of Christ—of a *peculiarly solemn* character? In point of sacredness and solemnity, what rite or service of our holy religion can compare with this?—Accordingly, special *preparation* is enjoined in the Scriptures, in

order to a proper reception of this ordinance. "Let a man *examine himself*, and so let him eat of that bread, and drink of that cup."—And the *consequences* of receiving it unworthily, are represented as deplorable. "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be *guilty of the body and blood of the Lord*." And again, "He that eateth and drinketh unworthily, eateth and drinketh *damnation [judgment]* to himself, not discerning the Lord's body."—The ordinance of the Lord's supper is usually regarded by pious persons as possessing peculiar sacredness and solemnity; and in these views respecting it there is no superstition. It is a peculiarly solemn service—perhaps I do well to say the most solemn act of our holy religion. And those who would bring it down to a level with the ordinary means of grace, and who regard all, that attend public worship, as thereby qualified and entitled to receive it, are chargeable with divesting it of its peculiar character, and actually degrading it.

The motives of such persons may be, to bring the sacrament into more *common use*; and to induce *greater numbers* in their congregations to receive it. But what advantage can it be for persons to receive it, unless by true piety, and a sincere profession of religion, they are prepared to receive it in a proper manner? What advantage can it be to receive it unworthily, and so become guilty of the body and blood of the Lord?—And besides, it is very much to be doubted, whether, by degrading the sacrament of the supper to a level with the ordinary means of grace, *greater numbers would be induced to receive it*. The probability rather is, that in this way, it would fall into neglect and con-

tempt. Divested of its peculiarly solemn character, it would soon be regarded as little more than an idle ceremony, and would perhaps be discontinued.

The *world*, if admitted to the Lord's table, would feel no interest in it. The temper of their minds would ill accord with those humbling, melting, and yet joyful sensations, which the sacrament is fitted to produce. And the people of God, by being associated in this service with those whom they could not embrace as christian brethren and sisters, and with whom they could hold no spiritual communion, would find the scene divested of half its endearments; while reflections would necessarily be obtruded upon them to taint and embitter the other half.

How much better, that this holy ordinance remain, as the Saviour left it? He instituted it for the special benefit of his *disciples*. He left it a precious legacy to his *friends*. These, he welcomes to his board. With these, he delightfully communes. But to those, who venture to approach his table, either in open impenitence, or disguised hypocrisy, he may be regarded as saying, "*Who hath required this at your hands? How came ye in hither, not having on the wedding garment?*"

The remarks here made are perfectly consistent with *another*, with which this discussion shall be concluded;—It is the *duty of all persons under the gospel*, who have arrived to years of understanding and reflection, to *commemorate the dying love of Christ at his table*. All should be encouraged to approach this ordinance, not impenitently, not with sinful, unrenewed hearts, but in such a temper and manner, as Christ has required, and will approve. None should be excluded, except those,

who, by their sinful tempers and characters, exclude themselves. All, who hear the gospel, should be made to feel their indispensable obligations, to exercise and profess the religion of Christ; that so they may be prepared for the communion of saints on earth, and for everlasting consolations in the heavenly state. P.

For the Christian Magazine.

THOUGHTS ON PRAYER.

It appears from the word and character of God, that if sinners would offer up proper desires to him, he would always hear their prayers and grant their requests. No selfish desires are proper desires, and ought never to be offered to God in prayer, because his holy and benevolent heart must disapprove and condemn them. But the righteous Lord loves righteous and holy desires. "The prayers of the upright are his delight." "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." God says, "to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." Sinners can have no objections against praying as God requires, but what arise entirely from the depravity of their hearts. They say, that they have not such good desires as God requires, and therefore they ought not to be exhorted to offer up such good desires in their prayers. God knows that all their desires are selfish and sinful; but nevertheless, he requireth them to pray with good desires, and forbids them to pray with any other. What shall ministers do in this case? Shall they in pity and condescension to sinners, exhort them to offer up such selfish

and sinful desires as they have to God in their prayers? Or shall they exhort them to offer up only such good desires as God requires them to have and to express in praying to him? What is best and safest for ministers to preach? and what is safest and best for them to hear? This is an appeal to their reason and conscience. God will hear and accept their prayers, if they offer up good desires, but will condemn and reject them, if they offer up sinful desires. Now, if their conscience be awake, they will say to the preacher as Elias said to Samuel. "Eli called to Samuel, and he answered here am I. And he said, what is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee." But here sinners are ready to say, "that it is the duty of ministers to preach the truth on this subject, and it is our duty to hear the truth, but we cannot do our duty, and ministers know it, and for this reason, some direct us to do something else instead of our duty, and this we like, and we wonder all ministers cannot be so kind as to preach in the same pleasing manner. We have no objection against their telling us, that it is our duty to pray, and to pray as God requires; if they will afterwards tell us, that since we cannot pray aright, we ought to pray as well as we can with a wicked heart, and that this is the way to get a good heart. This is all the encouragement we want, or at least, all the encouragement we can expect ministers to give us; though it is true, we find we are still apt to faint in pursuing this course, because we have never yet found our prayers answered. Accordingly after we

have begun to pray we have often fainted and at times neglected it, till we finally resolved to neglect it entirely, and wait till God shall enable us to pray better. And though we have read and heard, that it is better to pray wrong than not to pray at all, yet we very much doubt whether this be so, and in such a doubtful case, we choose to neglect a disagreeable duty." Is not this a just representation of the views, and feelings, and conduct of many individual persons, and some that stand in the serious and important relation of heads of families? They do not always pray, but sometimes faint, and become altogether discouraged. Now, let me ask, what is the most likely way to induce such persons to persevere in their neglected duty, to tell them, as Christ does, that they ought always to pray and to pray aright, and not to faint; or to tell them they had better pray wrong and continue to pray wrong, though they have no reason to expect God will hear and answer their prayers? This is a plain and intelligible question, that a youth, if not a child, may answer. The design of this paper is, to persuade prayerless persons to pray; and what is most likely to produce this effect? to illustrate, or to contradict, the plain declaration of Christ, "that men ought *always* to pray, and not to faint." There can be no solid objection against following Christ's direction, and it is dangerous in the highest degree to give any other.

DANIEL.

For the Christian Magazine.
ON MODERN CHARITY.

WHEN I hear a person insisting much on the necessity of mutual

charity, in the modern sense of the term, which is little better than a mutual *indifference* towards one another's errors and faults, I take it for granted that his character labors, and that he is sensible he *needs* a large share of this charity to be exercised towards himself. When I was settled over the people with whom I now labor, there was in the Church, a brother of respectable standing, rather forward and talkative than otherwise, who was frequently insisting upon the importance of mutual forbearance and charity, and of judging as favorably of one another as possible. After hearing this sort of discourse from him, at intervals, for some considerable time, I was led to suspect that there might be a cause for it; and on close and careful inquiry, I discovered, to my satisfaction, that he was privately living in the practice of intemperance. The secret of his charity now came out, and we were able to estimate his exhortations to mutual forbearance, as they deserved.

There is a denomination of Christians in this country, who are noted for their zeal in the cause of *charity*. They are constantly insisting, especially when in the hearing of other denominations, on the importance of mutual forbearance, and of judging as favorably of one another as we can. They are even violent, sometimes, for moderation, and can hardly think charitably of any one, whose views of charity do not coincide with their own. Will not the story above related help to account for their conduct? Do they not know and feel, that they *need* great allowances to be made for them, especially in regard to their religious principles? Do they not know, that they have

swerved very far from the religion of their puritan ancestors; and very far from that which, in the judgment of nine-tenths of protestant Christendom, lies on the very face of the Scriptures? Are they not conscious of having but a questionable claim even to the name of Christian; and that, unless great allowances are made for them, they must, ere long, be disowned by the Christian world? And is not this the true reason why they are insisting so frequently and strenuously on the mutual exercise of something, which they misname *charity*?—
"I speak as unto wise men; judge ye what I say." W.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER IX.

In my former fragment I left the Pilgrims *Thoughtful* and *Ardent* at the new house, a little out of the way, on the left hand, dissatisfied with their entertainment there, and consulting the King's book for guidance and direction.

So I saw in my dream, that having no disposition to sleep, they spent the night in reading their book, and conversing together, and in crying to their Lord and King to forgive them for having listened to these deceivers, and turned aside out of the path, and in beseeching him to grant them deliverance. And as soon as it was light, they left their chamber, descended to the hall, and rushed out of the house, giving no heed to the porter who called after them to tarry till his mistresses arose.

Now when they had gained the highway, they kneeled down, and

gave thanks to the king for their deliverance, and then went forward with a quick pace. And soon they came in sight of a venerable edifice, directly by the road side, on the right hand, on the summit of the hill. On drawing nearer, they saw the lions; but remembering that those who kept in the middle of the path were out of their reach, they passed them without much fear, and coming up to the gate, they inquired of *Watchful*, the porter, whether this was the house Beautiful, at which the pilgrim *Christian* had been entertained.

Watchful. It is the same. It is built of living stones; and, though it has now stood many ages, it is not in the least decayed, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. And it will stand till the dissolution of the world, when the materials of which it is built will be transported to the celestial city, and form a part of that house not made with hands, eternal in the heavens.

Pilgrims. May we be received into this house?

Watchful. If you can furnish satisfactory evidence that you are the true friends of the Lord of this house, you may be received into it, and enjoy its privileges. It was built for the accommodation of pilgrims; but as many, in these days, put on the pilgrim's dress, and walk for a time in the pilgrim's path, who do not prove true at last, we feel it our duty to examine all applicants for admission as closely as we can, according to the rules which were established by Him who built the house.

So he inquired who they were, and whence they came, and whether they came into the way at

the wicket gate, and had been at the house of the Interpreter, and they told him. Then he rang the bell, and the damsel, *Discretion*, came out, and having made similar inquiries, and received the answers of the pilgrims, she called out the mistresses of the mansion themselves, *Piety*, *Prudence*, and *Charity*, who discoursed with them in many words, and heard an account of what they had met with by the way, and what they had seen at the house of the Interpreter. They also questioned them respecting their knowledge and approbation of what is contained in the statute book of the King, and what views they had of his character, and why they felt desirous of going to the celestial city. They also inquired into their knowledge and practice of the rules which are to be observed by pilgrims in the way. So when they had received the answers of the pilgrims, and had conferred with each other, they told them that the account they had given of themselves was so far satisfactory, that according to the rules of the house, they were to be received to its privileges; and desired them to walk in. But they informed the pilgrims also, that, notwithstanding all the caution they could use, some had been received there who had not proved true at last. To your own master, said they, you must stand or fall. If you come in and partake of the privileges of this house, which are provided for true pilgrims only, and prove false in the end, the peril is your own.

Then I observed that the pilgrims entered the house both rejoicing and trembling. And when they were seated, the servant was desired to give to each a couple of figs and a cluster of raisins, for

their present refreshment, till the stated meal should be prepared.

So *Piety*, *Prudence* and *Charity* sat down to converse with the pilgrims; and thus they began.

Piety. You have great occasion to be thankful to the Lord of the way, that he has brought you thus far on your journey. It is to be ascribed to his kind care of you, that you have not been drawn aside, and ruined forever.

Ardent. We have, indeed, great occasion for thankfulness: but I, most of all; for I have been on the point of destroying myself, by my rash and foolish conduct, more than once. Had not my brother *Thoughtful* been more considerate than I, Mr. *Plausible* would have persuaded us to exchange our copies of the King's statute book, for some of his altered ones. And it was chiefly owing to my rashness that we were decoyed into the pretended house *Beautiful*, on the left hand, where we spent the last night.

Piety. Two are better than one. It is a great favor to a pilgrim to be furnished by the Lord of the way with a faithful companion. But had you not been told to beware of the arts of the three sisters, *Hypocrisy*, *Carnal Policy*, and *Heresy*?

Ardent. We had been. But I little thought such fine spoken people had been they.

Piety. If you had consulted your book, you would have found a caution against those who "by good words and fair speeches deceive the hearts of the simple." You would have been taught also, to be on your guard against such as are forward to "proclaim every one his own goodness." You ought never to take any important step without humbly asking direction of the King, and carefully seeking that direction from his book. It

is a sure and safe guide to every humble and teachable inquirer.

Ardent. I have always found it so, when I have sought its counsel in that manner. But I was in such haste to find a place of entertainment, that I was not willing to take time for consideration or inquiry. My brother Thoughtful would have made inquiry, but I hurried him along against his better judgment.

Thoughtful. I consider my guilt the greater. If the King has given me a natural temperament more cautious than that of others, it is a greater crime in me to listen to a deceiver, and to turn aside out of the path, as I did last night, to my grief and shame.

Piety. You ought to humble yourselves for every departure from the right path, because you thus dishonor the Lord of the way, as well as bring guilt on your own souls. It is a great dishonor to the Lord of pilgrims, when his true friends turn out of the way. You can never humble yourselves too low before him on account of your sins against him. For therein consists the great evil of sin, that it is committed against your Lord and King. Your last night's adventure, however, may be an occasion of good to you, if you are disposed to make a right improvement of it. "We know that all things work together for good, to them that love the Lord of the way." This adventure ought to teach you to ponder the path of your feet, and to give more earnest heed to the things contained in the King's book.

Ardent. I trust it will. But I wonder that the Lord of the way, since he knows how liable pilgrims are to be deceived, does not drive all his enemies from the pilgrim's path, that they may go on their way unmolested.

Piety. The Lord of the way does all things wisely and well. He knows it is best, that through much tribulation pilgrims should enter the celestial city. He has left many Canaanites in the land, to prove pilgrims by them, to know whether they will hearken unto the commandments of their King, and steadfastly walk in his ways.

Ardent. Would it not be better if the enemies of pilgrims were all openly such? They would not lead so many astray, if they did not put on so many specious disguises, profess to have so many good feelings, and use so many good words.

Piety. Our Lord knows what is best, and he is both able and inclined to do what is best. He doubtless has good designs to accomplish by all these things. If we do not know what they are now, we may know hereafter. It is written, "There must be also heresies among you, that they which are approved may be made manifest among you." If the enemies of pilgrims did not sometimes put on the guise of friends, profess to have many good feelings, and use many good words, the trial of the pilgrim's fidelity could not be so decisive.

Thoughtful. I should like to hear pointed out some of the principal advantages which the true pilgrim may derive from meeting with so many, who are not the true friends of the Lord of the way.

Piety. One great advantage is, that it shows them more of their own hearts, and thus promotes their humility. When they see others do wickedly, they may see what they would have done if divine grace had not made them to differ. When others solicit them to go out of the way, and they comply, or feel any disposition to

comply, they may see how treacherous and deceitful their own hearts are, and how foolish it is to trust in themselves.—Another advantage is, that it affords them an opportunity for the exertion of every christian grace. The excellent character of the Prince Immanuel himself could not have been seen, if he had not been surrounded with enemies, who gave him an opportunity to act out and exemplify, for the imitation of his followers, every holy affection.—When others treat us unkindly, it gives us an opportunity to exercise meekness, forbearance, gentleness, forgiveness, and kindness towards them, and submission to the will of our Lord and King, and confidence in him, and a patient waiting for him.

Another advantage is, that it teaches them where to put their trust. By being beset with enemies, from which no wisdom or strength of their own could deliver them, they may learn to look to Him who is able to deliver, and to feel their obligation to him when he does deliver. Another advantage is, that it teaches them to be more watchful. In proportion to the numbers, power and subtlety of our enemies and our danger of falling a prey to them, is the need of watchfulness. It also makes them more active and diligent, and prompts to greater efforts in the cause of their Lord. We are naturally so slothful, that they seldom make any great efforts till they are driven to it by necessity, and their dormant powers are roused by a sense of danger. The noblest feats, which were ever achieved by any of the servants of the King, were those which were performed in times of imminent danger from enemies. Another advantage which pilgrims derive from enemies, is,

that it helps them in the important work of self-examination. Enemies will often tell them of those faults which the mistaken kindness or the ill judged partiality of friends conceal. Another advantage is, that it makes them more prayerful. *Christian* met with some enemies in the valley of the Shadow of Death, who did not regard the point of his sword, and against whom he could defend himself with no other weapon than *all prayer*. Another advantage is, that it leads them to a more careful study of the King's statute-book. Many neglect this, to their great disadvantage, till they are driven to it for direction, and help, and comfort, by the attacks of their enemies. But in this, every help is provided of which pilgrims stand in need, and directions given how to escape every danger and surmount every difficulty. Another advantage is, that it weans them more and more from this world, by convincing them most effectually, that pilgrims can have here no continuing city, but must fight, and struggle, and press on to the celestial gate. And in these ways, the enemies of pilgrims, by their efforts, greatly promote their growth in grace, and their preparation for their heavenly inheritance, which will thus be rendered more acceptable and valuable to them.

Ardent. I am satisfied that the King does wisely and well in so ordering it that the pilgrim's path is beset with enemies. I think I shall never more be disposed to call in question his goodness in this.

Thoughtful. This shows clearly, why it is so ordered that these enemies should so frequently come in the guise of friends, should sometimes seem to walk in the

same path, and be admitted with pilgrims to the same house. A hypocrite can render many services to the true pilgrim, which an open enemy could not.

Piety. It shows also that pilgrims have no reason to be discouraged when their enemies become numerous and powerful. The enemies of pilgrims have no more power and influence than what seems good in the sight of the King. And pilgrims may be certain that their Lord and King would not give so much power and influence to his and their enemies, unless it was to accomplish some great and good purpose by it. When they arrive at the celestial city, they will doubtless see how all things have worked together for the glory of their King, and the best good of those that love him, And their enemies themselves will see that all their efforts have only conspired to promote that cause, which they so zealously labored to destroy; and that the King employed them thus, because he saw that they could not be employed in any other way so much to the advancement of his glory.

Thoughtful. I thank you for these remarks. I feel myself greatly encouraged by them to persevere without weariness and without fainting in the pilgrim's path.

Piety. You will have need of all the encouragement which an habitual sense of the wisdom, power, and goodness of your King can afford: for the way is beset with dangers through all its course. But, blessed is he that shall endure unto the end.

Then I perceived that the company united in singing the following hymn:

"Awake our souls, away our fears,
Let every trembling thought be gone;

Awake and run the heavenly road,
And put a cheerful courage on.

True, 'tis a strait and thorny road,
And mortal spirits tire and faint,
But they forget the mighty God
That feeds the strength of every saint.

From thee, the overflowing spring,
Our souls shall drink a fresh supply;
While such as trust their native strength
Shall melt away, and droop and die.

Swift as an eagle cuts the air,
We'll mount aloft to thine abode;
On wings of love our souls shall fly,
Nor tire amidst the heavenly road."

By this time the table was spread, and after one had craved a blessing of the bountiful Giver of all good upon themselves and their refreshments, they sat down to a plain but wholesome repast. I observed, however, that although there were no elegancies or superfluities, yet there was an abundant supply of solid and nutritious food, of which the pilgrims partook, I thought, with the more lively relish, from their having fared so poorly the night before. So, after they had refreshed themselves, and one had given thanks, they set down, and resumed their discourse.

BUNYANUS.

From the Recorder and Telegraph.

NOTES OF THANKS, &c.

ON a subject of such constant recurrence as public requests for prayers, and acknowledgements of favors, it is desirable that there should be propriety in selecting the occasions and in the forms of the notes. But as both are often to be determined, in the first instance, by those poorly qualified for even this task, it seems right that clergymen should exercise a correctional supervision. Yet from some pulpits, petitions for the sick are always, "That God would bless the means used for their recovery, or fit and prepare them for his holy will and pleasure."

Not to speak of the repeated tautology of the last part of the sentence, the request is, that the sick person may recover; but if he *must die*, that he may become a Christian. The long practised absurdity of asking "*for*" the death of friends, has to a considerable extent been discovered and laid aside. To request the prayers of the church and *congregation*, appears of doubtful propriety; but to request the prayers of the congregation, without reference to the church, is a course which can accomplish but little. To ask prayers for one's self or friend "going a journey," or to give public thanks on the return, seems to be taking special cases too much from the ordinary affairs of life. Even if the occasion is a voyage to sea, the objection holds good. Every family has dangers to encounter and deliverances to acknowledge, and from time to time occasions occur of more than ordinary interest. But if all these are to be selected and sent up for public notice, the whole time of the assembly will be occupied about private concerns. Sometimes these public notes are so multiplied by families, as to excite the thought that possibly there may be mingled with their pious feelings, a half-formed willingness to relieve themselves from part of their obligations to domestic prayer and praise, by obtaining the assistance of the public.

Death and dangerous sickness are cases unlike all others in interest, and they lead the mind directly to eternity. There is therefore a peculiar fitness in bringing these publicly before God. There are a few other circumstances of very special danger or extraordinary deliverance, which admit of the same notice. But let ordinary

occurrences be made the occasions of deep personal and domestic humiliation, and gratitude; a stronger feeling at home, in proportion as there is less exhibition abroad.

There is one other topic which I approach with feelings of delicacy, and with some hesitation. It is a custom which prevails in many places to return thanks at the births of children.—These are events which indeed call upon the parents to bless God in secret and unitedly. But they, of all occasions, belong to the delicacy of conjugal and domestic confidence. If they are to be followed by public thanksgiving, why should they not be preceded by public supplication? If our feelings would shrink from the latter, they would equally from the former, but for the effect of custom. The inuendo form of "*mercies received*," is peculiarly objectionable.

I have noticed but a part of the topics connected with the subject. If what I have written, shall correct any of the mistakes which have excited a smile, when only the deepest solemnity should have found a place, I shall have done some good. H.



REASONING EMPLOYED BY CELSUS AGAINST CHRISTIANS OF HIS DAY.

THIS author wrote about the close of the second century, and a more virulent enemy of christianity never existed. A few extracts from his writings will serve to satisfy the attentive reader, that there is little new in the calumnies which have been employed, and in the spirit which has been manifested, by some modern divines, and some modern reviewers, in conducting their attacks upon their clerical brethren, whose ministerial zeal appears to them

to be excessive. "You encourage sinners, observes this Pagan writer; because you are not able to persuade any really good men, therefore you open the door to the most wicked and abandoned."—"Some of them say, do not examine but believe, and thy faith shall save thee."—"All wise men are excluded from the doctrine of their faith: they call to it only fools and men of a servile spirit."—"The preachers of their divine word only attempt to persuade fools, mean and senseless persons, slaves, women and children."—"In other mysteries, the cryer uses to say, whoever has clean hands and a good conscience, and a good life, let him come in. But let us hear whom they call: Whosoever is a sinner, a fool, an infant, a lost wretch, the kingdom of God will receive him." "An unjust man, if he humbles himself for his crimes, God will receive him; but a just man who has proceeded in a course of virtue from the beginning, if he looks up to him, he will not be received."

From the *Christian Advocate*.

TRANSATLANTIC RECOLLECTIONS.

It was in the close of autumn, when in my journeying through Scotland, I arrived at its famed and interesting capital. Edinburgh has been so often described, and is so very familiar to the "mind's eye" of most of your readers, that I shall wave any minute delineation of it, and content myself with simply recording a few of my recollections of it, which are at present most vivid. Every one, who has ever visited Edinburgh, will distinctly recollect the noble eminence overhanging the old

city, called "Arthur's Seat;" because from its summit there is a view not only of the old and new towns, but of Leith, together with its picturesque harbour. Just beneath this celebrated eminence, as we descend to the palace of Holy-rood House, are the ruins of a Catholic chapel, which was dilapidated by the followers of John Knox; and its consecrated Well affords to this day a refreshing draught to the weary traveller—at least it did so to me. On my way to the city I visited the celebrated habitation of the ancient sovereigns of Scotland, rendered peculiarly romantic, by being the residence of the lovely but unfortunate Mary. After passing through a spacious court-yard, and along the gallery of paintings, we reached the council chamber, and passing through this, we were ushered into the chamber of Queen Mary, which is still kept in the identical manner in which she left it—not only her bed decorated with the same curtains and covered with the same clothes which she used, but her dressing box, and work box, and some of her work, lying on the tables.

Immediately beyond this chamber is the little supper room, in which Rizzio was discovered with the queen, when her jealous and infuriated husband dragged him out, and passing with him through her chamber, slew him at the remotest part of the council hall. Many are the recollections associated with those rooms and that hall, where Scotland's kings and nobles lived in princely pomp. Yet one anecdote of John Knox, concerning a meeting which he had with Mary in this room, riveted my feelings more closely to it, and brings it more clearly to my memory this day, than all the tales of kingly pageantry which

I heard. The pure, heart-searching doctrines, which were preached by the Scotch apostle, were then, as they are now, offensive to the carnal heart; and hence he was commanded, by the voluptuous court of Mary, to desist. Knox, who knew no master, and obeyed no mandate, that was in opposition to his God and his Bible, paid no more attention to the command of the palace, than "Arthur's Seat" did, to the unhallowed noise of their licentious revelry, which was borne to it on every midnight breeze. Hearing immediately from the enemies of the cross, who were then, as I fear they are at present, the favourites and friends of the palace, that her orders were disobeyed; the haughty Mary summoned the Scottish reformer into her presence. When Knox arrived he was ushered into this very room; in which were also the queen and her attendant lords. On being questioned concerning his contumacy, he answered plainly that he preached nothing but the truth, and that he dared not preach less. "But, (answered one of the lords,) our commands must be obeyed, on pain of death—silence or the gallows is the alternative." The spirit of Knox was roused by the dastardly insinuation, that any human punishment could make him desert the banner of his Saviour; and with that fearful, indescribable courage, which disdains the pomp of language or of action, he firmly replied—"My lords, you are mistaken if you think you can intimidate me to do by threats, what conscience and my God tell me I never shall do: for be it known unto you, that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven, or rot in the bosom of

the earth." Knox having retired, one of the lords said to the queen, "We may let him alone for we cannot punish that man." Well therefore might it be said by a nobleman, at the grave of John Knox, "here lies one who never feared the face of man." Alas! poor unfortunate Mary, had she been counselled by Knox, her end had not been so disastrous; but the fear of God was not before her eyes; she walked in the ways of her own heart; and they terminated just as the sacred oracle says they ever shall do, "in shame and contempt."

"—————Dearly pays the soul

"For lodging ill; too dearly rents her clay."

Could I infuse into my writing some part of those feelings which pervaded me, as I walked through the grass market of Edinburgh, from which so many of the Scottish martyrs ascended to their thrones in glory, it would give an interest to these lines which seldom belongs to a narration of facts. In meditating, as I passed lingeringly through this market, on the blood of the saints by which it was once drenched, and the blaze of the martyrs by which it was illuminated, I felt as if in the company of those mentioned in the Revelation, who were "arrayed in white robes," "who came out of great tribulation," having washed their robes and made them white in the blood of the Lamb—I felt somewhat like Jacob when he said, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

From this let us pass to the little resting place of the philosopher Hume; but alas! his was "philosophy falsely so called!" It is true the contrast is great, to go from the place from whence martyrs took their flight to glory,

to the tomb of the infidel; but I love strong and striking contrasts, especially when looking back upon the *despised* and the *caressed* of their several days; and when, viewing them at this distance, through a medium obscured neither by prejudice nor passion, we can see the distinguished pre-eminence which the men of God have gained, over the polished, and captivating, and philosophic infidel. For I do verily believe there is not a man of reflection, at present, whether he be vicious or virtuous, who would not rather say with Balaam, "Let me die the death of the righteous, and

let my last end be like his," than to enjoy all the learning and the bad pre-eminence of a Hume, and then go into eternity unjustified and unsanctified—for "Wo unto the wicked, it shall be ill with him." The tomb of the materialist, is a plain circular marble mausoleum, inscribed simply, but I think elegantly, with the words, David Hume. I was told that a little before my visit to Edinburgh, one of the students wrote upon it the following impromptu—

"Beneath this circular *idea*,
Vulgarly called tomb,
Impressions and *ideas* rest
Which constituted Hume."

Review.

For the Christian Magazine.

UNITARIANISM SOUND DOCTRINE.—

A Sermon preached in Waltham, at the Ordination of the Rev. Bernard Whitman, Feb. 15, 1826. By Nathaniel Whitman, Minister of Billerica.

It is not on account of any peculiar ability displayed in this sermon, or of its superior merits in any other respects, that we are disposed to bring it before the public. Had it been preached in almost any other circumstances, it might with propriety have been left, like many other publications of equal, even superior worth, to repose in quietness upon the shelves of the author's friends. But the peculiar circumstances which led to the ordination of Mr. Whitman in Waltham, and consequently to the delivery of this sermon, seem to require particular attention to what was said on the occasion. With some of these circumstances, it is proper that our readers should be made acquainted.

In January, 1821, Rev. Sewall Harding, who had previously preached in Waltham for nearly a year, and who had been instrumental of collecting and forming the second church in that place, was solemnly consecrated to the work of the ministry among them. After his ordination, he continued to labor with great diligence, fidelity and success, among "the flock over which the Holy Ghost had made him overseer." To his people in general, as well as to others, to whom he occasionally spoke the word, his preaching was very acceptable. And as a man, as a scholar, and a christian, he was, it is believed, universally respected by those who knew him. His usefulness among his people was often acknowledged, not only by his particular friends, but by those who were the most averse to his religious sentiments, and the least influenced by private attachment. There was, however, in his society, as there is in most others in that vicinity,

an Unitarian influence. A few individuals were from the first opposed to Mr. Harding's religious sentiments. These, although with the fairest opportunity to know his ministerial character, they had been actively engaged in his settlement, became at length desirous of his dismissal. And taking an advantage of the time, when a large proportion of the males had recently removed from the manufacturing establishment in that place, and an addition of between thirty and forty new members suddenly made to the society, they succeeded in obtaining a vote for his dismissal. As Mr. Harding was settled upon the condition, that he should be dismissed from the society when two thirds of the voters, at a legal meeting, should signify that this was their desire, it was at once seen, that a dissolution of his connexion with that people was inevitable, if his opposers persevered in their efforts to remove him. As, however, it was well known that the church were all peculiarly desirous of his continuance, and affected even to tears at the prospect of his removal; and as it was also well known, that much the greater part of the congregation, who attended upon his preaching, were as much attached to him as ever; a faint hope was cherished, that some arrangements would be made for his continuance among them. But this hope was disappointed. Although it was the general sentiment of the people in that place, as well as the neighbouring towns, that Mr. Harding was an able, a faithful, and a judicious minister; although the agent of the manufacturing establishment gave his decided testimony to the fidelity and usefulness of Mr. Harding as a minister of the gospel; although

but sixty two voted for his dismissal, and more than three hundred, including females, petitioned for his continuance; although the society, at the very meeting at which they acted respecting his dismissal, acknowledged the diligence and fidelity with which he had discharged the duties of his office, and declared, in a certificate which they tendered him, that the only ground of their dissatisfaction was an honest difference of sentiment; yet they persisted in their efforts to procure his dismissal. At the expiration of the time, when according to the terms of his settlement, Mr. Harding's engagements with the society were fulfilled, an Ecclesiastical Council was called to sanction his dismissal. This Council, as they were obliged to do, by the terms of the contract, dismissed him from the society. But on account of the peculiar attachment of the Church to him, and their earnest desire that his pastoral connexion with them might not be dissolved, the Council dismissed him from the society only. Provision was immediately made by the Church, and a respectable portion of the Society, for the continuance of his support, and a place provided for public worship. Mr. Harding, feeling himself perplexed in regard to the question of duty in his peculiar circumstances, and the Church uncertain what was the most judicious course to be pursued, united in calling a Council for advice. A Council was accordingly convened, which sympathized with the Church under their trials, commended them for the stand, which they had taken, and advised them to take measures to procure a more permanent place for public worship. They also advised Mr. Harding to con-

tinue to officiate, as their pastor and teacher. In the mean time, the society employed Mr. Bernard Whitman to preach in the meeting-house, who, it appears, was invited to settle with them, and on the day mentioned in the title page of the Sermon before us, was ordained as their minister. His brother, of Billerica, preached the Sermon. As might have been expected by all who were acquainted with the circumstances of Mr. Harding's dismissal, and the introduction of Mr. Whitman to his place, an interest was felt, and an effort made, on this occasion, to support and recommend Unitarianism. We do not wonder that its advocates thought it necessary to say something, on this occasion, in its defence. They could not but be convinced, that this system of religion, as it had been exemplified in recent transactions in that place, needed at least an apology. We doubt not there were many, at this time in Waltham, who, knowing nothing of Unitarianism but by its fruits, were in great danger of forming the conclusion, that it was both inconsistent with the word of God, and pernicious in its effects upon society. If the author sincerely believes, as he professes to do, that it is "sound doctrine," and that its consequences are as salutary as he pretends, we see not how he could have discharged his duty, either to God, or his fellow-creatures, without an effort to defend it. In supposing that this was a proper time, and a proper place to prove the "Divinity of Unitarianism," if such a thing is practicable, the author has certainly evinced a sound judgment.

There was a time when Unitarians, in this country, thought it proper to keep their peculiarities in a great measure concealed,

and unwise to attempt a public vindication of them. Dr. Freeman, in one of his letters on the state of Unitarianism in this country, says, "I am acquainted with a number of ministers, particularly in the southern part of this state, who avow and publicly preach this sentiment. There are others more cautious, who content themselves with leading their hearers, by a course of rational and prudent sermons, gradually and insensibly to embrace it. Though this latter mode is not what I entirely approve, yet it produces good effects. For the people are thus kept out of the reach of false opinions, and are prepared for the impressions which will be made on them by more bold and ardent successors, who will probably be raised up when these timid characters are removed off the stage." Whether the author of the sermon before us, has generally pursued the course of these "timid characters," among his own people or not, we have no means of ascertaining. From the charge of timidity, he is certainly clear, in this instance. And we doubt not, that the most timid of the sect would have thought it wise, in the circumstances in which he was placed, to exert themselves to the utmost to vindicate their cause.

But it is our design to notice more particularly the sermon delivered on this occasion. The author selected his text from Titus ii. 1. "*But speak thou the things that become sound doctrine.*" We shall not attempt to give our readers a full analysis of this singular production, or to answer every thing in it, which we think objectionable. Our object is to expose the sophistry, and the falsehood of the writer, by a few general remarks. The first,

which we deem it important to make, and the only one with which we shall trouble our readers in this number, is this: *There is a strange indefiniteness in the author's statements, which is calculated to blind and mislead his hearers.* In attempting to define his own system and that of his opponents, he says no more of one, than what is true of the other. In the very beginning of his discourse, with scarcely the ceremony which decorum obviously required, he thus expresses himself: "Until within a short period, the instruction, dispensed from this sacred desk, has been in accordance with that theological system, which claims, as exclusively its own, the character of sound doctrine. Henceforth instruction is to be steadily dispensed from this place in accordance with that system which its opposers seem to think themselves justified in reprobating as another gospel." Although this remark is nothing to our present purpose, and may perhaps be considered by our readers as entirely out of place; yet we cannot refrain from expressing our surprise, that a man of Mr. Whitman's delicacy of feeling, should so unceremoniously, and so unnecessarily, not to say so rudely, allude to the instruction which had been given in that place. As he had never heard it himself, it might have appeared modest in him not to have hastened to give it a character. Nor are we less surprised, that he should immediately follow this allusion, with a bold and confident assertion, that "the instruction which is henceforth to be given in this place," is to be of another character. It certainly was not necessary, that he should here turn prophet, and absolutely predict that no alteration would in future

take place in regard to the instruction there given. His audience, who had recently witnessed so sudden and unexpected a change in that place, might surely have been left to think, that another change was among the possibilities of the age. But this is among the little things in the sermon, which perhaps might as well have been left unnoticed. We have quoted the above passage, for the purpose of showing the indefiniteness of the preacher's language, and the false impressions which this indefiniteness was calculated, if not designed, to make upon his audience. In giving "the character of the instruction which had been dispensed in that place," he says that "it has been in accordance with that theological system which claims, as exclusively its own, the character of sound doctrine." The only characteristic by which he here distinguishes the theological system of Trinitarians, from that of Unitarians is, the former claims, as exclusively its own, the character of sound doctrine. Now if he means by this, that Trinitarians believe that no other system is sound, in those respects in which it differs from theirs, his assertion is doubtless true. But this is saying no more of the theological system of Trinitarians, than is true of that of Unitarians, or of any other. Whoever sincerely believes that he is right, must of course as sincerely believe that all, who differ from him, are, in those respects in which they differ from him, wrong. But if he means that Trinitarians believe that none who differ from them are right in any respect, his assertion is totally false; because if they believe their own system to be right, they must of course believe that

all are right in those respects in which they agree with them. It is not a little singular, that the author should mention, as the leading feature of the system of his opponents, the very thing, which it is the object of his sermon to prove is true of his own. The avowed object of his sermon is to prove that Unitarianism is "sound doctrine." And by this he means, if he means any thing to his purpose, that it is exclusively sound doctrine. We cannot suppose him guilty of so egregious a blunder, as designedly to intimate, that any thing opposed to sound doctrine, is sound doctrine. The most simple hearer, that listened to this discourse, was doubtless capable of seeing, that if Unitarianism is true, all other systems must be false, in those respects in which they differ from it. It is then as true of Unitarianism, as it is of Trinitarianism, "that it claims, as exclusively its own, the character of sound doctrine." But we should not have noticed this want of logical accuracy, in the sermon, were there not an appearance of design in the use of this language. It is well known that Trinitarians are reproached for believing that they are right, and others wrong. The system is frequently and reproachfully termed, "the exclusive system." Mr. W. therefore, by saying that "the instruction which had been dispensed from that sacred desk, was in accordance with that theological system which claims, as exclusively its own, the character of sound doctrine," could, not only conveniently designate it as the instruction of a Trinitarian, but at the same time, brand it with reproach. We will not say that this was his object, in using this language. But, when we consider how easy

it was for him to have used terms, which would have expressed his meaning much more concisely, much more respectfully, and much more logically, we find it difficult to suppress the fear, that he intended a sly reflection upon his opponents. It must be a great mistake, in a minister of the gospel, to use the language of reproach, in giving the character of an opponent's belief or instruction. There is an unmanliness in this thing, which is not only inconsistent with the character of any fair and honorable disputant, but beneath the dignity of the christian minister.

Mr. W. is no less indefinite in the description which he gives of the system of instruction, which he supposes is to be given in that place, than in his description of that which had been given. The only thing, which he mentions as distinguishing this from the other, is the fact, that "its opposers think themselves justified in reprobating it as another gospel." But how does this fact distinguish Unitarianism from Trinitarianism? Do not the opposers of Trinitarianism reprobate this as another gospel? How much less than this does our author himself do, in the following sentence. "The doctrine of the Trinity we cannot but conscientiously oppose as subversive of that fundamental doctrine of revelation, the exclusively supreme Deity of our heavenly Father." Again he says, "The hypothesis of two natures in Christ, shakes to the foundation the whole christian fabric.—I therefore repeat it, the hypothesis of two natures in Christ, which constitutes the chief corner stone of the Trinitarian temple, shakes to its centre the whole christian fabric." Now can any one believe, that a system, "which is subversive of the fundamental

doctrine of revelation, the supreme Deity of the Father, and which shakes to its centre the whole christian fabric," is, the true gospel of Jesus Christ? It is impossible. The least which this language implies is, that this system is "another gospel." Why then does Mr. Whitman attempt to designate the Unitarian system by saying it is "that system which its opposers think themselves justified in reprobating as another gospel," when almost with the same breath, he himself says substantially the same thing with respect to Trinitarianism? Is it possible that he should be so unacquainted with logic as not to know, that a definition, which answers equally well to two things specifically different, is a definition of neither of them? This we cannot suppose. But he doubtless knew, that Trinitarians are often reproached for their supposed uncharitableness, especially for their avowed belief, that Unitarianism "is another gospel." By using such language as the above, therefore, although it really makes no distinction between Unitarians and Trinitarians, he could sufficiently designate the system of the former, and at the same time load the latter with obloquy. That he designed to do this, we dare not say. But our readers will doubtless agree with us, that his manner of treating the subject strongly indicates it.

There is an indefiniteness, calculated to deceive, in Mr. W's use of the term Unitarianism. This may mean the belief that the Father only is God; or it may mean that system of doctrines which Unitarians actually *do* believe, in opposition to those which are received by Trinitarians. Now Mr. Whitman uses this term in the beginning of his discourse, as though

he meant by it the actual difference, which there is in the theological views of the two parties. But when he comes to produce his proof of "the divinity of Unitarianism," he appears to mean by this, simply the belief that the Father only is God. And he discusses the subject throughout, as though the settling of this point, settled the controversy between the contending parties. In the beginning of his discourse, Mr. W. alludes to Unitarianism, and speaks of it as the gospel itself. He speaks of "that theological *system*," in accordance with which instruction had been given in that sacred desk, and "of that *system*," in accordance with which, instruction is to be given in that place in future. By the first, he is understood to mean, the religious opinions of a Trinitarian, and by the other, the religious opinions of a Unitarian. He speaks of the controversy between Trinitarians and Unitarians, in that general way, which clearly indicates that he intended the whole subject of difference between them. He says, "the time is arrived when the people at large should be given thoroughly to understand this great warfare among the clergy," and declares "that it has become their solemn duty to state explicitly to the people its precise object and character." He then gives notice that he has chosen this controversy as the subject of his discourse, and proposes the following plan, as the outlines of his discussion, in which our readers will perceive that he speaks of Unitarianism, not as a single contested doctrine merely, but as a "*system* of faith." "In prosecuting my design, I shall first exhibit proof of the divinity of Unitarianism; thence deduce the obligations under which the Unitarian

clergy feel themselves to be laid out in preaching this *system*; and then conclude with some observations on the proper mode of preaching this *system of faith* once delivered to the saints." Now such language as this must naturally lead Mr. W's audience to expect a full developement of the principles of Unitarianism, as well as prove that this is in accordance with the scriptures. True, he very modestly professes to "leave to abler hands the discussion of the more difficult topics connected with this controversy;" but still cherishes the hope that he "should be able to present its merits within a narrow compass, in words easy to be understood, and in a manner adapted to the popular wants of the christian community." But how does he present the merits of this great controversy? Does he, as we should naturally expect, and as is obviously essential to its merits, give his audience a full view of the difference between Trinitarians and Unitarians? No. The controversy respecting the Trinity is the only subject presented before them, and this, as will be shown in a future number, in a very imperfect and sophistical manner. He gives his audience no intimation, that upon the subject of human depravity, regeneration, atonement and future punishment, Unitarians in general are at war with Trinitarians. He describes Unitarianism, and proceeds with his proof of "its divinity," as though it was simply a belief that the Father only is God, and that the truth or falsehood of this is the only important subject of controversy between the contending parties. "In describing to you the Unitarian faith, he says, page 6, we find no language so well suited to our purpose as that, in which this faith has been reveal-

ed, and in which it stands recorded in the sacred scriptures." "Father," says our Saviour in his memorable prayer, "Father, this is eternal life, to know Thee the only true God, and Jesus Christ whom thou hast sent." Here Mr. W. subjoins, "is a concise but complete description of Unitarianism." In page 9, he says, "Another concise but complete description of Unitarianism is to be found in the following testimony of Paul. 'We know that there is none other God but one.'" The argument derived from these passages against the Trinity, we shall not now stop to consider. We quote them only to show that he here speaks of Unitarianism, not as he appears to have done at the commencement of his discourse, as a *system*, including the doctrines generally by which Unitarians are distinguished from Trinitarians; but simply as the doctrine of one God, which he considers as inconsistent with the doctrine of the Trinity. If Mr. W. chose to confine himself to a discussion of this one point, we certainly have no right to object. Nor should we object to his representing Unitarianism as consisting in the belief that the Father only is God, if he had taken care to let his hearers know, that this is only one of many subjects on which Trinitarians and Unitarians differ. But to commence his discourse, by speaking of the controversy between them in general terms, of the *system* of the one, and the *system* of the other, as though he meant to include the whole ground of their difference, and then to treat the subject throughout, "as though the only question between them is, whether there be one person or three in the Godhead, is, to say the least, a very superficial and deceptive mode of discussion.

Mr. Whitman knows perfectly well, that the controversy respecting the Trinity, is only one thing among many, which divide the clergy of New England at the present time—is only one thing among many, which divides Trinitarians and Unitarians. If then he felt it to be his duty to make the people acquainted with the precise object and character of this controversy, why did he not let his audience know what he, and the rest of his Unitarian brethren believe, on other points, in which they differ from Trinitarians generally. Or why did he not, at least, just intimate to them, that this is not the only, if it is even the principal point of difference. It might perhaps answer his purpose well to represent the Trinitarian clergy as contending with the Unitarian only because they reject the doctrine of the Trinity. But he knows, and those who heard him ought to know, that Trinitarians are not more dissatisfied with Unitarians because they reject the doctrine of the Trinity, than they are on account of their belief and conduct in many other respects. If they admitted the doctrine of the Trinity, and still persisted in the other lax principles, which the leaders of Unitarianism have avowed, their system would still be considered “as another gospel.” Our author tells his audience, that he has given them a faithful description of the characteristic features of Trinitarianism and Unitarianism. But,

we deem it our duty to say here, that no man, however vivid his perception, or acute his intellect, could gain from this discourse any adequate knowledge of the faith, either of Unitarians or Trinitarians. It is much better calculated to blind, than to enlighten the mind of a serious inquirer. So far from being “adapted to the popular wants of the christian community,” it is directly suited to foster the prejudices of the ignorant, and to inflame the opposition of the wicked against the gospel.

We intended to illustrate more fully Mr. Whitman’s indefinite and deceptive mode of treating his subject, by considering at some length, the reasons which he assigns, why Unitarians feel themselves under obligations to *preach* their system. But we have room in this number only to observe, that these reasons, so far from enforcing an obligation to preach Unitarianism, have no perceptible connexion with its peculiarities. They are general reasons which serve to enforce the obligation of ministers to preach the gospel. But so far are they from appearing to impose upon ministers an obligation to preach the peculiarities of Unitarianism, that some of them are clearly sound arguments in favour of the Trinity; and all of them, as may perhaps yet appear, might with much greater pertinency be offered to show the obligation of ministers to preach the latter, than the former.

(To be continued.)

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THE WISDOM OF GOD IN THE PLAN OF
CREATION.—A SERMON.

PSALM CIV. 24.—*O Lord, how manifold are thy works ! in wisdom hast thou made them all.*

[Concluded from page 199.]

APPLICATION.

1. IF God's original and eternal plan of creation be the best possible ; then it must be an all-comprehensive plan. It must extend to, and take in, all worlds, and all beings, and all objects, that ever have existed, or ever will exist. The only wise and infinitely wise God, was able to take into his plan of creation, all the creatures, and objects, and events, which he ever intended to bring into existence, in order to promote the highest good of the universe. If he had formed his plan any more, or any less extensive, it would have been a defect and imperfection in it. David supposed, that his plan of creation contained no more, nor less, than his *manifold* works, and therefore, that in wisdom he had made them all. Though the works of the Lord are "manifold," and immensely more than we can number ; yet we must suppose they were all taken into his plan of creation. It is absurd to suppose, that he would, either designedly or undesignedly, overlook or omit

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any creature, object, or event, that could be of use to accomplish his ultimate design. Wisdom, we have observed, consists in forming the *best* plan of operations, and in devising and adopting the best means of accomplishing it. Though God was infinitely wise ; yet he could not form an *infinite* plan of creation ; because creation must be in its own nature limited and bounded by time and space ; and it was the part of infinite wisdom to fix those bounds and limits. But all things within those boundaries, whether animate or inanimate, rational or irrational, were taken into the plan of creation, though they were vastly more numerous, than the stars of heaven and the sands on the sea shore. God saw, at one intuitive view, all things in number, weight and measure, that were necessary to carry into execution his infinitely wise plan of operation. The perfection of the plan of creation consists in its unity. Though it contains innumerable parts, they are all connected together, and constitute but *one* complete system. Be there as many worlds as there are stars in heaven ; be all these worlds as full of rational and irrational creatures as this world is ; it is demonstrably certain, that they are all really and inseparably connected, and all belong to

God's *one* and *original* scheme of creation. To suppose, that there is any solitary world, any solitary creature, any solitary event, or any solitary particle of matter, which is not related to, and connected with, the original and perfect plan of creation, is to call in question all the perfections of God, which were concerned in forming that plan. Every man in the world ought to beware of doubting, disbelieving, or denying the absolute perfection of God's best possible plan of creation.

2. If God's original and eternal design in creation, be the best possible one; then *he* can never see any occasion of altering and amending it for the better. Many of mankind have thought, that it needs amendments, and is capable of amendments, and have gone so far as actually to propose amendments. Mr. Hume, in his *Essays on natural religion*, has presumed to point out what he supposed would be real amendments. But it is very questionable, whether any amendments that men have thought of, or proposed, would really make the plan of creation any better. Nay, it is absolutely certain, that if any were made, they would mar the unity, beauty, and perfection of that infinitely wise and benevolent plan. Great and learned Divines, however, have been more bold and presumptuous on this subject, than Infidels. They have believed and taught, that God has actually seen cause to alter and amend his original and eternal purpose respecting mankind, since the apostacy. They say God originally intended, that Adam and all his posterity should have been forever holy and happy. But after Adam apostatized, he formed a new plan of redemption, through the death and mediation of Christ.

They call it absurd, and next to blasphemy for any to maintain, what they term the supra-lapsarian scheme, which implies that God determined from eternity, in the plan of creation, that mankind should become sinners, and be saved through the redemption of Christ. This, all ministers maintain, who deny the doctrine of decrees, and some others of late. We charitably hope, that they do not see the ruinous consequence of their unreasonable and unscriptural opinion. It certainly implies, that God's original plan of creation was not the wisest and best; and that he has seen cause to alter and amend it in one important respect. This supposition virtually denies the perfect wisdom, rectitude, benevolence, and immutability of God; and when he is stripped of these divine attributes, he no longer appears to be a Being worthy of the supreme love, homage, trust, and confidence of any of his rational creatures. It is not a question of mere speculation, whether God's original plan of creation is the wisest and best possible, that admits of no alterations or amendments; but a question of solemn importance to decide according to truth. If we admit what has been, perhaps, sufficiently proved in this discourse, that God's original purpose, plan, and design in creation is absolutely the best possible; we must be convinced, that the opposite opinion is extremely dangerous, absurd, and criminal. It is arraigning all the perfections of the Deity to the bar of human reason, and casting a reproach upon all God has done, and can ever do, in the government of the universe. It strikes at the sole foundation of both natural and revealed religion, turns the wisdom of the gospel into

foolishness, and destroys the hope and comfort of all christians.

3. If God's original and eternal plan of creation was the wisest and best possible; then those who are displeased with him for forming it, are highly criminal and inexcusable. There is no doctrine of the gospel, perhaps, that has given so much offence to mankind in general, as the doctrine of God's eternal and immutable purpose, plan, or design, in the work of creation, which is commonly called the doctrine of decrees. They are displeased with God for forming any decrees from eternity. They are more displeased for forming his decrees concerning *them*, from eternity and before they existed. But what gives them the greatest anxiety and displeasure is, that he formed *immutable and unchangeable* purposes concerning them from eternity. But if he formed the *wisest* and *best* possible purposes concerning *them*, and all other beings and objects, what reason have they to complain of him, for forming his purposes respecting them, and fixing them *immutably*? If they hate him for forming the wisest and best purposes concerning them; then they hate him *without a cause*, and are inexcusably guilty. If his purposes were not the wisest and best possible, they would have reason to desire, that he would alter them, and if he did not alter them, they would have reason to complain of his unreasonable conduct towards them. But it appears from what has been said, that all his eternal and immutable purposes are the wisest and best possible; and this ought to silence forever all complaints against God, on account of his decrees.

4. Since God has formed the

wisest and best possible plan of creation from eternity; and since this plan comprises all beings, objects, and events; it is impossible for any of his rational creatures to be happy, so long as they are unreconciled to it. This plan is in operation, and will be forever in operation, and will forever affect the character and condition of every one of the human race. Though those, who dislike it, often say, that they cannot understand it; yet it is certain they do understand it, to all intents and purposes. The more they understand it, the more they are unreconciled to it; and the more they are unreconciled to it, the more unhappiness it gives them. Let them say what they will, let them do what they will, and let them be where they will, they are constantly fulfilling the decrees of God respecting them. For he determined from eternity, that they should say what they do say, and do what they do, and be where they are. This is the very doctrine of the divine decrees, and it is only in this light that any hate and oppose it. And do they wish to have it more clearly explained? No; they do not wish to have it more clearly explained, but only to have it *disproved* and *denied*. But it cannot be disproved, without disproving the infinite wisdom, the perfect rectitude, the boundless goodness, and absolute immutability of God. It is in vain, therefore, for any to fly to some texts in scripture to disprove it. It does not depend upon scripture for proof. The proof of it is founded in the very being and perfections of God. To hate the decrees of God, is to hate God himself; and to oppose the decrees of God, is to oppose God himself. It is utterly impossible for the creatures of

God to be happy, while they hate and oppose *him*, with all their hearts. God is happy in executing his decrees; and sinners must be unhappy in hating and opposing them; without effect. The apostle puts the solemn question to the sinner, "Who art thou, O man, that repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus?" and decreed to make me thus? God can fully answer this question of the sinner, but it can give him no satisfaction. God may tell him, that he made him thus, and decreed to make him thus, because his infinite wisdom and goodness required him to do it. But will this give any peace or satisfaction to the sinner? This will only increase his enmity and wretchedness.

5. If God's original and eternal and immutable plan of creation be the wisest and best possible; then those, who dislike and oppose the doctrine of decrees, can find no relief, by denying the Bible. Many have freely and openly said, that if they believed the doctrine of divine decrees were contained in the Bible, they would renounce it. But what could such persons gain by renouncing the Bible? They could gain no relief in respect to the doctrine of decrees. This doctrine is plainly written, in capitals, in the Book of Nature; and they must deny the God of Nature, before they can consistently deny the wise and benevolent plan of creation, immutably fixed by the God of Nature. But there is reason to think, that some, and perhaps not a few, have been driven to deism by the doctrine of decrees, which they plainly saw is contained in the Bible. But there is not a single spot be-

tween christianity and atheism, upon which any man can firmly fix his foot. Those who deny the doctrine of decrees, and boast that they are *rational* christians, or *rational* deists, discover the blindness of their hearts, more than the acuteness of their understanding. And we hazard nothing, by appealing to their consciences, whether they have not lost more comfort and hope, than they have gained, by renouncing the decrees and the word of God. What if they have got clear of the threatenings of the Gospel? By getting clear of its *threatenings*, they have equally got clear of its *promises*; and when they have got clear of its promises, what *other* promises have they found, or can they find, on which they can safely rest? They have thrown themselves out of all light and all hope, and involved themselves in impenetrable darkness. What Nature, or Nature's God will do for them, they know not. They are certainly unhappy in this state, and if there be another state, they may be unspeakably more unhappy there. All who renounce the decrees of God and the word of God are without God, without Christ, and without all hope, but the forlorn hope. And nothing but awful stupidity keeps them from instant despair, and that stupidity may forsake them at any moment.

6. If God's original and eternal plan of creation is the wisest and best possible plan; then all his friends have always reason to rejoice in his supreme and universal government. For he governs all creatures and all events according to the eternal and immutable counsel of his own will. He reigns as much at one time as another, and as well at one time as another. He is as wise and good

in disappointing the desires and designs of men, as in granting their desires and succeeding their designs. He is as wise and good in taking away, as in bestowing favours. He is as wise and good in sending public judgments, as in bestowing public blessings. His friends, therefore, have always cause to rejoice that the Lord God omnipotent reigneth; for in him there is light, and in him there is no darkness at all. God justly enjoins it upon his people to rejoice constantly under his wise and holy government. The command is, "Rejoice in the Lord *always*." And this duty David discharged with peculiar delight. He says, "I will bless the Lord *at all times*: his praise shall continually be in my mouth. My lips shall greatly rejoice when I sing unto thee. My tongue also shall talk of thy righteousness *all the day long*. I will sing unto the Lord as long as I live; I will sing praise unto my God *while I have my being*. My meditation of him shall be sweet. Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holiness. The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof. O sing unto the Lord, bless his name; show forth his salvation *from day to day*."

The prophet Habbakkuk resolved to rejoice in the darkest times and amidst the greatest calamities. "Although the fig tree shall not blossom, neither fruit shall be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Such a source of peace and consolation the friends

of God perpetually enjoy under the perfectly wise and holy government of God. They can *always* look through all secondary causes, and discern the unerring wisdom and perfect goodness of God in all the dispensations of providence and grace, which causes them to rejoice in tribulation, as well as in prosperity. But,

7. If sinners do not rejoice, that God governs all things, according to his original, wise, and perfect plan in the creation of the world; then they are totally depraved and essentially different from saints. It appears, that saints do really rejoice in God's perfectly wise and benevolent plan of creation and government; but it still more clearly appears, that sinners do not rejoice in it. The world is much fuller of the *complaints*, than of the *praises* of God. The great mass of mankind who are sinners, have always been murmuring and complaining under the wise and holy government of God. The unsanctified Israelites did nothing but murmur and repine, while they were miraculously protected, fed, and clothed in the wilderness. The Jews in Babylon boldly charged God with injustice and severity in his treatment of them, according to his wise and holy and immutable purposes. The heathens have been so much disaffected, with the government of the true God, that they have forsaken him, and chosen to be under the government of poor, weak, and malignant deities. Sinners in the land of christian light, where the ways and designs of providence are clearly recorded and unfolded, complain as much as Jews or heathens ever complained, of the eternal and immutable decrees of heaven, and the execution of them. That, which is the ground

of joy and rejoicing to saints, is the ground of murmuring, complaining, enmity, and opposition, to sinners. Saints rejoice, that the Lord reigns over them; but sinners say, in their hearts at least, that he who hath *made* them, shall not reign over them, according to his wise, and holy, and immutable design in their creation. Every sinner in the world, who believes that God immutably decreed all things from eternity, perfectly hates the doctrine, and inwardly, if not openly, opposes it. It is demonstrably certain, that all mankind are by nature *totally* depraved, and in a state of rebellion against God. And if this be true, they are essentially different from saints, who are in a state of reconciliation to God. It is very strange, that any should imagine that they are not enemies to God, when they are conscious that they hate all his designs and all his works, rightly understood. But how many are there in the world, who think they are as good as saints, and that because they hate the decrees of God, which saints love?

8. If God's original plan of creation is the wisest and best possible; then it is an infallible criterion by which all may infallibly determine whether they are saints or sinners. Those who approve of this plan are the friends of God; for they love his character, his perfections, his designs, and all his operations in the works of creation and providence. This is the highest evidence they can have that they are saints. But those who hate his character, perfections, designs, and operations, in the dispensations of providence and grace, are the enemies of God, and have the witness in themselves that they are sinners, and essentially different

from saints. Though many deny this to be an infallible criterion, by which men may determine whether they are saints or sinners; yet all must finally be brought to this criterion, and find themselves obliged to decide according to it, whether it be in favor, or against themselves. The sooner, therefore, all bring themselves to this criterion, and determine their character by it, the better. To be reluctant, is an unfavourable symptom. The trial may be easily and quickly made. It may be made at this time, perhaps, as well as any. Do you, or do you not, rejoice, that God's original and immutable plan of creation is the *wisest* and best possible? The question is plain. Let your hearts answer. If they answer in the affirmative, you have reason to believe, that you are really friends to God; but if they answer in the negative, you have as much reason to believe, that you are sinners. And what I say to you is, "Rejoice in the Lord" immediately, and your salvation is secure.

For the Christian Magazine.

REMARKS ON THE FIGURATIVE LANGUAGE OF THE BIBLE.

It is not my design to enter into a laboured discussion of this subject; but only to give a few hints to help the understanding of plain readers.

It is often thought, I believe, that people of only common advantages cannot understand some parts of the Bible, and that it is of little importance whether they do. But I believe the Bible is all "profitable for instruction," and that it needs but little reflection to discover the important meaning of all parts of it. There

are, doubtless, obscure passages; and some knowledge of the customs and geography of the eastern world, is very important to help our conceptions; but it is commonly easy to discover the general design of the sacred writers.

The remarks which I am about to make, will relate mainly to the language of prophetic writings and descriptions. I wish at the same time to correct mistaken views, and give correct views in regard to the figurative language employed in this kind of writing, of which there is so much in the Bible.

I remark,

1. That every passage has a meaning. This thought needs to be *impressed*, rather than *proved*. Readers of the Bible are too apt to pass over a passage without considering that it means anything. If some obscurity rests upon it, on account of its reference to a custom, or the geography of the country; the meaning is entirely lost to them. But if we cannot explain the particular meaning, we may discover the general one, which is what is most important to know.

Some apprehend that the meaning of a whole passage or description is destroyed, if you tell them that only some general idea was meant to be conveyed; and that we cannot deduce any important meaning from each particular part. I do not intend by this first remark to sanction such an opinion. On the contrary, I am aware that in the parables especially, there is danger of mistaking by supposing every particular circumstance to have its corresponding truth.

I remark,

2. That there is usually a particular and a general meaning in

the figurative and descriptive language of the Bible. I call that the particular meaning, which is the *literal*, as opposed to the *real* meaning; or which is the *under-thought*, in opposition to the *main*—the *letter*, in opposition to the *spirit*. My meaning will be best illustrated by examples.

Psalms lxxxiv. 6. "Who passing through the valley of Baca, make it a well; the rain also filleth the pools." The valley of Baca—"a dry valley." Blessed is the man who passing through a dry valley maketh it a well, or to abound in wells and pools of water. This I call the particular or literal meaning. The general meaning is that that man is blessed, whom no obstacles deter from doing duty. He passes through a dry valley *cheerfully*, as though it abounded in water, that he may "*appear in Zion before God.*"

Isaiah, iv. 1. "In that day seven women shall lay hold on one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name." The literal meaning is obvious. The general idea intended to be conveyed is that *men* would be very *few*, on account of the great desolations and destructive wars, that were to come upon the land.

Isaiah, lxxv. 25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." This cannot be literally true even in the Millenium, as I apprehend. Neither can we suppose it probable that wolves and lions will lose their savage nature. But it *will* be true that *men* will lose their savage nature. They will live in perfect peace. "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Passages without end might be adduced, but these are sufficient to explain what I mean by particular, as opposed to general meaning.

It is important in reading such passages that we should take up the main thoughts; catch the spirit of the instruction, and not lose ourselves in the mazes of particulars. The mineralogist, who passes through a beautiful country examining only the stones and soils—or the botanist, whose only aim is to cull the plants and flowers—receives less pleasure than the painter and the lover of nature, who take in the whole landscape at one view, and receive into their souls the combined effect of all its beauties in one finished picture. The particulars of a description are the dress, the words—not the substance. The main thought is what we are most to notice; for that only is “the mind of the Spirit.”

3. Particulars are often introduced merely to fill out the picture, or complete the description. I will explain my meaning. Whatever is the source of the figure, the language is adapted to the nature and circumstances of the thing, from which the figure is taken. And particulars are introduced in regard to the *thing*, which do not specially illustrate the *subject*. They are introduced merely to make the picture a consistent one, or to beautify and impress the thought. I will illustrate my ideas by examples.

Jer. viii. 13. “There shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade.” Desolation is described by a figure taken from the vine and the fig tree. There shall neither be fruit nor leaf on them. They shall be entirely barren.

The same thing is represented in the 16th and 17th verses, by the “snorting” and “neighing” of war horses, and the “biting” of serpents. I do not suppose that it was meant to be asserted that either of these things should be literally fulfilled, though it is possible they were. The object was to represent, in this symbolical manner, coming calamities.

Exek. xix. 8. “The nations set against him on every side from the provinces, and spread their net over him; he was taken in their pit.” In the former verses, Israel is represented under the similitude of a lion, “devouring men,” and “catching prey.” Consistently with this metaphor, his captivity is described by being entangled in a “net,” or taken in a “pit,” because lions were thus taken. In the following verse, the same thing, viz. the captivity of Israel, is represented under the similitude of a vine, (ver. 12,) “plucked up,” and “cast down to the ground,” “her fruit dried up by the east wind,” “her strong rods broken and withered.”

Joel, iii. 8. “I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans.” I do not suppose that Judah ever literally *sold* her enemies; but she *triumphed* over them. This is all that is meant.

Matt. xxiv. 27. “As the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of Man be.” i. e. *sudden*. Yet some, from this passage, have expected Christ to come *from the east*.

In all cases like these, the subject must determine the meaning intended to be conveyed, by the figures used, and how much of a representation is literal, and how

much is mere ornamental appendage.

4. The sources of the figures and descriptions, are things with which those to whom the writings are addressed are familiar.

The reasons for this are founded on the nature of the human mind. Familiar objects make the strongest impression on the mind. Comparisons taken from them, will therefore have the same effect. It is for this reason, that some of the most animated and vivid pictures, in the Bible, make a much weaker impression on our minds than on those of eastern people. If the Bible had been originally addressed to us, the figurative language, at least, would probably have been very different from what it now is. But I will proceed to confirm my remark.

One particular object of cultivation, in Palestine and the adjacent countries, was the *vine*. Accordingly, "the vine," "the vineyard," "the wine-press," are often employed in figurative language. How often are calamities represented under the similitude of "ravaging beasts," "wars," "droughts," "famines," "tempests," with all which things the inhabitants of Palestine were familiar. These representations make a much fainter impression on our minds, because we are less familiar with them.

Prosperity is promised to the Jews under the figure of "deliverance from enemies," "fruitful harvests," "feasting and mirth." The kingdom of heaven is represented, in the New Testament, as a place of feasting—of joy and singing. The New Jerusalem is described, Rev. xxi. 10 and onward, as being constructed with walls and gates and streets, which are made of pre-

cious stones of every kind—of pearls and gold. It was splendid and glorious—had constant light—its gates were always open—and there was nothing to defile, nothing disagreeable. Every part of this description is such as, to eastern people, familiar with the objects and scenery, is calculated to make the most vivid and lively impression.

How often is there allusion made to an occupation very common—I would say *the* common occupation—to people of the east—that of keeping sheep. Christ is a "shepherd." His chosen people are "his sheep," or "his lambs," or "his flock." Under his protection they are "in his fold," &c. God is spoken of as "a king," "a governor," "a rock," "a tower," "a shield," &c. all which things were familiar, and conveyed the idea of *ruling*, or *protecting*. Trees and shrubs and plants are made use of in figurative language, many of which are peculiar to the country, or at least are not found among us. Isaiah, lv. 13. "Instead of the thorn shall come up the *fir tree*, and instead of the brier shall come up the *myrtle tree*." In no case, I believe, are predictions of future prosperity made under the figure of things with which they (the people to whom they are addressed) are not familiar.

One obvious inference is suggested by the last remark, and that is, *that when future blessings, or prosperity, is promised to Jews or Gentiles, we are not to expect the precise, particular things promised.* At least, we are not to expect them as the principal things intended. *Greater and better blessings are promised under the figure of useful and pleasant but familiar things.* We have seen

to what mistakes and disappointment the Jews exposed themselves, by taking the promises about their Messiah too literally. They expected "a king," and a conqueror,—a temporal deliverer. These expectations were formed from the language of the Old Testament prophecy respecting him. No one will pretend that the prophecies were not fulfilled, though the Messiah was a very different character from what the Jews expected. The *real* Messiah was infinitely more worthy and valuable than their *imagined* one. So that God was *more than faithful* to his promise, (literally taken,) although their particular expectations were not realized.

The success of the gospel, and the prosperity of the church, are promised in language (so to speak) of a *temporal* and *visible* character. The fir tree and the myrtle tree shall grow up, instead of thorns and briers. "The glory of Lebanon," (probably its beautiful cedars,) "the fir tree, the pine tree, and the box," shall be brought "to beautify the place of my sanctuary." (Isa. lx. 13.) Savage animals shall lose their fierceness, and be no more an object of terror. "The wolf shall dwell with the lamb," "the leopard, and the kid; the calf and young lion, shall lie down together." A "little child" may manage them, and play unharmed with the venomous serpent. Now how absurd to expect a literal fulfilment of these things, or to suppose a *literal* fulfilment *better* than the one *really* intended.

To apply this subject to the return of the Jews—is it not rational to suppose, that their final restoration to the favour of God, and their re-union to the church, are predicted in language united

to their conceptions and feelings—in language which will convey to their minds an idea of something desirable and pleasant? And how could this be done more efficiently, than by promising them "altars," and "sacrifices,"—an inheritance in the *promised land*—the highest temporal prosperity, deliverance from enemies, and dominion over the nations? And should not these things be literally fulfilled to them, if yet they are converted to Christianity, and enjoy all its heavenly blessings, will they have reason to complain that God has been unfaithful to his promise? If they may enjoy *greater* happiness, mixed in with the other nations of the earth, wherein is the mercy and the faithfulness of God less conspicuous? Was the Messiah the less a blessing to the world, and to the *Jews*, because he was *not* a king and conqueror?

I do not suppose it is certain that the Jews will not return to the promised land; but I think it cannot rationally be inferred, merely from the *language, figurative* and *representative*, as we should expect it to be,—that they will, *as a body*, return,—or that God will not fulfil all he intended, and confer as great blessings upon them, if they should be converted to Christianity, and remain where they are. Let them embrace the gospel, and receive the temporal as well as spiritual blessings which it has a tendency to confer, and they will be more happy than they could be in the peaceful enjoyment of their "land flowing with milk and honey," without it.

My last remark is, that the general meaning, not the particular, (the spirit, not the letter,) is what is meant to be conveyed. In regard to the prophecies re-

specting the Messiah, it will not be denied that God accomplished them just as he meant to, when they were delivered. And the Jews erred by interpreting them too literally. So, doubtless, will others err, when they rest upon an exact and literal fulfilment of every prophecy. Some regard should be had to the circumstances existing, or likely to exist, at the accomplishment of the prophecy. We ought to be satisfied, if God is as *good* as his promise. "Yea, let God be true, but every man a liar."

CARPUS.

For the Christian Magazine.

INFLUENCE OF POPULAR OPINION ON
THE PULPIT.

THE influence of popular opinion over the pulpit, is strikingly exhibited in the change that has taken place in many of our churches. The tendency of this influence to smooth down the strong language of our Fathers, is, in many parts of New England, very great; and, as being intimately connected with ministerial success, it deserves serious attention.

The heat of theological controversy produced, a few years since, perhaps an excess of the language of terror in the orthodox pulpits of our land; and all the eloquence, and wit, and ridicule, of the Unitarians was arrayed against it. The feelings of the natural heart were all on the liberal side of this controversy. Men do not love to have their consciences disturbed by strong and vivid representations of the consequences of their sins; they infinitely rather be told of their

good deeds, if they have any, and if not, of the rewards of those which they ought to have. Hence the clamor, raised at first by those who were opposed to orthodoxy, has become in a great measure popular, and the effect has been to exclude from our pulpits much of the plain, strong language, of our pilgrim fathers, of the leaders of the reformation, and of apostles and prophets.

I speak not of those pulpits where the doctrines of our fathers are rejected;—nor of those whose occupants are steering their course between truth and error to please the advocates of both; who make it a business to muffle up the truths they profess to preach, in such ambiguous language, that all may interpret them to favour their own theories; at least, that none may be offended;—but of those which are the avowed advocates of the doctrines of the reformation; when I say that the influence of popular feeling has wrought a change in many of them, in regard to plainness of speech.

The ministers in these pulpits believe what God says of the wickedness of the human heart; but deem it impolite to tell men that they are odious and abominable in the sight of God, when their conduct is decent and moral. Their hearers will be offended to be told that their carnal hearts are enmity against God, and are full of evil only and continually. Hence some phraseology is adopted, less repugnant to the popular feeling. Men are told that they are depraved,—are destitute of real holiness and in great danger of being lost—all which they hear very calmly, without once dreaming that these smooth speeches are meant to speak out the thunders of the

violated law, and convict them of rebellion against God.

These ministers believe what God has said with regard to the future state of the wicked ; that however fair their characters may be in this world, however lovely their disposition, and amiable their manners, if they die without repentance, they will all be turned into hell with the nations that forget God. Yet to preach to a congregation of amiable and moral impenitent sinners, that these tremendous threatenings are denounced against them ; that if *they* die unconverted, their amiable qualities, the loveliness of their social character, all on which they pride themselves in this life, will not save them from being companions of the polluted and vile, where the worm dieth not and the fire is not quenched—to preach these things in the plain language of Baxter or of Paul, is shocking to the sensibilities of such hearers. They can easily conceive that some vile sinners in the days of the Apostles, and perhaps some abandoned wretches now, deserve such a fate ; but that they, who are almost christians, should be subjected to this awful doom, merely for being lovers of pleasure more than lovers of God, they cannot believe. Nay, the very mention of the word hell, is shocking to their delicacy, and if used in any connexion with characters like theirs, betrays an unpardonable want of charity and tenderness in the preacher.

How would the popular feeling which requires this smooth inoffensive sort of preaching have endured the plain direct address of Doddridge, of Luther, or of Paul ? Did they temporize, and file down the strong language of scripture, lest they should offend

their hearers, or be called harsh and uncharitable ? The threatenings of the law, in their hands, were the lightnings of heaven, flashing conviction on the conscience, and striking through the soul—making their hearers dead to sin, that they may be made alive to righteousness. These threatenings, in the hands of too many of our popular ministers, are these lightnings tamed, and carried round the conscience in conductors, or exhibited in the harmless form of electrical experiment ; if they touch any one it is with such a gentle shock as produces but a momentary sensation.

But is there no danger of giving needless offence by the use of terrific language ? Undoubtedly there is. But it is not the danger to which ministers in this age are exposed ; nor are the consequences of this error half so much to be deprecated, as are those of the opposite extremes. The surgeon, who, by the unskilful use of his instruments, gives needless pain in amputating a limb, deserves censure ; but he who, through fear of giving pain to his patient, neglects to use his knife or saw, till the gangrene has pervaded the whole system, deserves vastly more censure. I would not have a preacher, with cold unfeeling heart, deal out the terrors of the law, as if he were the minister of vengeance, to his hearers, for this is not his business ; nor would I have him keep his people always under the sound of the thunders of Sinai ; Paul did not so. But when he speaks on this subject, as he sometimes must if he is a faithful man, let him speak the plain, full language of the Bible ; let him call things by their right names, and not strive with studied phrases to avoid offending his hearers by

telling them plainly what God has said concerning them.

If he would have the sword of the Spirit do execution, let him not blunt its point by qualifying language, but aim it at the consciences of his hearers, with all the keenness which it has in the naked form which inspiration gives it.

Let me not be misunderstood. No minister should say unpleasant things to his hearers because they are unpleasant, but because they are true. The severity of manner sometimes assumed by those who preach the terrors of the divine law, cannot be too carefully avoided, but in avoiding this, if we would be faithful ministers, let us not omit the alarming truths of the gospel, nor preach them in such a tame, half earnest manner, that they will awaken no emotion in our hearers.

The experience of eighteen hundred years has proved, that the doctrines of the gospel cannot be so dressed up as to be pleasant to the unrenewed heart, unless they are concealed by their dress. Their first object is to convince men of their guilt and danger; and this it is utterly impossible to do, without awakening painful emotions; as impossible as to amputate a diseased limb, without pain. Sinful affections, "close twisted with the fibres of the heart," must be torn out; sinful practices, long indulged, cut off by the sword of the Spirit; feelings of penitence and self reproach must be awakened; and till this is done, the effect of the gospel on the heart of the sinner is not produced.

Now the reason why so many impenitent persons sit without one unpleasant emotion under the smooth preaching of the gospel,

is, that it is so presented, or rather covered, that it does not touch the conscience. The preacher is unto them as the very lovely song of one who hath a pleasant voice, and can play well on an instrument; they hear his words, and go away admiring his manner, without once dreaming that there is anything for them to do, or to suffer. Was it thus with the hearers of the Apostles, or with those of Tennant or Whitefield? Is it thus with those of many living preachers, in whose hands the word of God becomes quick and powerful? Inquire in the revivals in our churches, and you will find the plain, unaccommodating language of the Bible preached, and you will find many too complaining that it is harsh and severe. To change the heart, is in all cases the work of the Spirit; but it is as really accomplished by means, as any other work. These means are the impression of truth on the conscience; and this is ordinarily effected by the plain, pungent preaching of the doctrines of the cross. This is that sword of the Spirit, which is quick and powerful; and that soldier might as well expect success, who in fighting the battles of his country should keep his sword always sheathed, lest its sharp edge should give pain to his enemies, as that minister expect success, who in fighting the battles of the Lord of Hosts, muffles up the sword of the Spirit in smooth and palliating language. XANTHUS.

THE CROSS OF CHRIST.

WELCOME the Cross of Christ, and bear it triumphantly; but see it be indeed Christ's Cross, not thy own.
Wilcox.

From the Utica Christian Repository.

USE OF MEANS.

If all things are fixed and certain, where is the propriety of using means?

God is the efficient cause of all things. As an infinitely wise, intelligent, and powerful being, he always operates according to the same eternal and unchangeable plan. "Known unto him are all his works from the beginning of the world." With him nothing is past or future. Eternity is present before him. He sees at one view all possible events that can ever take place throughout his vast dominions. He now knows, and always has known, with perfect certainty, what will be the moral character of every individual in this world, as well as his final state in the world to come.

And that God's foreknowledge of future events implies that such events are certain, must be acknowledged by every candid person. For to say that God certainly knows an event will take place, and that it is nevertheless uncertain whether it will take place or not, is plainly irrational and absurd. All things then are fixed and certain.

But the previous certainty of future events does not destroy the use of means. Means are as necessary as though the end had never been decreed, and notwithstanding the decree, the end will never be accomplished without them. This truth is clearly taught, confirmed, and illustrated, in various parts of sacred history. In the ordinary course of divine providence, there is no good bestowed upon man, no judgment sent, and no event whatsoever brought to pass, without the instrumentality of means. Judgments are sent as punishments for

sin, and blessings are bestowed in consequence of the exertions and prayers of God's people.

God has decreed and foretold that he will take the people of Israel from among the heathen, and bring them into their own land; and sprinkle clean water upon them, and give them a new heart, and cause them to walk in his statutes and to keep his judgments. This event is therefore certain. But it is equally certain that it will never be brought about without the use of means. Without the exertions of God's people, Israel will never be restored. For God hath expressly said, "I will yet for this be inquired of by the house of Israel to do it for them."

In the voyage of the apostle Paul from Cesarea to Rome, as they had proceeded a considerable distance on their way, a violent tempest suddenly arose, the horizon was overspread with thick clouds, and the ship was exceedingly driven with the wind. All hope that they should be saved was then taken away. They were in constant expectation of perishing in the deep. In this hour of extreme danger, an angel of God appeared unto Paul, exhorted him to take courage, and made known the Divine decree that none of them should be lost, but that every one should get safe to land. Here then the decree had gone forth. The event was as sure as the veracity of Him who cannot lie. But suppose they had at that time neglected the use of means. Suppose they had yielded themselves to the tempest, to be driven whithersoever the violence of the wind and the waves might carry them. Or suppose they had gone further, and said, We shall surely be saved, do what we will—and had plunged them-

selves into the sea. Would this have been rational? Or would they have had any reason to believe that they should not perish? Surely not. And the apostle himself, to whom God's purpose to save all in the ship had been immediately revealed, when he perceived that the shipmen, who alone were skilled in managing the vessel, were about to make their escape, said unto the centurion, "except these abide in the ship, ye cannot be saved."

The possession of the land of Canaan by the children of Israel, was decreed and foretold many centuries before it took place. The event was absolutely certain. But what a variety and long course of means was employed to bring it about. Abraham must be called; Isaac and Jacob be born and have families; Joseph must be sold to Potiphar, and promoted by Pharaoh; his father's family go down into Egypt, there multiply and be oppressed. Moses must be born, exposed in the Nile, and adopted by Pharaoh's daughter. A great number of moral agents were raised up, and many instruments were employed. God's people, although they knew the event was certain, did not on that account lessen their own exertions. And the Lord himself, to accomplish his promises, "shook the heavens and the earth, the sea and the dry land."

Thus it is abundantly taught in sacred history that the previous certainty of future events does in no way destroy the use of means. Many more passages might be cited, but these are sufficient. Means are as necessary as though the end had never been decreed.

We will now inquire more particularly why they are necessary. Means of themselves have no effect. Events can be brought to

pass without them. In the creation of the world, "God spake, and it was done; he commanded, and it stood fast; he said, Let there be light, and there was light." He is able to work all things in the same way. Means then are not necessary in the nature of things, but have a constituted necessity. God can with perfect ease work without them, but in his wise constitution of things, chooses to employ them. But why does he choose to employ them? This question it may be difficult to answer. We have reason however to believe, that it is to secure the free moral agency of his intelligent creatures. If means were not employed, it is easy to see that men would not be actuated by motives; and if men were not actuated by motives they would not be moral agents. God has therefore established a kind of connexion between means and ends. And this connexion is so constituted, as not only to secure our free moral agency, but to cause us to exert that agency. We act in view of some end we wish to accomplish. We see that the accomplishment of that end has some important connexion with certain means; and those means we invariably employ as the only way to obtain our purpose.

But suppose things were otherwise constituted. Suppose God had not decreed future events. Means of themselves would never effect any thing. And as God is the efficient cause of all things, nothing would be done unless he did it. And it would be altogether uncertain what he would do, for he would not have determined what to do. It would not be certain that he will reward the righteous and punish the wicked, for he would not have determined

so to do. Neither would it be certain but that he will save the wicked, and punish the righteous, for he would not have determined not to do it. The same uncertainty would also be introduced into all temporal affairs. God would not have decreed, and consequently it would be uncertain, what means would be made to accomplish any particular end, or whether the end would be accomplished in any way whatever. If therefore we should use means with design to accomplish any end, we should have no better reason to expect that they would be made effectual to the accomplishment of that end, than that they would be made effectual to the accomplishment of some other end, or of none at all.

We see then that the previous certainty of future events is so far from destroying the use of means that it is one principal encouragement to use them.

But suppose again that God had decreed future events, but had established no connexion between means and ends. The events would then be certain it is true, but how to bring them about we could never know. How wise then, and how much to be preferred, is the present constitution of things! God has decreed whatsoever comes to pass. All things are fixed and certain. Chance cannot interrupt his plans. Fatality cannot thwart his purposes. His glorious designs of grace and salvation, will be promoted with uninterrupted success, till they are fully accomplished according to his pleasure.

But the doctrine of decrees, as it necessarily includes personal election, is often wrested by sinners to their own destruction. If, say they, the final state of every individual is fixed and certain,

“the elect will be saved do what they please, and the reprobate will be damned do what they can.” That the elect will be saved, and that the reprobate will be damned, is true. But that the elect will be saved do what they please, and that the reprobate will be damned do what they can, is not true. Let sinners beware how they cavil with the word of God. The truth is, they are not pleased with Christ and his salvation. They will not come unto him that they might have life. Our repentance and faith are as much decreed as our salvation. If I am elected to be saved, yet, I shall not be saved, unless I repent and believe. It was certain that the crew who sailed with Paul from Cesarea, would get safe to land. But this they could not have done had not the shipmen remained in the vessel. It is decreed concerning him that puts his trust in the Lord, that God shall give his angels charge concerning him to keep him. And the devil, in tempting our Saviour, drew from this decree an argument similar to the one which he puts into the mouths of sinners now. He took Jesus up into the holy city, and set him on a pinnacle of the temple, and said unto him, “if thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” It was indeed decreed that Christ should be preserved. But if he had cast himself down he would not have been preserved. Such an act would have been presumption. It would have been tempting God, as Christ evidently implied, when he answered, “It is written again, Thou shalt not tempt the Lord thy God.”

Now Christ is our example. And when sinners are tempted to abandon themselves to the unrestrained pursuits of sin, in consequence of the doctrine of decrees, let them make a reply to the tempter similar to the one which Christ made, if they would not cast themselves down into the bottomless pit of everlasting misery. A. Z.

DEVOTIONS OF THE FAMILY.

THE pious Cecil, in his Remains, has the following. "Family religion is of unspeakable importance. Its effects will greatly depend upon the manifest sincerity of the head of the family. If his children and servants do not see his prayers exemplified in his *temper* and *manners*, they will be disgusted with his religion. Tediousness will weary them. Fine language will shoot over them. Gloominess will make them dread religion, as a hard service. Let them be met as for a most delightful service. Let them find it savory, simple, plain, tender, heavenly. Worship thus conducted may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effects of worldly affairs. It arrests every member as with a morning and evening sermon, in the midst of all the cares of life.—It says; There is a God! There is a spiritual world! There is a life to come! It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father, or master, with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient.

"And children and servants should see us acting on the

Psalmist's declaration, "I will speak of thy testimony before kings." If a great man happen to be present, let him see that the devout head of the family esteems him nothing before the word of God."

DELIBERATION; OR THE TOWN CLERK OF EPHEBUS.

DELIBERATION, which is the act of considering things before an undertaking or making choice, is very essential to our honor and comfort in the present state. "I have heard one say (observes Dr. Mather) that there was a gentleman, in the 19th chapter of Acts, to whom he was more indebted than to any man in the world.—This was he whom our translation calls the Town-clerk of Ephesus, whose counsel it was to do nothing rashly. Upon any proposal of consequence, it was an usual speech with him—"we shall first advise with the Town-clerk of Ephesus." One, in a fond compliance with a friend, forgetting the Town-clerk, may do that in haste which he may repent at leisure—may do what may cost him several hundreds of pounds, besides troubles, which he would not have undergone for thousands."

ANECDOTES OF GEORGE III. LATE KING OF ENGLAND.

HIS Majesty was accustomed, after hearing a Sermon, to walk and discourse with the preacher. On such an occasion, speaking to a fashionable preacher, he asked him whether he had read bishops Andrews, Sanderson, Sherlock, &c. The pigmy divine replied, "No, please your Majesty, my

reading is all modern. The writers of whom your Majesty speaks are now obsolete, though I doubt not they might have been very well for those days.' The King, turning upon his heel, rejoined, with pointed emphasis, 'There were giants on the earth in those days.' —

When the King was repairing his palace at Kew, one of the workmen, who was a pious character, was particularly noticed by his Majesty, and he often held conversation with him of some length upon serious subjects. One Monday morning, the King went, as usual, to watch the progress of the work, and not seeing this man in his customary place, inquired the reason of his absence. He was answered evasively, and, for some time, the other workmen avoided telling his Majesty the truth; at last, however, upon being more strictly interrogated, they acknowledged, that not having been able to complete a particular job on the Saturday night, they had returned to finish it on the following morning. This man alone had refused to comply, because he considered it a violation of the Christian Sabbath; and, in consequence of what they called his obstinacy, he had been dismissed entirely from his employment. 'Call him back immediately,' exclaimed the good King, 'the man who refused doing his ordinary work on the Lord's Day, is THE MAN FOR ME. Let him be sent for.' The man was accordingly replaced, and the King ever after showed him particular favor.

UNPROFITABLE BUSINESS.

THE National Philanthropist, a publication recently undertaken

in Boston, with reference chiefly to the growing evils of intemperance in our country, contains an estimate founded on the number of licenses granted in that city the present year, from which it appears that *more than the hundredth part of the whole population are employed in retailing liquors to the other part.* "And these licenses relate only to the retailing business; add to this that of the merchant to supply the retailers and country trade, and it clearly appears that one of the most extensive branches of business in Boston is of no kind of use to society; but on the contrary is the source of innumerable evils—pauperism and crime—misery and destruction among the people."

There is another 'branch of business' which is growing up to a great magnitude among us, and producing evils scarcely less extensive or less palpable than that of selling ardent spirits. We wish some one would undertake to inform the public how many persons there are engaged in *selling lottery tickets*, and thus employing a great amount of time and capital for purposes of merely nominal benefit to society, but productive far and wide of mischief. It is remarkable that at the very time when in England lotteries have just been abolished because of the evils which attended them, they should with us be multiplied beyond example. There is no one passion which is so universally addressed in the United States at present, as is the love of this species of enterprise. It would seem as if our legislators assembled for the set purpose of creating lotteries. Our readers are aware that eleven of these games of hazard took place the last year in Maryland, and that a still greater number are contem-

plated for the present year. We have been informed by a gentleman engaged in the lottery business, that in a smaller State than Maryland, there are now in operation *twenty three* lotteries. One has just been granted by the legislature of Connecticut, now in session; and several more were

waiting the sanction of that body, but we are happy to say, are negatived.—Nearly forty existing lotteries in two of our smallest States! Will any one inform us how many there are in all the remaining States and Territories?

Chris. Spec.

Review.

For the Christian Magazine.

UNITARIANISM SOUND DOCTRINE.—
A Sermon preached at Waltham, at the Ordination of the Rev. Bernard Whitman, Feb. 15, 1826. By Nathaniel Whitman, Minister of Billerica.

[Continued from page 224.]

IN a former number, the indefiniteness of Mr. Whitman's statements, and the consequent deceptive manner of his discussion, were the subjects of our remarks. We design, in this number, to examine his reasoning in favour of Unitarianism, and against the Trinity. According to the plan of discussion, which he proposed, his first object was, to "exhibit proof of the divinity of Unitarianism." By this singular phraseology, we suppose him to mean, that Unitarianism is a doctrine of the scriptures. The proof of this he supposes, "will be the more readily perceived, and its value the better understood, if viewed in connexion with the doctrine to which it is opposed." "That I may not subject myself to the charge of misrepresenting the views of our Trinitarian brethren, I will," he says, "in presenting their views, use their own favourite language. 'There are,'

say they, 'three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, and equal in power and glory.' 'This doctrine of the distinction of persons in the unity of essence is a fundamental truth.' 'And them that deny that there are these three distinct persons in one Godhead we ought to judge,' say they, 'to be blasphemous and damnable heretics.'"

Our readers will notice, that Mr. W. is here careful, not only to state, in their own words, the doctrine of the Trinity, as it is believed by Trinitarians, but to give also their views of the moral character of those who reject this doctrine. They will also, probably, have the curiosity to inquire, what the views which Trinitarians entertain of the moral character of those who reject their doctrine, has to do with the doctrine itself? Or, how the dwelling upon this point, would help the author in his proof of Unitarianism? These are, indeed, questions which we cannot answer. But there is an object, of some importance, which we apprehend might be answered by

this management; and it is not impossible, Mr. W. had the sagacity to perceive it. It is this: The representation of Trinitarians, as believing and saying, that Unitarians are "blasphemous and damnable heretics," would naturally excite very strong prejudices in the minds of his readers, against the former, and in favour of the latter; and procure for him a more ready assent to the sentiments, which he might wish to inculcate. We see not how else the above quotation could be of the least service to his cause. But the application of it is unauthorized, and unjust. This he represents, without qualification or exception, as *the* language of Trinitarians. It is also represented as their *favorite* language. Mr. W. cannot deny, that the impression, which this representation is calculated, if not designed, to make upon the minds of his readers, is, that Trinitarians, as a *body*, say, and choose to say, of Unitarians, that they are "blasphemous and damnable heretics." Now we would ask him, whether the fact, that more than a hundred and fifty years ago, Vincent, in his Exposition of the Assembly's Catechism, used this expression, authorises him to speak of it as the favourite language of Trinitarians, at the present day? We would, moreover, ask him, whether he sincerely believes, that they do generally use this language? Admitting what is probably true, that they consider Unitarians as heretics; do they speak of them, and treat them as blasphemers? Does not Mr. W. know, that very few, if any Trinitarians now, ever use the language which he has quoted? Why, then, should he endeavor to fasten the odium of this upon them all? Why should he leave all modern Trin-

itarian writers, and overlook all the courteous and respectful language which has been used by them in their controversies with Unitarians, and go more than a hundred and fifty years back, and look out one of the strongest and most objectionable expressions which he could find, and present it to the public, as their favourite language? This may be thought to be good policy; but is it honesty? We cannot but believe, that a man, who sincerely desires to influence his audience to receive the truth, upon its own proper evidence, would avoid this kind of management, even if the language of his opponents was as objectionable as this which Mr. W. has quoted. It is an acknowledged fact, that men of all parties, have occasionally used language, respecting their opponents, which neither truth nor propriety would justify. But every fair mind, will endeavour to examine the evidence of the truth or falsehood of their doctrine, independently of the expressions, which they have used in regard to the character of their opponents. Nor is it less evident, to our minds, that every public teacher, whose leading object is, to influence his hearers to receive the truth, upon its own proper evidence, will endeavor to avoid exciting any improper feelings toward either the friends, or the enemies of the doctrine in question.

To the language quoted by Mr. W. as expressive of the doctrine of the Trinity, we shall not object. Whether it is metaphysically true, in every respect, or not, we shall not attempt to decide. It expresses, with sufficient clearness, for all practical purposes, what we believe is true, of the Father, Son, and Holy Ghost. But to the

doctrine, as thus expressed, Mr. W. says, "they," Unitarians, have two objections. The first which he states, is, "It is not to be found in the Bible." His reasoning, in support of this objection, is so remarkable, we deem it proper to quote the whole of it. Meaning the doctrine of the Trinity, he says, "It is mere human hypothesis. Throughout the whole Bible, you do not find a single passage, which explicitly and unequivocally teaches this doctrine. It is no part of revelation. It is the mere opinion of fallible men. As such, we oppose it. Our reverence for the word of God, and our regard for the souls of men, compel and constrain us to oppose the monstrous tenet, that it is essential to salvation to receive, as of equal authority, the word of Jehovah and the opinion of man." If our readers are not now convinced, that there is no such doctrine as that of the Trinity in the Bible, they must remember, it is not because they have not been told so. If the assertion of Mr. W., often repeated, and made with great apparent warmth and boldness, is sound argument, they must certainly feel themselves bound to reject the doctrine. But we hope that they will consider this as the assertion of a "fallible man," and search the scriptures for themselves, before they decide upon so important a point. If Mr. W. had here quoted the passages of scripture, which have been supposed, by many of the greatest and best of men, in every age of the Christian church, to assert or imply the doctrine of the Trinity, and so explained them as to show his hearers, that they neither assert nor imply any such thing, he would have done something worthy of himself, and the occasion on which

he spoke. But mere assertion, where proof might justly be expected, although several times repeated in the space of a few sentences, and made with an air of confidence and triumph, will be considered by the most intelligent and reflecting, only as evidence of the weakness of his cause. The fact is, the doctrine of the Trinity is thought by its friends to be very *clearly* taught in the Bible. They pretend to derive it from no other source whatever. The reason, and the only reason, why they receive this doctrine is, the scriptures, interpreted according to the known rules of interpreting other writings, appear to them unequivocally to teach it. They find themselves wholly unable to understand a very large class of scripture texts, but upon the principle, that the Father, Son, and Holy Ghost, are the one only living and true God; and that there is, in the Divine nature, such a distinction as authorises the separate application of the personal pronouns, I, thou, and he, to each of these names; or in other words, that God exists in three distinct and equal persons. It matters not, and Mr. W. knows that it makes no kind of difference, as it respects the truth of the doctrine in question, whether it be taught in the Bible expressly, in so many words, or by fair inference, or implication. Notwithstanding his abundant use of such expressions as the following: "It is not found in the Bible. It cannot be expressed in scripture language;" he knows that a doctrine may be as clearly taught in the scriptures, when it is not there expressed in precisely the same form in common use, as when the terms are the very same which the Holy Ghost has

dictated. He has himself attempted to show the "divinity of *Unitarianism*." But he need not be told, that there is no such term as this in the Bible. All he expected to prove is, that what he means by this term, is there taught. But it may be thought incumbent on us, here to exhibit some proof, that the doctrine of the Trinity, or the truth which we mean by this term, is taught in the scriptures. To this we shall not object, although the design of this review is rather to expose the sophistry of the author's reasoning, in the sermon before us, than to enter into a labored vindication of our own views. In reply to the assertion of Mr. W. that the doctrine of the Trinity "is not in the Bible," it may be expected, that we shall quote the passage found in 1 John, v. 7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." But in this review, we shall make no use of this passage, merely because we know that our opponents generally dispute its genuineness. We deem it our duty, however, to state, that after the most thorough investigation of the question, respecting this passage, which our means of information will permit, we cannot but view it as a part of the sacred text. But for the reason already assigned, we dispense with the use of it, at the present time, and rest the proof of the doctrine of the Trinity, solely upon the fact, that the Father, Son, and Holy Ghost are, in the scriptures, repeatedly spoken of as distinct persons; and that the names, titles, attributes, works, and worship peculiar to God, are ascribed to each, in a manner totally inconsistent with their ascription

to any mere creature. The form in which Baptism is required to be administered, clearly indicates a personal distinction between the Father, Son, and Holy Ghost.—"Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The same distinction of person is brought to view, and kept up in all the following passages. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of God through our Lord Jesus Christ, unto eternal life. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. For through him, that is Christ, we both have access by one Spirit unto the Father." Now it must be obvious, that in all these passages, the Father, Son, and Holy Ghost are spoken of as distinct persons, and that works appropriate to each, are ascribed to them. We need not say, that the word person, is here used in a peculiar sense. This must be obvious to every one. There is no word in our language, which does not, when used respecting God, necessarily mean more or less, than when applied to man.

But Unitarians admit a personal distinction between the Father, and the Son. They deny only the personality of the Holy Ghost, believing, if we understand them, that this is only the *power, energy*, or operations of God. But in the passages above quoted, and in many others, the Holy Ghost is spoken of, in a manner, as clearly indicative of *his* personality as

the manner, in which the Father and Son are spoken of, is indicative of *theirs*. Our readers will be satisfied, we apprehend, that the term, Holy Ghost, cannot mean merely the power, or operations of God, in such passages as we quoted above, by only reading them with the substitution of this meaning, for the term itself. Let the experiment be tried in the following passage, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the" power of God, or of the operations of God. It is certainly very difficult to conceive of any meaning, to a command like this, to baptize in the name of the power, or operations of God. And if any definite meaning can be affixed to such a command, we apprehend it is impossible to distinguish it from the command to baptize in the name of the Father. But who can read this passage, as it now stands in the New Testament, and not be convinced, that baptizing in the name of the Holy Ghost, is something different from baptizing in the name of the Father? If it is not, why are both enjoined? Besides, what an awkwardness, and strange distortion does this construction of the term, Holy Ghost, give to the words of our Saviour? "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the" power, or operations of God! To suppose that two of these, in whose name baptism is to be administered, are persons, and the other only an attribute, or a work of one of them, is so unnatural, so contrary to what the language of the passage most obviously suggests, that it appears to us like an outrage upon all the known laws of ex-

egesis. We do not believe, that any person would ever have thought of denying the personality of the Holy Ghost, in this passage, while he admitted that of the Father, and the Son; had he not perceived that the passage, in its most obvious construction, has an unfavourable bearing upon a theory, which he wished to maintain. It would be easy here to quote a number of passages of scripture, in proof of the Deity of the Holy Ghost; but as this is not, we believe, denied by any who admit his personality, we shall save ourselves the trouble of quoting, and our readers of perusing them.

But while Unitarians admit the personality of the Father and the Son, they deny their equality; and in their efforts to disprove the doctrine of the Trinity, they spend their chief force, in efforts to show that Christ is not truly God. The principal thing to be done, therefore, in order to defend the doctrine against their attacks, is to prove the Deity of Christ. This is certainly all that we need to do, in reply to Mr. W. Before advancing any thing, in proof of this point, however, we deem it proper to remind our readers, that when we say, that Christ is God, we do not mean to exclude his humanity. It is a part of our belief, that he was both God and man, mysteriously united. When we say that Christ, the Son, is equal to the Father, we always speak in reference to his divine nature. In his human nature, he is confessedly inferior to the Father; and, in the office which he sustains, he is subordinate. His equality with the Father, in his divine nature, and his subjection to him in that nature which he assumed, are both recognized by the Apostle, in the

following passage, "Let this mind be in you which was also in Christ Jesus: *who being in the form of God, thought it not robbery to be equal with God*: but made himself of no reputation, and took upon him the form of a servant, and *was made in the likeness of men*: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Now we believe it may be clearly shown, from the scriptures, that Christ, in his highest nature, is truly God. The truth of this, our readers must have already seen, in some degree, illustrated, not only by the passage just quoted, but by those in which he is named distinctly, in connexion with the Father and the Holy Ghost, and associated with them, in a manner totally inconsistent with his being a mere creature, however exalted. Baptism is required to be administered in his name, and in the name of the Father. But what mind is not shocked at the thought, of associating a mere creature with God himself, in terms which confer the same honour upon the one, as upon the other. In one of the Apostolic benedictions, above quoted, "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," are sought; and the grace of the Lord Jesus Christ is mentioned first. Here we would ask, does not this mode of expression, naturally imply, that Christ is equal with God the Father, and that the grace of the one, is of the same importance as the love of the other? One thing is certain, whatever may be the difference between these two persons, the Apostle makes none, in the language which he uses respecting them. They are asso-

ciated together, in terms of perfect equality, and so far as honour is conferred upon either, by the language which he uses, the same is conferred upon both. But we ask, could an inspired Apostle be guilty of so great an impropriety, of so gross a transgression of the law of God, as familiarly to associate the ever blessed God with a mere creature?

But if our readers will have patience with us, we will show, that the same names, titles, attributes, works and worship, which the scriptures require to be ascribed to God, and to him only, are all ascribed to Jesus Christ. Our limits, however, will allow us to quote but a very few of the many passages, in which this is done. The scriptures frequently give Christ the name of God, in the same unqualified manner in which they give it to the Father. This is done in the following passage: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ." "*This is the true God and eternal life.*" In the Epistle of Paul to the Romans, we find the following passage, in which Christ is called God, in the most absolute and unlimited manner. Speaking of the Israelites, the Apostle says, "whose are the fathers, and of whom, as concerning the flesh, Christ came, *who is over all, God blessed for ever.*"—The name of God, is given to Christ, by John, in the first chapter of his gospel. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." In this passage, it

will be perceived, that he is called God, in the strict and proper sense of the term ; because, besides the name of God, the creation of the universe is ascribed to him.

There are certain *attributes*, peculiar to God, which the scriptures ascribe to Christ. Among these are Omniscience, Omnipresence, Eternal existence, Immutability, and Almighty power. That Omniscience is an attribute peculiar to God, is a truth incontrovertably supported by the following, among many other passages of scripture, "For thou, *even thou only*, knowest the hearts of all the children of men,—I the Lord, search the heart, I try the reins, even to give every man according to his ways." But this knowledge of the heart, which belongs to God only, is, in other passages of the scriptures, repeatedly ascribed to Christ. The following is his own language to the church at Thyatira. "And all the churches shall know that I am he which searcheth the reins and hearts ; and I will give unto every one of you according to your works." It is God, and he alone, who is every where present. "Can any one hide himself in secret places that I shall not see him, saith the Lord ?—Do not I fill heaven and earth, saith the Lord ?" But although God evidently intended by this expression to say something of himself, which is true of none of his creatures ; yet there is nothing more in his language, than what Christ affirms of himself. "Where two or three are gathered together in my name," said he to his disciples, "there am I in the midst of them." And when he had given them their commission, to go and preach the gospel to every creature, he subjoined, "Lo I am with you al-

way, even to the end of the world." Is it possible, reader, that Christ should fulfil this promise, if he were not truly God ? We need not here detain our readers, to prove by quotations from the Bible, that God is Eternal, Immutable, and Almighty, or to show, by any course of reasoning, that these attributes can belong to no other being. But it is important here to show, that all these attributes are ascribed to Christ. His Immutability and Eternal existence, are both implied, in the following passage. "Jesus Christ, the same yesterday, to day, and forever." A plain intimation, that he had existed from eternity, is found in his words to John, when he revealed himself to him upon the isle of Patmos. "I am the first and the last ; I am he that liveth and was dead, and behold I am alive forever more." There is another passage, in close connexion with this, in which his Almighty power, as well as his eternal existence, is clearly asserted. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come the Almighty." He could not say, that he was the first and the last, unless he had existed from eternity. Nor could he declare himself the Almighty, unless he knew that he was the same in power with God the Father. His assertion of his Eternity implies his self-existence and independence ; which are attributes of no creature, and which obviously can be communicated to no creature.

The scriptures not only ascribe the attributes peculiar to God, to the Lord Jesus Christ, but the *works* by which God is distinguished from all his creatures. Creation is a work peculiar to God.

"He that built all things is God." — *I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.* But we have already seen, that the work of creation is ascribed to Christ. After having said that he was in the beginning with God, and that he was God, John adds, "*And all things were made by him, and without him was not any thing made that was made.*" Paul asserts the same truth, in language equally plain and unequivocal, and with it, the fact, that all things were created for the promotion of his glory, and preserved in existence by his agency. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, *all things were created by him, and for him, and he is before all things, and by him all things consist.*" I might here add, that the government of the world, and the judgment of the world, works, which are repeatedly ascribed to God, and which it is obvious none but God is qualified to perform, are also ascribed to Christ. But we hasten to say, that Christ required mankind "to honour him, even as they honour the Father;" that the Father himself has given commandment, saying, "let all the Angels of God worship him;" and that he is known to have been the object of religious homage, not only to his primitive disciples, and the early Christians; but to all the saints and angels in heaven. The early Christians were known, as those who called on the name of the Lord Jesus. Paul begins his first Epistle to the Corinthians, in these words, "To the Church of God, which

is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place, *call upon the name of Jesus Christ our Lord.*" This passage plainly implies, that it was the practice of Christians to pray to Christ. The dying prayer of the martyr Stephen, was offered to Christ. "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit." But to place the fact, that Christ is a proper object of religious homage, beyond all controversy, we will only direct their attention, one moment, to what John tells us he saw in heaven. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the LAMB THAT WAS SLAIN to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honour, and glory, and power, be unto HIM who sitteth upon the throne, and unto the LAMB for ever and ever.*" Here it is evident, that Christ has been the object of religious worship to all holy beings, and that he has received from them precisely the same homage, which they paid the Father. But is it not a well known fact, that the scriptures forbid the worship of any being but God? Has he not expressly declared, "that he will not give his glory to another?" Is it not written "*thou shalt worship no other God.*" In view, then, of the fact, that Christ has actually re-

ceived in heaven, and from the earth, the same religious homage which holy beings render to the Father, how can we avoid the conclusion, that he is, in a mysterious sense, one with the Father, and in his nature, truly divine? Is it possible to reconcile this fact, and the other, equally well supported by the testimony of the scriptures, that he bears the name of God, that all the distinguishing attributes of God are ascribed to him, that he does, and often has done, and is still to do, the works which none but God can perform, with the opinion now so frequently avowed, that he is a mere creature? If there are any of our readers that still think so, we beg them to consider, as additional evidence of his real divinity, that the Spirit of God is frequently spoken of in scripture, as the Spirit of Christ; that the vision of God is represented as the vision of Christ; and that tempting God, is the same thing as tempting Christ. Peter calls the Spirit, under the influence of which the prophets uttered their predictions, which is in the scriptures generally called the Spirit of God, the Spirit of Christ. "Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow." Paul sometimes speaks of the Spirit which dwells in Christians, called most frequently the Spirit of God, or the Holy Ghost, as the Spirit of Christ. "But ye are not in the flesh, says Paul to the Romans, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." It must, we think, be admitted, that the Spirit of God, in the first

verse, is the same with the Spirit of Christ, in the last. Now upon the principle, that Christ is truly God, or of the same divine essence with the Father, there appears to be a perfect propriety, in speaking of the Spirit of the one, as the Spirit of the other. Upon this principle, and upon no other, does the Holy Spirit bear the same relation to each. The vision which Isaiah had of God, recorded in the following words, is said, by the Evangelist John, to be a vision of Christ. "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the Temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." Now we think, that if the true God is any where spoken of in the Bible, it must be admitted, that he is here. But, it is remarkable, John speaks of the glory presented to the vision of the prophet on this occasion, as the glory of Christ. Having quoted a passage from the chapter in which this vision is mentioned, John says, "These things said Esaias, when he saw his glory and spake of him." But how could this be the glory of Christ? It must be either because it was the person of Christ, who is here called "the Lord of hosts," whose glory filled the whole earth; or, because Christ is one with the Father, in such a sense, as to render it proper to predicate of the one, the glory of the other. In either case, the Deity of Christ is supported; although we do not hesitate to say, that in our opinion,

the latter hypothesis, is the most agreeable to the scriptures. It is on the same ground, that Israel's tempting God, is said to be tempting Christ. In the Old Testament their rebellion against the command of the Lord, is called tempting God. But Paul, in his Epistle to the Corinthians, when referring to the same conduct, calls it tempting Christ. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." There can be no doubt that the Being, against whom the Israelites sinned, in the wilderness, was the true God. And the fact, that their tempting him, is said to be tempting Christ, is an irresistible argument that Christ is the true God; or in other words, that he is one in essence with the Father; so that in general, what is affirmed of the one, may be affirmed of the other.

We now leave our readers to judge, whether the doctrine of the Trinity, is in the scriptures, or not. While it is an acknowledged fact, that there is but one God, we find that in the scriptures the Father, Son, and Holy Ghost, are frequently spoken of as distinct persons; that the names, titles, attributes, works and worship peculiar to God, are ascribed to each. The conclusion is irresistible to our minds; that there are three persons in the one God. This is the most natural construction of the scripture language. Admitting the scriptures to be the word of God, the doctrine of the Trinity, mysterious as it is, appears to be altogether more rational than any hypothesis which denies it.

(To be continued.)

[The Review designed for this number is divided, for want of room.]

Religious Publications.

REV. DANIEL A. CLARK'S SERMONS.
 NOT long since, a volume of Sermons, written by Rev. DANIEL A. CLARK, late Pastor of the First Church in Amherst, Mass. came under our eye. They were designed, as the author tells us, to be used at religious meetings, when there is not present a Minister of the Gospel. The Sermons are fourteen in number, and upon the following subjects: The Church safe; The only true God; Unregenerate men without holiness; The Gospel sustains the Law; Correct views of Christ, essential; Christ redeems and

sanctifies; Terms of acceptance with God; The man of God distinguished; Sinners made useful to God's people; Wrath conquered by kindness; Gospel truth defined; An honest ministry; The rich believer bountiful; Nothing safe but the Church. We think that the author has been admirably successful in his attempt to fill the "chasm," which he mentions in his preface. No volume, within our knowledge, is better adapted to the design which this publication aims to accomplish, than the one before us. The subjects, as it will be perceived

from the statement given, are all of them important, and treated in a manner which, if not wholly original, is highly interesting.—There is in it something stirring, as well as novel. We present no extracts; for we wish our readers to possess the volume itself, and to be acquainted with its entire contents. The Sermons will not be read without interest, and we should think that they could not be without profit. We hope that the work will receive an extensive patronage.

REV. E. CORNELIUS' SERMON.

THE Sermon to which we refer, was preached by the Rev. ELIAS CORNELIUS, Pastor of the Tabernacle Church, Salem, Mass. on the Doctrine of the Trinity. We notice it on account both of the subject, and of the correct, lucid and able manner in which it is stated and discussed by the author. We took up the Sermon

with raised expectations; but they were more than answered by the perusal. The subject is important, and even fundamental, in what we consider to be the gospel scheme. Omitting other remarks, we would observe, that the writer has avoided, if not entirely, yet to a very great extent, a fault, which we have often been pained to see, a loose and careless manner in quoting scripture, in proof of a point upon which it had no direct bearing. He manifests more judgment and caution in his selection of passages to prove what he asserts, than is usual with preachers on subjects of controversy. A judicious and popular Discourse on the Doctrine of the Trinity, was demanded by the existing state of things. We are glad to meet with one which we so highly approve, and can so cordially recommend to our readers. We wish that it may have a general circulation in the christian public.

Religious Intelligence.

AMERICAN BIBLE SOCIETY.

THE AMERICAN BIBLE SOCIETY celebrated its tenth anniversary on the 11th of May, in the Middle Dutch Church, New York. In the absence of the venerable President, the Chair was taken by the Hon. John Cotton Smith, one of the Vice-Presidents. The meeting was numerous, and the exercises attended with the usual degree of interest. The following are selected as the most pro-

minent facts in the abstract of the Secretary's Annual Report.

“The receipts into the treasury, and the circulation of the Scriptures, have both again exceeded those of the preceding years; the former by 6576 dollars, and the latter by 3881 Bibles and Testaments.

• “During the year there have been printed at the Depository, or are now in the press, 34,250 Bibles; viz. in English, 28,250;

Spanish, 4000; French, 4000; and 46,750 Testaments; viz. in English, 44,750; and in French, 2000; making a total of Bibles and Testaments for the present year of 81,000, which, added to 451,902, the number which was stated in the Ninth Report, makes a grand total of FIVE HUNDRED AND THIRTY TWO THOUSAND NINE HUNDRED AND TWO BIBLES AND TESTAMENTS, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation during the ten years of the Society's existence. Plates for a pocket bible have at length been completed, though after some delay, and an edition of 2000 have been put to press.

"The issues from the Depository from the 30th of April, 1825, to the 1st of May 1826, have been as follows:—31,154 bibles; 35,927 testaments; 52 Mohawk Gospels, and 1 Delaware Epistle. Total, 67,134; which added to 372,913 bibles and testaments, and parts of the latter, issued in former years, make the whole number issued from the commencement of the institution to be 440,047—exclusive of those issued by the Kentucky Bible Society, and printed from plates belonging to this Society, and those which have been procured by Auxiliary Societies from other quarters. The issues of the scriptures in foreign languages has been considerably augmented during the past year. The account is as follows:—Spanish bibles, 2,705; French, 203; German, 157; Dutch 1;—3,066. Spanish testaments, 2,681; German, 261; Portuguese, 1;—2,943. Total of both, 6,009.

After mentioning supplies furnished by the Society to the West Indies, Sandwich Islands, &c. the

report states the following facts concerning our own country. "In Illinois one fourth of the twelve thousand families composing the population of that state, are unsupplied with the Scriptures. In Wayne county, Ohio, the Bible Society reports that 654 families have been found destitute, and five towns remained unexplored: In Brown county, Ohio, 985 families are in a similar condition. The reports of the Bible Society in Scott county, Ken. declares that in one district in that county, out of 559 persons subject to taxation, 260 were found destitute of the Scriptures; in another district 267 out of 400; and in another 327 out of 572. In nine out of the 36 counties of Alabama, the most highly improved parts of the State, 2378 families have been found destitute, while only 2695 families in the same counties were supplied. It is estimated that 7134 families are destitute in the other counties of that State. The Secretary of one of the Societies in Indiana, estimates the number of families in that state at 40,000, not more than one half of which number have an entire copy of the bible.

Many other facts of a similar character might be presented, from other states in the South and West; but the Managers choose rather to turn their attention nearer home, where, within the state of New York, facts have been disclosed equally painful to every Christian heart. In Oswego County, one fourth part of the families are destitute. In nine towns of Livingston county, 277 families are destitute. In Tioga county, 500 families are in the like situation. In Allegany county, and some of the adjoining settlements, 1000 families are destitute. The Society in St.

Lawrence county, found 716 families in the like situation, and took immediate measures to supply them. These facts have been elicited by the Societies, who have taken pattern after the example set them in Monroe county last year, and they have resolved to persevere in their labours, until it is known that every family is supplied. But with all their efforts, the tide of population rolls on so rapidly from the shores of the Atlantic to the Rocky Mountains, that the Managers fear that unless greater exertions are employed, to disseminate the Bible, there will ere long exist in our country, millions of civilized human beings unenlightened by the Oracles of God.

The number of Auxiliary Societies recognised by the parent institution during the past year, is fifty-two.

MISSIONS IN CEYLON.

MR. CLOUGH, Wesleyan Missionary in Ceylon, states a very important fact, that has lately transpired in

the southern part of peninsular India—it is supposed Tanjore, the scene of Mr. Swartz's labors. He states it on the authority of a missionary of the Church of England, who had lately attended a missionary meeting in Ceylon.—It is this: "that forty villages, containing in the aggregate, four thousand inhabitants, had publicly renounced heathenism, and had converted many of their temples into Christian churches, and such as could not be thus used they had demolished, with their idols."

Our correspondent met, at the table of Mr. Butterworth, with a Mr. Bruce, an officer of the East India Company, who had just returned from Madras. Mr. Bruce "spoke of twenty-two gentlemen on the Madras establishment under government, [we presume he means, in the civil service,] who appear to be truly converted to God, and who are acting, in some degree, the part of missionaries among the heathen." He said, also, that forty military officers, in the same Presidency, were like-minded.

Miss. Herald.

Ordinations and Installations.

May 1,—Rev. LUTHER G. BINGHAM was installed over the First Church and Society in Marietta, Ohio. Sermon by Rev. Samuel D. Hoge.

May 10,—Rev. LEONARD JOHNSON was ordained as an Evangelist at Weathersfield, Vt. Sermon by Rev. W. Chapin, of Woodstock.

May 10,—Rev. Messrs. M. KING and SAMUEL K. SNEED, were or-

dained at Middletown, Ky. as Evangelists, by the Presbytery of Louisville.

May 14,—Rev. JACOB BROADHEAD, D. D. was installed Pastor of the Reformed Dutch Church in New York. Sermon by Rev. Mr. Baldwin, of New-York.

May 17,—Rev. JOSIAH TUCKER was ordained Pastor of the First Congregational Church in Madi-

son, Me. Sermon by Rev. Mr. Thurston, of Winthrop.

May 24,—Rev. DANIEL DANA, D. D. was installed Pastor of the Second Presbyterian Church and Society in Newburyport, Mass. Sermon by Rev. Samuel P. Williams.

May 31,—Rev. HENRY WOOD was ordained as Pastor of the Congregational Church in Goffstown, N. H. Sermon by Rev. E. P. Bradford, of New Boston.—At the same time Rev. JACOB LITTLE was ordained as an Evangelist.

June 20,—Rev. AARON PICKET was ordained in South Boston as an Evangelist. Sermon by Rev. Mr. Fay, of Charlestown.

June 21,—Rev. SAMUEL RUSSELL was ordained Pastor of the Congregational Church in Boylston.

Sermon by Rev. Mr. Nelson, of Leicester.

June 21,—Rev. A. B. CHURCH was ordained at East Machias, Me. as an Evangelist. Sermon by Rev. Mr. Jackson, of West Machias.

June 27,—Rev. Mr. FITZ was ordained at Ipswich, as Colleague Pastor with the Rev. Dr. Dana.

July 5,—Rev. THOMAS SAVAGE was installed, at Bedford, N. H. by the Londonderry Presbytery. Sermon by Rev. Mr. Whiton.

July 12,—Rev. HEMAN ROOD was ordained to the Pastoral care of the Gilmanton Central Congregational Society. Sermon by Rev. Mr. Edwards, of Andover, Ms.

Installed, at Bennington, Vt. Rev. DANIEL A. CLARK. Sermon by Rev. Dr. Griffin, President of Williams College.

Poetry.

NIGHT.

Night is the time to muse ;
There, from the eye, the soul
Takes flight ; and with expanding views,
Beyond the starry pole,
Descries athwart the abyss of night,
The dawn of uncreated light.

Night is the time to pray ;
Our Saviour oft withdrew
To desert mountains far away ;
So will his followers do,—
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death,—
When all around is peace,
Calmly to yield the weary breath,
From sin and suffering cease,—
Think of heaven's bliss, and give the sign
To parting friends ;—such death be mine !

TO CORRESPONDENTS.

"P." and "J. Anona," are received.

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For the Christian Magazine.

Review.

UNITARIANISM SOUND DOCTRINE.—

A Sermon preached at Waltham, at the Ordination of the Rev. Bernard Whitman, Feb. 15, 1826. By Nathaniel Whitman, Minister of Billerica.

[Continued from page 252.]

We are now prepared to notice Mr. W.'s second objection to the doctrine of the Trinity. "We object to this doctrine still further, that it tends in its legitimate consequences, to the destruction of Revelation. Of these consequences, it may be sufficient, for my present purpose, to mention only one. But this is of such a character, that it must, it would seem, when duly considered by Trinitarians, excite in their minds, a fearful distrust of the soundness of the doctrine whence it necessarily flows. The consequence of which I thus speak, is the denial of the Supreme Deity of our heavenly Father. Trinitarians cannot, in consistency with their creed, admit that the Father is the only true God. If the three persons in the Godhead are the same in substance, equal in power, and glory, then must each of them be a Supreme Being, or neither of them alone can be such a Being. But Trinitarians do not allow that there

are three Supreme Beings. They must, therefore, to be consistent, deny that the Father is such a Being. And, it would seem, that they do not hesitate to admit that such a consequence does flow from their system. 'For,' say they, 'though the Father be God, the Son God, and the Holy Ghost God; yet there are not three Gods, but one God.' *Thus explicitly do they admit, that their doctrine of the Trinity requires them to deny the Supreme Deity of our Heavenly Father.*" This last sentence is truly remarkable. Nor is the one just above, less so; in which he says, that Trinitarians do not hesitate to admit that it does flow from their system, that the Father is not the Supreme Being. Why Mr. W. should say that Trinitarians admit that their system requires them to deny the Supreme Deity of our Heavenly Father, we cannot conceive, unless he meant to say any thing respecting them, which he thought would be to his purpose, whether truth would bear him out in his assertions, or not. There is nothing in his quotation from Vincent, which *implies* that the Father is not the Supreme God; and if there was, Mr. W. knows perfectly well, that Vincent did

not admit this consequence. Mr. W. has a right to say, if he believes so, that the doctrine of the Trinity is inconsistent with the Supreme Deity of the Father. But he has no right to say, that Trinitarians do not hesitate to admit this consequence; for this is a palpable falsehood. It is explicitly contradicted, by nearly every work that has ever been written in favour of the Trinity. We do not believe that Mr. W. ever knew this consequence to be admitted by *any* respectable Trinitarian; either in his writings, preaching, or conversation. If he has, let him name his author.

But, Mr. W. appears to think, that he has proved, that the doctrine of the Trinity is inconsistent with the Supreme Deity of the Father. He says, in the passage above quoted, "If the three persons in the Godhead are the same in substance, equal in power and glory, then must each of them be a Supreme Being, or neither of them alone can be such a Being. But Trinitarians do not allow, that there are three Supreme Beings. They must, therefore, to be consistent, deny that the Father is such a Being." We are not certain, that all of our readers will, at first sight, perceive the fallacy of this reasoning. But, in order to do this, they have only to consider that it assumes a principle which is not true. It assumes, that neither the Father, Son, or Holy Ghost, can be a Supreme Being, unless he is so, separate from the other two. But, the doctrine of the Trinity is, that the Father, Son, and Holy Ghost, although personally distinct, are in essence one. Each of them is God, but not separate from the other. Mr. W. says, "Neither of them alone can be such a Being," that is, a

Supreme Being. But, the fact is, neither of them *is* alone. There is a sense in which they are not, and cannot be separate. They are one. And if there is a sense in which they are one, then there is a sense in which what is true of them united, is true of each. They are in union the Supreme God. Each of them, therefore, being in essence one with the others, is truly God.

If Mr. W. will attentively consider the natural consequence of denying the Deity of Christ in opposition to all the scriptural testimony in its favour, he may perhaps perceive, that his own sentiments tend much more directly to the destruction of revelation, than those of Trinitarians. His own sentiments, if followed out in all their consequences, would, in our view, lead him to a denial of the Deity of the Father. The language of scripture respecting the Deity of Christ, is essentially the same with that respecting the Deity of the Father. The same names, the same attributes, the same works, and the same worship, are ascribed to the one, that are ascribed to the other. Now if Unitarians can believe that Christ is a mere creature, in opposition to these facts, we see not why, if they would be consistent, they might not deny the Deity of the Father. Let the passages of scripture, which relate to the Deity of the Father, be put to the same torture, which those are obliged to undergo that are thought to support the Deity of the Son, and there would be no difficulty in rendering the testimony of the former, as doubtful as that of the latter. Besides, let the evidence of Christ be set aside, and the works of creation can no longer prove the exist-

ence of God. The works of creation are an evidence of the existence of no higher Being than their Creator. But Christ is the Creator of the world. "All things were made by him; and without him was not any thing made, that was made." If, then, the denial of the Deity of the Father, tends to the destruction of revelation, Mr. W. has reason to tremble at the consequences of his own scheme, rather than that of Trinitarians. We would here appeal to the judgment of our readers, whether those who are led, in consequence of their rigid adherence to the most obvious import of the scriptures, to embrace a doctrine as mysterious as that of the Trinity, are more likely to renounce their authority, than those who are willing to admit the truth of nothing which they cannot comprehend, and who, for the sake of making the scriptures speak a language correspondent to their preconceived opinions, put a forced and unnatural construction upon them? We ask Mr. W. himself, whether he believes, that Trinitarians, as a body, have less deference for the scriptures, or less confidence in them, than Unitarians? He will not say this. On the other hand, we believe that he must admit, with us, that Trinitarians generally have higher views of the inspiration of the scriptures, and receive their declarations upon all matters of faith and practice, with a more unwavering confidence, than Unitarians generally. We doubt not, many Unitarians believe in the inspiration of the scriptures, and we know that some of them have ably defended christianity from the attacks of infidels. But, it is a fact, which in our minds admits not of a doubt, that Unitarianism, as it

has been defended by some of its ablest advocates, bears a very striking affinity to Deism: many of the most prominent features of each are the same, and the one has a most direct and powerful tendency to the other. Neither Dr. Priestley, nor Mr. Lindsay, nor Mr. Belsham, all of whom have held a high rank among Unitarians, appear to believe in the inspiration of the scriptures. "That the books of scripture," says Dr. Priestley, "were written by particular divine inspiration, is a thing to which the writers themselves make no pretension. It is a notion destitute of all proof, and that has done great injury to christianity." Again he says, "The writers of the books of scripture were *men*, and therefore *fallible*; but all we have to do with them is in the character of *historians* and *witnesses* of what they heard and saw. Of course their credibility is to be estimated like that of other historians." In a letter from Dr. Priestley, to Mr. Lindsay, containing remarks upon a letter which the former had received from Mr. Jefferson, there is an implicit acknowledgment, that their principles were at least bordering upon infidelity. Speaking of Mr. Jefferson, Dr. Priestley says, "He is generally considered an unbeliever; if so, however, *he cannot be far from us*, and I hope in the way to be not only almost, but altogether what we are." Mr. Belsham's views of the scriptures do not appear to differ essentially from Dr. Priestley's. "The scriptures," he says, "contain a faithful account of the *christian doctrine*, which is the *true word of God*; but they are not *themselves* the word of God, nor do they ever assume that title; and it is highly improper to speak of them

as such, as it leads inattentive readers to suppose that they were written under a plenary inspiration, to which they make no pretensions, and as such expressions expose christianity unnecessarily to the cavils of unbelievers." The language of Engedin, Gagneius, Steinbart, and Sembler, with a host of others among the advocates of Unitarianism, is still more disrespectful to the writings of the sacred penmen, and more strongly indicative of real infidelity. Although we feel no disposition to intimate, that all Unitarians have the same views of the scriptures, as those expressed above; yet we do believe that not a few, even in this country, are now on essentially the same ground; and we cannot entertain a doubt that the principles adopted by others, to explain away the obvious import of the numerous passages of scripture, which are thought to teach the doctrine of the Trinity, followed out in their legitimate consequences, would lead directly to the same result. The only reason why any Unitarian stops short of downright infidelity, is, because he does not see, or dares not approach the point, to which his own principles direct him. We take the liberty, therefore, to adopt the language of Mr. W. and to say, "We object to" *Unitarianism*, "because it tends in its legitimate consequences to the destruction of revelation."

But Mr. W. pretends to support Unitarianism by the direct testimony of scripture. In the following passage, he says there is a concise, but complete description of Unitarianism. "And this is life eternal; that they might know thee, the only true God, and Jesus Christ whom thou hast sent." From the circumstance

that the Son here addresses the Father, and calls him the only true God, Mr. W. thinks it a clear case that the Son is a distinct being from the Father, and that the Father alone is God. But here we would ask Mr. W. whether the fact that the Father once said to the Son, "Thy throne, O God, is forever and ever: a sceptre of righteousness is a sceptre of thy kingdom," proves that the Son is God, and that the Father is a distinct and inferior being? If not, we ask, why? The Son is as expressly called God, in the last passage, as the Father is in the first. Again we ask Mr. Whitman, what is the difference between his reasoning from this passage, and that of a person who should attempt to prove, by quoting the following passages, that there is but one God, and he the Son. "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for evermore;" or as it might be rendered, who is the Supreme God, blessed for evermore." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. *This is the true God, and eternal life.*" Now we repeat the question, why do not these passages, in which the Son is called the Supreme God, or "over all God," and "the true God," and "eternal life," prove as clearly, and on the same principles, that the Son is the true God, separate from the Father, as the passage quoted by Mr. W. does, that the Father is God, separate from the Son? The circumstance that the adverb only is found in the one quoted by Mr. W. will give it no advantage, if

it is considered, that there can be but one true God. We believe that our readers will perceive that the argument in these two cases is the same. But what, we ask, is that mode of reasoning, or of interpreting scripture, worth, which proves with equal clearness two propositions, which are inconsistent with each other? The fact is, the passages are numerous which assert that the Father is God, and that the Son is God, and that the Holy Ghost is God. But, with all who would understand the scriptures, and not set one passage against another, the question is, how can these be reconciled? Now the doctrine of the Trinity, which admits of three persons in one God, renders them perfectly harmonious. According to this doctrine, the Father may be said to be the only true God, considered in union with the Son and Holy Ghost. And the Son may be said to be the true God considered in union with the Father and the Holy Ghost. And the Holy Ghost may be said to be the true God, and the only true God, considered in union with the Father and the Son. If there is a sense, in which these persons are all one, then we can conceive, that there is a sense, in which each of them is the true God, without supposing that there are three Gods.

The passage which Mr. Whitman considers "another concise, but complete description of Unitarianism," is no more to his purpose, than the one already considered. It is the following. "We know that there is none other God but one. For though there be that are called gods, whether in heaven or in earth; (as there be gods many, and lords many;) but to us there is but one God,

the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." We agree with Mr. W. that this passage "is plain to the attentive and unprejudiced mind." Paul is here contrasting the true God with the gods of the heathen, and not with Jesus Christ. It is evident, from the connexion and design of the passage, as well as from the manner in which he has expressed himself, that the Lord Jesus Christ is included in the one God, who is to be worshipped in opposition to the gods of the heathen. This is only one among many instances, in which, as has been shown, Christ is associated with the Father, as an object of religious homage.

Mr. W. supposes that Trinitarians, in order to rid themselves of the argument which he derives from the first of the passages which he quotes in favour of Unitarianism, will resort to the hypothesis, that Christ bears witness to the truth in a two fold capacity. He represents them as supposing, that Christ bears witness to the truth, sometimes in his human, and sometimes in his divine nature. He says, "they," that is, "Trinitarians," gave themselves up to "reasoning pride." "They hence came at length to the determination, that the Son of God must be God himself, or he could not make adequate atonement for the sins of the world. But how was this supposition of human wisdom to be reconciled with the opposing testimony of Jesus? Here was indeed a difficulty. *It was attempted to be surmounted by the hypothesis of two natures in Christ, in consequence of which he might be supposed capable of bearing a two-fold testimony to the truth.*"

Here, we confess, is something new! We do not know that we shall not expose our ignorance; but we are willing to say, we never heard any thing like this before. We never knew that there were any Trinitarians, that attempted to solve the difficulties attending their scheme, by supposing, that Christ sometimes testified to the truth in his divine, and sometimes in his human nature. While we just remind Mr. W. that he is a little too fast in charging this hypothesis upon the whole body of Trinitarians, three quarters of whom, we presume, are as ignorant of it as ourselves, we will thank him to inform us where he found it. As this hypothesis of Christ's bearing testimony to the truth in two natures, is new to us, and as we feel no responsibility for its consequences, good or bad, we shall pass over all that is said in the sermon respecting it. We have, however, a word to say respecting the *fact*, that there are two natures in Christ. Although we never thought of explaining any passage of scripture by the hypothesis, that Christ bears testimony to the truth in two natures; yet we have long believed the fact that a divine and human nature are united in his person, and that it is in view of this fact only, that many passages of scripture can be explained. John says, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." Now it appears to us, that the doctrine of a divine and human nature, is clearly taught in these words. If the Word was God, he must have been divine. If he was made flesh, he must have taken upon him human nature. Or at least, there is no

other intelligible meaning, which we can affix to this declaration. If Mr. W. feels disposed to smile at the hypothesis of two natures in Christ, or again to charge it with a tendency to subvert the gospel, let him tell us in what sense he was *before* Abraham, and yet the *Son* of Abraham; in what sense he is David's *Lord*, and David's *Son*; in what sense he is the *root* and the *offspring* of David? Let Mr. W. tell us, also, what we are to understand by Christ's being in the form of God, and thinking it no robbery to be equal with God, if he had not a divine nature, and at the same time, show us how he humbled himself, and became obedient unto death, even the death of the cross, without a human nature. Let him in short give us a satisfactory reason why he is so often called God, and why he is so often called man; and how he actually displayed all the divine perfections, at the same time he manifested, with the exception of sin, all the appearances of a man. Until Mr. W. or some other person, can give us a more satisfactory explanation of these things, than we have ever yet seen given upon Unitarian principles, we shall believe that the denial of the doctrine of two natures in Christ, instead of the admission of it, "shakes to its centre the whole Christian fabric."

Mr. W. has attempted to prove that the doctrine of the Trinity had its origin at the beginning of the fourth century; with a view, no doubt, to make it appear, if possible, a doctrine of human invention. But in his zeal to establish this point, he has grossly misrepresented Mosheim, and made him contradict, not only the testimony of other Ecclesiastical historians, but his own.

This he has done by quoting such a part of a paragraph as might, by itself, be construed to favour his cause, and leaving out the rest; while he gives no intimation, not even by a dash, that he has made any omission. The following is the quotation as it stands in Mr. W.'s sermon. "In the year 317," says Mosheim, "a new contention arose in Egypt. Its subject was the doctrine of three persons in one Godhead; a doctrine which in the three preceding centuries, had happily escaped the vain curiosity of human researches, and been left undefined and undetermined by any particular set of ideas. Nothing was dictated to the faith of christians in this matter; nor were there any modes of expression prescribed as requisite to be used in speaking of this mystery." We will now give our readers the passage as it stands in the history, designating by italics the parts which are omitted. "In the year 317, a new contention arose in Egypt, upon a subject of much higher importance, and with consequences of a yet more pernicious nature. The subject of this fatal controversy, which kindled such deplorable divisions throughout the christian world, was the doctrine of three persons in the Godhead; a doctrine which in the three preceding centuries had happily escaped the vain curiosity of human researches, and been left undefined, and undetermined by any particular set of ideas. The church indeed had frequently decided against the Sabellians and others, that there was a real difference between the Father and the Son, and that the Holy Ghost was distinct from them both; or as we commonly speak, that three distinct persons exist in the Deity; but the mutual relation of these per-

sons to each other, and the nature of that distinction that subsists between them, are matters that hitherto were neither disputed nor explained, and with respect to which the church had consequently, observed a profound silence. Nothing was dictated to the faith of christians in this matter; nor were there any modes of expression prescribed as requisite to be used in speaking of this mystery." To the first and second of these omissions, we know not that any important objection ought to be made, as they appear to have been designed merely to abridge the passage. But the last obscures the sense of the whole passage. From that part which is quoted, a superficial reader, or hearer, might understand, that the doctrine of the Trinity was unknown until the period mentioned. Mr. W. evidently meant that this should be understood, and quoted this part of the passage in Mosheim, for the purpose of making such an impression; as is evident from the circumstance, that he introduces the passage with an intimation that the doctrine "was made" at that time, and follows this, and another appended to it, taken from another part of the history, with these words. "It thus appears that during the three first centuries, the purest and brightest period of the Church's history, the doctrine of the Trinity was unknown; and that the Bible without it was found to be sufficiently plain, consistent, and powerful for all the purposes of holy living." Now if the reader will look back, and consider attentively the passage omitted, he will see, that Mosheim has in this, given his decided testimony that the doctrine of the Trinity was known and believed before this period. He

will also perceive, in the words of the historian, a plain and unequivocal intimation that the church, as a body, believed it, and for aught that appears to the contrary, had always believed it. "The church," he says, "indeed had frequently decided against the Sabellians and others, that there was a real difference between the Father, and the Son, and that the Holy Ghost was distinct from them both; or as we commonly speak, that three distinct persons exist in the Deity." Now we ask, how could Mr. W. with this passage before his eyes, say that during the three first centuries, the doctrine of the Trinity "was unknown." Or rather, with this declaration of Mosheim before him, how could he attempt to make his hearers and readers believe, that *this Author*, taught that the doctrine of the Trinity was unknown in the three first centuries? Was the decision of the church, frequently made against Sabellians and others, that three distinct persons exist in the Deity, any thing less than an expression of her belief in the Trinity? What if no form of speech upon this subject had then been prescribed by the church? What, if they had not attempted to explain "the mutual relation of these persons to each other, and the distinction which subsists between them," (an attempt which Trinitarians now unite in reproaching,) does not the historian, with the same breath by which he gives us this information, tell us that they had not "hitherto been disputed"? Who at the present day, does not know that a doctrine may be fully, and generally believed, without an universal agreement, in regard to the terms, by which it may be the most advantageously expressed?

We do not suppose, that before the Council of Nice, and of Constantinople, there was the same uniformity of expression on this subject, in the church, which existed afterwards. But that the doctrine of the Trinity was the general belief of the church, up to the days of the Apostles, is a fact well supported by the testimony of Ecclesiastical history. There is nothing in the passage from Mosheim, as quoted by Mr. W. that disproves this. It does not say that a new doctrine was then introduced into the church; but that a new contention arose respecting one, "which had hitherto escaped the vain curiosity of human researches, and been left undefined, and undetermined by any particular set of ideas." Now what is here said of the doctrine, plainly supposes that it was in existence. Its having escaped vain curiosity, and its being left undefined, and undetermined by any particular set of ideas, irresistibly imply that it was known, and received with little or no dispute. "There were no modes of expression prescribed in speaking of this mystery." But what propriety in saying this, if the mysterious doctrine had not been known? Was it to be expected that modes of expression would be prescribed for a doctrine which had no existence? Had Mr. W. therefore, been totally ignorant of the passage, which he has omitted, he might have seen, that the testimony of Mosheim, is opposite to what he has asserted. But why did he omit this passage? Our readers must settle this question for themselves, or Mr. W. must inform them. We will not, however, affect a degree of candour on this subject which we do not feel. We own that we are totally

unable to make an apology for such gross deception. Although we are unwilling to believe, much less to say, that he designed to conceal the truth, yet the circumstances of this misrepresentation are such, that we cannot suppress the fear that he intended to make the historian speak a language contrary to his meaning. We know this is a serious charge, and we wish we might have occasion to retract it. But we do not feel ourselves at liberty to express a conviction of the purity of a man's motives, when every circumstance attending his conduct, is indicative of a design to deceive.

But we return to the reasoning of Mr. W. He attempts to show, that Unitarianism is supported not only by the passages of scripture which he has quoted, but, to use his own words, "by that analogical language which is selected to pourtray in alluring colours the genius of the christian dispensation." We have, however, repeatedly looked through this passage of the Sermon, and can find no language quoted from the Bible, which is not easily reconciled with the views of the most rigid Trinitarian. That there is a sense in which God is the Father of all mankind, is readily admitted. That there is a sense in which he is the Father of Christ, is also admitted. We have not only the fact that Christ is the Son of God, but the reason why he is thus called. It is on account of his miraculous conception. This seems to be placed beyond a doubt, by the words of the angel to Mary. "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called *the Son of*

God." We believe, as well as Mr. W., that "God is reconciling the world to himself by Jesus Christ." But does the fact that Christ, having taken upon himself "the form of a servant," now acts as an ambassador under the Father, prove that he is by nature inferior to him? Do we infer, that an ambassador to a foreign court is naturally inferior to the prince by whom he is sent, merely because he performs an office under him? Certainly not. Although subordinate in office, he may be equal, and even superior by nature. That Christ is subordinate to the Father in the office which he sustains in the great work of redemption, all Trinitarians readily admit.

Another argument in favor of Unitarianism, Mr. Whitman derives "from the duties which become it." "These," he says, "are the precise duties which are enjoined in the scriptures." He names a number of them particularly, and endeavours to show that these are becoming the Unitarian system only. He begins with faith. "The faith," he says, "which the scriptures require us to exercise towards God, and towards Christ, differs in its essential properties. We are required to believe in God the Father as the Supreme Being; in Christ as the Son of the Father; in God the Father as reconciling the world to himself by Jesus Christ; in Christ as executing this scheme of reconciliation in the character of God's plenipotentiary." To this we reply, we are as truly required to believe in Christ the Son as the Supreme Being, as we are to believe in the Father as the Supreme Being. We are required to believe in each, according to the character given of him in the holy scriptures; and

there we find that Christ the Son, as well as the Father, is called the Supreme God. "Whose are the fathers, and of whom as concerning the flesh, Christ came, *who is over all, God* blessed forever." And if it is true, as we have attempted to show, that the Father, and the Son in his Divine nature, are in essence one, while they are personally distinct, there is no falsehood, or impropriety, in speaking of each as the Supreme God. But Mr. W. says, we are required to believe in Christ as the Son of the Father. This is true; and there is no inconsistency between the belief of this, and the belief that he is truly God, if we receive the declaration of John, that "the Word who was in the beginning with God, and who was God, was made flesh and dwelt among us." Nor does the belief that "God is reconciling the world to himself by Jesus Christ," necessarily preclude the belief that he is in his highest nature truly Divine. It only makes it necessary that we should believe, that "God was manifested in the flesh;" or that he who was "in the form of God, and thought it not robbery to be equal with God, took upon him the form of a servant." Mr. W. can derive no argument against the Deity of Jesus Christ, from any passage in which he is mentioned as acting under the Father, or being less than the Father, unless he entirely overlooks or rejects the truth, that he has voluntarily consented to act a subordinate part in the work of redemption. Only let what is insisted upon by all intelligent Trinitarians be admitted, viz. that the second Person in the Godhead consented to act the part of a Mediator between God and man, and to accomplish this work, took

upon himself human nature, and it is very easy to understand those passages which speak of his inferiority to the Father, in perfect consistency with his original equality. They all have reference to him in his *official* character, in which Trinitarians as well as Unitarians admit that he is subordinate to the Father.

Mr. W. brings into view the duty of repentance, love to God, obedience to Christ, and his own example in worshipping the Father, to prove, that the Father only is the true God. He says, "It is worthy of remembrance, that in calling sinners to repentance, Jesus never calls them to the performance of this duty towards himself, but always towards the Father." And what if he does? The Father is by office the Lawgiver, and the Son by office the Mediator. This is a sufficient reason why repentance should be spoken of as more immediately respecting the Father than the Son. And we have already repeatedly had occasion to remark, that the circumstance of Christ's voluntarily undertaking the office of Mediator between God and men, no more proves his original inferiority to the Father, than the office of an ambassador among men, proves his native inferiority to the prince who sends him. But after all, the Father is not in the scriptures made so exclusively the object of repentance, as Mr. W. represents. He says, that "repentance is always mentioned as having relation only to the Father," as tho' the Father was by name always distinctly mentioned as its exclusive object. But this is not true. The Father is no where, as we recollect, mentioned by *name*, as the object of repentance, in distinction from the other Divine

persons. In most instances, repentance is inculcated without naming distinctively the person who is the object of it. "Except ye repent, ye shall all likewise perish." There is one* passage in which *God* is mentioned as the object of repentance, and Christ the object of faith. But upon this it ought to be observed, that the term *God*, is not always exactly synonymous with *Father*. It is sometimes used to denote the Godhead generally, without any particular reference to the distinction of persons. This may be its import in the passage to which we allude. Besides, if it be allowed that the term *God*, in this passage, means the Father, in distinction from the Son, it would no more prove that he *only* is the object of repentance, than the circumstance that the Lord Jesus Christ is mentioned as the object of faith, proves that he *only* is the object of faith.

Mr. W. says, that "the love which we are required to exercise* towards God (the Father) and towards Christ, are required of us for different reasons and with a view to different ends." Very well. This to a certain extent is true. If the Father and the Son are distinct persons in the one God, and perform distinct parts in the work of redemption, there is ground for the exercise of love towards them for different reasons. But Mr. W. says, "we are required to love God as supreme, underived, and infinite perfection." To this it is replied, we are no more required to love God the Father as supreme, underived, and infinite perfection, than we are Christ the Son.

* Acts, xx. 21. "Testifying both to the Jews and the Greeks repentance toward God and faith toward our Lord Jesus Christ."

We have already shown that all these attributes are ascribed to him as well as to the Father.

Mr. W. admits that "we are required to be obedient to Christ in all things;" but endeavours to avoid the conclusion from this that he is God, by saying, "It is the Father who requires this obedience." But we reply, Christ himself requires this. Besides, if the fact, that the Father requires mankind to be obedient to Christ, proves that Christ is not truly God, we ask why the fact that Christ requires them to be obedient to the Father, does not prove that the Father is not God?

The example of Christ in worshipping the Father only, is brought by Mr. W. to prove, that we ought to worship the Father only, and that by consequence the Father only is God. In reply to all this, we would ask him, whether he really thinks Christ would have worshipped himself, if he had been God? If not, the circumstance that he did not worship himself, cannot prove, that he is not God. We are required to imitate the example of God the Father, as well as that of Christ. "Be ye followers of God, as dear children." But will Mr. W. admit that we ought not to worship the Father, because he does not worship himself? Or does he think it sound reasoning to infer, that he is not truly God, from the fact that he does not worship himself? If not, we think that he must himself perceive, that his argument against the Deity of Christ, from the fact that he did not worship himself, is nothing more or less than specious trifling.

Our readers have now an opportunity to see to what Mr. W.'s argument, from the agreement of the duties of the gospel with Uni-

tarianism, amounts. They may perhaps think with us, that these agree quite as well with Trinitarianism. After all the ingenuity and logic which he has displayed in his attempt to prove, that Christ is not an object of religious worship, they will doubtless remember, that the ordinance of baptism is required to be administered in his name in the same manner, in which it is administered in the name of the Father; that in the apostolic benediction, the grace of the Lord Jesus Christ is implored in language equally expressive of supreme homage to him, as that in which the love of God the Father is sought, is of supreme homage to him; that the distinctive appellation of the primitive christians

was, "*those that call on the name of the Lord Jesus*;" that the prayer of the dying martyr Stephen was, "*Lord Jesus receive my spirit*;" that God the Father himself has said, "*Let all the angels of God worship him*;" and that the inhabitants of heaven have actually been heard to say, "*Blessing, and honor, and glory, and power be unto HIM that sitteth on the throne and to the LAMB, forever and ever*." When Mr. W. will reconcile the duties here enjoined, and exemplified, with the theory and practice of Unitarians, we shall believe that an argument may be drawn from the duties inculcated in the gospel, in favor of Unitarianism. But at present, we must be allowed to consider them as demonstration of its falsehood.

[To be continued.]

TESTIMONY OF THE EARLY FATHERS
IN FAVOR OF THE TRINITY, AND
THE PROPER DIVINITY OF JESUS
CHRIST.

BARNABAS, sometimes called the Apostle, who was probably born before the crucifixion of the Saviour, and who wrote soon after the destruction of Jerusalem, by Titus, is a very decisive witness in favor of the Divinity of Christ. In the fifth section of his Catholic Epistle, he says, "The Lord was content to suffer for our souls, although He be the Lord of the whole earth; to whom God said before the beginning of the world, Let us make man after our own image and likeness." Again, in the seventh section he says, "If therefore the Son of God, who is Lord of all, and shall come to judge both the quick and the dead, hath suffered, that by his stripes we might live, let us be-

lieve that the Son of God could not have suffered but for us." Surely he who is Lord of the whole earth—Lord of all—and who will judge the quick and dead, can be no other than a Divine Person.

Clemens Romanus was probably born before the middle, and wrote towards the close of the first century. As is generally supposed, he was personally acquainted with most of the Apostles, and seems to have been the same person whom Saint Paul speaks of as his fellow laborer. All the writings of this Father which have reached us, are comprised in a few pages. In these, though he no where treats formally or professedly on the subject in hand, he incidentally expresses himself in the following manner;—"For Christ is theirs who are humble, and who do not

exalt themselves over his flock. The sceptre of the Majesty of God, our Lord Jesus Christ, came not in the show of pride and arrogance; though He could have done so; but with humility, as the Holy Ghost had before spoken concerning him." And again—"God is good to all, especially to those who flee to his mercy through our Lord Jesus Christ, to whom be glory and majesty forever and ever. Amen."

Polycarp, who flourished in the beginning of the second century, and who suffered martyrdom under the Emperor Marcus Antonius, about A. D. 167, in a short Epistle to the Phillippians, the only writing of his which is now extant, writes thus. "Mercy and peace unto you, from God Almighty, and the Lord Jesus Christ, our Saviour, be multiplied.—Every living creature shall worship Christ.—Now the God and Father of our Lord Jesus Christ, and he himself who is our everlasting High Priest, the Son of God, Jesus Christ, build you up in faith and truth, and in all meekness and gentleness, and grant unto you a lot and portion among his saints!—God is good to all, especially to those who flee to his mercy through our Lord Jesus Christ; to whom be glory and majesty forever and ever. Amen!"

The next witness whom I shall adduce is Ignatius, who suffered martyrdom under the Emperor Trajan, A. D. 107. In his Epistles the following passages occur.*

The salutation of his Epistle to the Ephesians is in these words

* The author is aware that the authenticity of the Epistles of Ignatius, has been called in question, as well as that of Barnabas, before quoted. It is impossible in a work written on the plan and with the design of these Let-

—"Ignatius, who is also called Theophorus, to the Church which is at Ephesus in Asia, most deservedly happy; being blessed through the greatness and fullness of God the Father, and predestinated before the world began, that it should be always unto an enduring and unchangeable glory; being united and chosen through his true passion, according to the will of the Father and Jesus Christ our God; all happiness, by Jesus Christ, and his undefiled grace." In the 7th section of the same Epistle, he says, "There is one Physician, both fleshly and spiritual; made and not made; God Incarnate." And again, in the 19th section—"Ignorance was taken away, and the old kingdom abolished, God himself appearing in the form of a man."

Toward the close of his Epistle to the Magnesians, he expresses himself thus—"Study therefore to be confirmed in the doctrine of our Lord, and of his Apostles; that whatsoever ye may do, ye may prosper, both in body and spirit; in faith and charity; in the Son, and in the Father, and in the Holy Spirit."

He begins his Epistle to the Smyrneans thus—"I glorify God even Jesus Christ, who has given you such wisdom." And in the close of his Epistle to Polycarp, he says, "I wish you all happiness in Jesus Christ our God."

All the witnesses whom I have yet cited, lived in the first centuries, to enter into the merits of controversies of this sort. It is sufficient for his purpose to say, that the great body of learned men consider the Epistle of Barnabas, and the smaller Epistles of Ignatius, (and from these alone he offers quotations) as, in the main, the real works of the writers whose names they bear. Of this opinion was the eminently learned Unitarian Dr. Lardner.

ry, and were personally acquainted with some of the Apostles. Their testimony, therefore, is weighty, and worthy of peculiar attention.

Irenæus, who was a disciple of Polycarp, and who is said to have suffered martyrdom about A. D. 202, is an important and decisive witness on the subject before us. In the fourth book of his work against the Heretics, he begins by asserting that "God was made man." In the second book of that work, and toward the close of the thirteenth chapter, he says, "The Son from eternity coexisted with the Father, and from the beginning he always revealed the Father to angels and archangels, and principalities and powers, and to all to whom it pleased him to reveal Him."

About the same time with Irenæus, lived Theophilus, Bishop of the church of Antioch. He expressly acknowledges "Christ to be God," and says, "the world was made by him: for when the Father said, 'Let us make man in our image after our likeness,' He spake to no other but to his own Word, and his own Wisdom, that is to the Son and the Holy Spirit."—These he expressly styles a Trinity in the Godhead.

Justin Martyr, who about A. D. 165, sealed his faith with his blood, as the latter part of his name signifies, affords important and decisive testimony on this subject. In his Dialogue with Trypho the Jew, the latter is represented as finding fault with Christians for maintaining the Deity and worship of Christ. "To me it appears," says Trypho, "a paradox, incapable of any sound proof, to say that this Christ was God before all time, and that then he was made man

and suffered; and to assert that he was any thing more than a man of men, appears not only paradoxical but foolish." "I know," replies Justin, "that it appears paradoxical and particularly to those of your nation, who are determined neither to know nor to do the will of God, but to follow the inventions of your teachers, as God declares of you. However, if I could not demonstrate that He existed before all time, being God, the Son of the Maker of the Universe, and was made man of the Virgin; yet as this personage was shown by every sort of proof to be the Christ of God, be the question as it may respecting his Divinity and humanity, you have no right to deny that He is the Christ of God, even if he were only a mere man; you could only say that I was mistaken in my idea of his character. For there are some who call themselves Christians, who confess him to be the Christ, but only a mere man; with whom neither I, nor the most that bear that name, agree; because we are commanded by Christ himself, not to obey the precepts of men, but his own injunctions, and those of the holy prophets." In another part of the same Dialogue, he speaks of Christ as the "God of Israel who was with Moses."

In the first Apology, he expresses himself thus—"We worship and adore the Father and that Son who came from him, and the Spirit of Prophecy, honoring them in word and in truth. Those who say that the Son is the Father, are convicted of being ignorant of the Father, and of not knowing that the Father of all hath a Son, who being the first begotten Word of God, is also God."

In his second apology he speaks

thus—"We worship and love the Word of the Unbegotten and Ineffable God, who is with God, because for our sakes he became man, that being also a partaker of our sufferings, He might accomplish our cure."

Of the writings of Melito, Pastor of the church of Sardis, who flourished about A. D. 170, only a few fragments remain, as preserved by Eusebius, Anastasius, and others. In one of these fragments, he speaks thus. "We are not worshippers of stones; but we are worshippers of the one God, who is before all, and in all, and in his Christ, who is truly God, the Eternal Word."—In another, he expresses himself in this pointed manner. After saying that it was unnecessary to give further proofs of Christ's humanity, he adds, "the miracles which He wrought after his baptism, most forcibly demonstrate and confirm his Divinity concealed in Flesh. Thus being at once Perfect God and Perfect Man, he discovered his two natures to us—his Divinity, by the miracles which he performed in the three years after his baptism—his humanity, by the thirty antecedent years, in which the meanness of the flesh hid the tokens of his Divinity, though he was True and Everlasting God."

The following testimony of Athenagoras, who flourished about A. D. 175, is very express and pointed. "The Son of God is the Word of the Father, in power and energy; by him and through him were all things created. The Father and the Son are one. If you desire a further explanation of the meaning of Son in this point, I will endeavor to give you a brief one. He is the First-Born of the Father but not as ever beginning to exist—

who is not filled with admiration," says he, "that we who declare God the Father, and God the Son, and the Holy Spirit, showing both the power of their Unity, and the distinction of their order, should be called perverse Atheists?—We are not Atheists, who reckon as God, the Maker of the Universe, and his Word who proceedeth from him."

Tatian, a disciple of Justin Martyr, in reply to the accusations of the heathen, says, "We do not, O Grecians, act the part of fools, nor do we tell you idle stories, when we declare that God was born in the human form."

Contemporary with Athenagoras, was Clemens Alexandrinus, whose testimony is no less explicit on the subject under consideration. In his *Pædagogus*, book first, chapter second, he says, "O children, our Master is like to God his Father, whose Son He is, without sin. He is God in the form of Man, immaculate."

Again, in the third book, and twelfth chapter, of the same work, he thus exhorts—"Let us give thanks to the only Father and Son; to the Son and the Father; to the Son our Teacher and Master, with the Holy Spirit; one in all respects; in whom are all things; by whom all things are one; by whom is eternal existence; whose members we are; whose is the glory and the ages; who is the perfect good, the perfect beauty, all wise and all just, to whom be glory both now and ever. Amen." And a little after in the same work, he pours out the following exhortation—"Gather together thy simple children, to praise in a holy manner, to celebrate without guile, Christ the Leader of children, the eternal Logos, the infinite Age, the eternal Light, the Fountain of

Mercy, &c.—Filled with the dew of the Spirit, let us sing together sincere praises, genuine hymns, to Christ our King!" The same writer, in his Exhortation to the Gentiles, styles Christ, The Living God, who was then worshipped and adored. "Believe," says he, "O man, in Him who is both Man and God; believe, O man, in Him who suffered death, and yet is adored as the Living God."

The testimony of the eloquent Tertullian, who flourished about A. D. 200, on this subject, is as direct, and indubitable, as can well be imagined. Those who read his treatise against Praxeas, will no longer have any remaining doubt. Praxeas was a Heretic, who taught that the Father, the Son, and the Holy Ghost, were one and the same; in other words, he denied all distinction of Persons in the Godhead, maintaining the same error which was afterwards revived, and has been since generally known, under the name of Sabellianism. Tertullian entered the lists against him, and wrote a treatise, in which, with great decision and force, he supported what were then, and have ever since been considered, as the Orthodox opinions on this subject. In this treatise he speaks pointedly and clearly of the Trinity in Unity; of the Father, Son, and Holy Ghost, yet one God; he speaks of the Lord Jesus Christ as both God and man, as Son of man and Son of God, and called Jesus Christ. He speaks also of the Holy Spirit, the Comforter, the sanctifier of the faith of those who believe in the Father, Son, and Holy Ghost. And he explicitly declares, not only that he and those around him received this faith; but that it had obtained from the beginning, antecedently to any former here-

tics; and much more antecedently to Praxeas, who was of yesterday. The following is a small specimen of his language. "The Father is God, the Son is God and the Holy Ghost is God, and every one of them is God. The name of the Father is God Almighty, the Most High, Lord of Hosts, &c. These names belong to the Son likewise."

Origen, who flourished about A. D. 230, and who undoubtedly was the most learned and able divine of his day, thus expresses himself on the subject now under consideration—"When you confess one God, and assert in the same confession, that the Father, the Son, and the Holy Ghost are One God, how perplexed, how difficult, how inextricable does this seem to the unbelieving. And again, when you say that the Lord of Glory was crucified, and that it was the Son of man who descended from heaven, 'how perplexed,' cries he who hears, but hears not with faith; how difficult do these things appear! Because they are themselves in an error. But do thou hold fast, nor entertain a doubt concerning this faith, knowing that God hath showed this way of faith unto thee." And again;—"There are some indeed who make a declaration concerning the Father, the Son, and the Holy Ghost, but not in sincerity nor in truth. Such are all Heretics who indeed profess the Father, and Son and Spirit, but not in a right and believing manner; for they either separate the Son from the Father, that they may ascribe one nature to the Father, and another to the Son; or they erroneously confound them, by thinking to make of three, a compound God; or by supposing only three different names. But he who rightly

confesses the truth, will indeed ascribe to the Father, Son and Holy Ghost, their distinct properties, but confess that there is no difference as to nature or substance."

Cyprian, who was contemporary with Origen, and who, though inferior to him in learning, greatly excelled him in pastoral zeal and fidelity, and in general Orthodoxy, expresses himself on the subject under consideration in a way which cannot be mistaken.

In his work on the Unity of the Church, he speaks thus—"The Lord saith, I and my Father are one; and again, concerning the Father, the Son and the Holy Ghost, it is written, These Three are One. Whoever does not hold this Unity, does not hold the law of God; does not hold the faith of the Father and of the Son; and does not hold the truth unto salvation."—And again, he says, "Christ was God and man, that he might be the fitter to be the Mediator between them." Again, "This Christ is our God; and being a Mediator between two, he put on the man, that he might lead him to God his Father. Christ became man, that man might become like Christ."

In a Council at Carthage, called to deliberate on the re-baptizing of heretics, and in which Cyprian presided, one of the sentences pronounced was the following—"The Lord Jesus Christ, our God, and the Son of God the Father, hath built his Church on a rock, not on heresy. Wherefore those who are out of the Church, and stand in opposition to Christ, scatter his flock, and cannot be considered as baptized."

Dionysius of Alexandria, was one of the zealous champions for the truth, who opposed the he-

resy of Paul of Samosata. He is strongly commended by Basil, for always using the following form of doxology—"To God the Father, and the Son, our Lord Jesus Christ, with the Holy Spirit, be glory and dominion, now and forever, world without end. Amen!"

Novatian, who was contemporary with Cyprian, is one of the most powerful witnesses that could be wished for, on the subject before us. He left a treatise expressly "On the Trinity."

Novatian contends for three Persons in the Godhead, cautioning his readers against Sabellianism, on the one hand, and Tritheism on the other. He maintains the eternal generation of the Son; and that Christ is very God and very man, in the same mysterious and glorious Person. And finally, he maintains the divine personality of the Holy Spirit.

About the time of Novatian, lived Arnabius, a distinguished father of the Church of Africa. This writer brings in the heathen as objecting to the worship of Christ. "Our gods," say they, "are not displeased with you for worshipping the Almighty God; but that you make a God of one that was born a man and put to death by the punishment of the cross, (an infamous punishment, only inflicted on vile persons,) and because you believe him to be still alive, and make daily supplications to him." To this he answers, first, upon their own principles, that admitting it were so, that Christ was only a mere man; yet he might with more reason deserve to be worshipped for his good deeds to mankind, than either their Bacchus, or Ceres, or Æsculapius, or Minerva, or Triptolemus, or Hercules, &c.

Secondly he answers, more closely, that the reason of their worshipping Christ, was the certain knowledge, that he was the True God, whom they could not but worship and honor. He proceeds, "What then? suppose any one, raving should ask, Is Christ God? We will reply, he is God, and God of the inmost powers of the soul."

So much for the direct testimony of the Early Fathers. In the substance of this testimony they all concur. I cannot recollect a single writer, prior to the Council of Nice, who so much as intimates either that he himself denied the divinity of Christ, or the Holy Trinity; or that the Christian Church denied it. The extracts which I have given, are a fair specimen of the manner in which the writers of that period express themselves on the subject, when it comes before them.

An Extract. Dr. Miller.

For the Christian Magazine.

"THE OUTCASTS OF ISRAEL."

It is morally certain, that the descendants of the ten tribes of Israel are now in existence, somewhere, as a distinct people. This appears, from the numerous *predictions* of their future conversion and restoration—some of which will here be cited. "I will bring again the captivity of my people *Israel* and *Judah*, saith the Lord, and I will cause them to *return to the land* that I gave to their fathers, and they shall possess it."—"Then shall the children of *Judah*, and the *children of Israel* be gathered together, and appoint themselves *one head*, and they shall come up out of the land."—"Behold, I will take the stick of *Joseph*, which is in the hand of *Ephraim*, and the *tribes*

of *Israel*, his fellows, and will put them with the stick of *Judah*, and make them *one stick*, and they shall be one in my hand. I will take the *children of Israel* from among the heathen, whither they be gone, and will gather them on every side, and *bring them into their own land*. And I will make them *one nation* with the children of *Judah*, in the land upon the mountains of *Israel*; and *one king shall be king to them all*; and they shall be *no more two nations*, neither shall they be divided into two kingdoms, any more at all."—These several predictions, with many others of the same import, so far as they have respect to the dispersed descendants of the tribes of *Israel*, have never yet had the shadow of a fulfilment. They remain, therefore, to be fulfilled." "The outcasts of *Israel*" shall one day be *converted and restored*, and, in conjunction with the converted Jews, shall become a holy people to the Lord. But, if this is true, then *they must still exist, somewhere, as a distinct people*. For if they do not exist, they cannot be converted, and the fulfilment of the Divine predictions respecting them is impossible. Or, if they have become so incorporated with the idolatrous nations of the earth, as to be no longer distinguishable from them, then the fulfilment of these predictions can never be ascertained by *facts*. It never can be known, by facts, whether they are fulfilled or not. We infer therefore, as we think conclusively, from the *predictions* which have respect to the descendants of the tribes of *Israel*, that they must now be in existence, somewhere, as a distinct people.

But *where* are they? And *who* are they?—These questions, so full of interest and importance,

may not admit of demonstrative answers. They may not admit of answers, which shall at once clear the subject of all remaining doubt or difficulty. Still, I am of opinion that answers may be given to them, which shall be, in a good degree, satisfactory.

The scriptures leave the ten tribes of Israel "in Halah and Habor, by the river Gozen in Media, whither they were carried captive by Shalmanezzer, the king of Assyria." This circumstance has led most modern inquirers to seek for the dispersed of Israel in the *interior of Asia*. And by some few inquirers, they have been supposed to be found there. Some have believed the *Afghans of Persia* to be the descendants of the ancient Israelites. But it has appeared, on more diligent examination, that the *Afghans* are bigoted Mahometans; and that whatever of their traditions might seem, at first, to be derived from the Old Testament, they were more probably derived from their Mahometan books and teachers. Others have regarded the *black Jews of Cochin*, as the existing remnant of the tribes of Israel. But were we to admit these to be Israelites, rather than Jews, (a supposition which is not impossible,) still, they are but a *small part* of the descendants of Israel. They are the descendants, perhaps, of the stragglers who were left behind, when the body of the nation removed to remoter regions.

I have said that the scriptures leave the ten tribes in Media, whither they had been carried captive by the king of Assyria. But although we have no further account of them in the *canonical* books of Scripture, we have in the *apocryphal* books. It is related in Esdras, that after they had

dwelt for a time in Media, "they took this counsel among themselves, that *they would leave the multitude of the heathen, and go forth into a farther country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land.*" This Apocryphal writer proceeds to relate, that they went out of Media, in a north-easterly direction, and pursued a long journey "of a year and a half." (See 2 Esdras, xiii. 40.) Where they stopped, we are not informed; but their journey "of a year and a half," must necessarily carry them to a very great distance.

We have several predictions relative to the *circumstances* of the Israelites, during the period of their dispersion, which will throw some light on the present inquiry. Thus we are told by one of the prophets, that "when the outcasts of Israel" shall be restored, they shall remember the God of their fathers "in *far countries*"—and shall be gathered "from the *west country.*" (Zech. viii. 7. and x. 9.) We may hence conclude, that the place of their present abode is some country far to the west of Palestine.—Another tells us, that during their dispersion, "the Lord will feed them as a Lamb in a *large place.*" (Hos. iv. 16.) We may presume, therefore, that the country where they are settled is not only far to the west of Palestine, but is "a *large place*"—a very *extensive* country.—In this wide region, we may expect to find them roaming the solitary forests, and wandering about, in painful destitution of the word of God: For we are told, that "they shall wander from sea to sea, and from the north even to the east," experiencing "a famine, not of bread, or of

water, but of hearing the words of the Lord." (Mic. vii. 14, and Amos viii. 11.)

In view of these hints, suggested by the ancient prophets, my readers will not be surprised when I express the opinion, that we are to look for the descendants of the ten tribes of Israel in the *wilds of America*, and indeed that they are no other than the *aborigines of this country*.—This is by no means a *novel* opinion. It has been entertained by numbers, in Europe, and in America, almost ever since this country was discovered. This, in a former age, was the opinion of President Willard, and Mr. Sewall, and Dr. Jonathan Edwards; and in later times, the same opinion has been received and advocated, by a Boudinot, a Jarvis, a Proudfit, a Smith, and many others.

If "the outcasts of Israel" are not to be found in America, *where*, suffer me to ask, *are they to be found?* Between two and three thousand years ago, they disappeared from the civilized world, and went *somewhere*—where we believe they now exist, a distinct people. Where then did they go? And where are they at present? They are not in Europe—they are not in Africa—and, so far as is known, they are not in Asia. The habitable earth has been to a very great extent explored, and unless we place them in the *wilds of America*, they are not to be found.

The natives of this continent, if we except the Esquimaux and Greenlanders, are manifestly *one* people. This is proved, from the similarity of their personal appearance, of their customs, of their religious worship and belief, and especially of their language. They are said, indeed

to speak different tongues; but it is now agreed, by the best judges, that these are little more than different dialects of the same tongue. The natives of both the Americas, and of every part of the country, bear evident marks of a *common* origin, and of having descended from some common branch of the human family.—And not only are they of the same origin and race; they have preserved themselves in a great measure *distinct* from all other people. They are as distinct, at this day, almost, as the Jews are. In this view, they correspond exactly with what we might expect of the descendants of Israel.

That they *are* the descendants of Israel, is rendered probable by their *traditions*, respecting the coming and settlement of their forefathers in this country.—We have seen already, from the apocryphal history, that when the tribes of Israel left Media, they journeyed, in a northeasterly direction, "a year and a half." This might carry them to the northeast extremity of Asia, and very possibly over Bherring's straits, into the limits of America. In strict accordance with this account, the American natives have a tradition, that a long time ago their fathers came here from another country—that in their journey they passed over the great waters—and that they came to their present settlements from the northwest. The Mexicans not only had this tradition, but pretended that they could show the places where their fathers stopped, in their journey from the northwest coast. Here, then, on the one hand, we have an account of the tribes of Israel leaving Media, and travelling long enough in a northeasterly direction, to bring them very nearly,

if not quite, upon the northwest coast of America; and on the other, we have a current tradition of the Indians, that their fathers actually came from this coast, and beyond it, from another country.

Another argument, to show that the American Indians are the descendants of the Israelites, is derived from their *language*. Between the language of these Indians and the Hebrew, there is, to say the least, a strong affinity. This fact has been noticed by many writers, and by those too who were best able to form a judgment in the case. I could mention as many as thirty words, beside several phrases of some considerable length, which are almost precisely the same in Indian as in Hebrew. The Hebrew word, *Hallelujah*, so common in sacred music among ourselves, is still more common in the sacred songs of the Indians. The Hebrew word *Jehovah*, is in Indian *Yo-he-wah*. The Hebrew *Jah*, another name of the Deity, is in Indian *Yah*. And the Hebrew *Ale*, still another name for the Deity, is in Indian precisely the same. The construction of the Indian languages, by means of prefixes and suffixes, also gives it a striking resemblance to the Hebrew. How shall we account for the strong affinity between these languages, unless we suppose the American Indians to be in fact Israelites?

Some have thought that a similarity might be traced between the *features* of the American Indians, and those of the Jews. This was the opinion of the celebrated William Penn. In describing the natives, soon after his arrival among them, he says, “I found them with like countenances with the *Hebrew race*;

and their children of so lively a resemblance to them, that a man would think himself in Duke’s Place or Barry street, (the *Jew’s corner*,) in London, when he sees them.”

The American Indians have many traditions, corresponding with the *sacred history*, which can hardly be accounted for, unless on the supposition that their fathers were once acquainted with the inspired volume. They not only have traditions, like many of the heathen, of a general *deluge*, but retain some obscure ideas of numerous other facts, mentioned in the scriptures. They believe that the man was created from the earth, and that the woman was formed from a part of the man. They have a tradition of the *longevity* of the first inhabitants of the world, when men “lived till their feet were worn out with walking, and their throats with eating.” They have a tradition of the *confusion of tongues*—that “a long time ago, the people went to build a high place; and that while they were building, they lost their language, and could not understand each other.” They have a tradition that, a great while since, they had a common father, and that this father had twelve sons—in allusion, doubtless, to the twelve sons of Jacob. They tell us, “that their ancestors had once a sanctified rod, which *budded in a night’s time*”—like the rod of Aaron. They believe that “the Great Spirit, in very ancient times, often held councils and smoked with their fathers, and gave them laws to be observed; but that in consequence of their disobedience, he withdrew from them, and abandoned them to the vexations of the bad spirit.”—These traditionary accounts (to

which I have it in my power to add others) are very remarkable, and clearly indicate that the ancestors of the Indians must at some period have been acquainted with the sacred history of the Old Testament.

The religious *belief* of the American Indians differs materially from that of the other heathen nations, and agrees, in many points, with that of the ancient Israelites. They believe in the existence of *one God*, the great invisible Spirit, who created, and who constantly governs the world; and although all the tribes may not have kept themselves entirely free from idolatry; yet, in general, they agree, and have ever agreed, in directing their *worship* to God alone. They believe in a superintending *Providence*, and manifest often a degree of gratitude on the reception of favors, and of submission in adversity, which would not discredit professing Christians. Their sense of dependence on the Great Spirit, leads them very frequently to *pray* to him. "Every morning," say our Missionaries among the Osages, "we hear them, on all sides around us, to a great distance from their camp, engaged in very earnest prayer to God their Creator. This they do likewise on all extraordinary occasions, as when they receive any distinguishing favor." Such was their practice when the Missionaries found them, and before they had received any religious instruction. The Indians believe in the existence of *angels* and *demons*, and that the demons have a chief over them, who is more wicked than the rest. They believe that they are themselves "*the beloved people*" of the Great Spirit, as the ancient Israelites did; that they were the pecu-

liar, chosen people of God. The Indians also believe in a future state of rewards and punishments, to be distributed according to the characters which are sustained here. If now we compare these religious views and traits with those of the debased and idolatrous heathen, in Asia, and in other parts of the world; we shall discover a *difference* for which it will not be easy to account, but by supposing the remote ancestors of the American Indians to have been acquainted with Divine revelation.

[To be continued.]

For the Christian Magazine.

A REPLY TO N. ON CHRISTIANS' PRAY-
ING FOR PERFECTION.

Messrs. Editors,—In your number for June, I find an article on the question, "*Is it the duty of saints to pray for perfection in holiness in this life?*"

I entered upon the reading of that communication with interest; and with no other expectation, than that it would answer the question affirmatively;—that the burden of it would be to urge christians to renewed diligence—to labor, and most earnestly to *pray* for perfection in holiness;—in a word, that it would allow them to aim at nothing but perfection. I felt that this was what I needed, and therefore, as I said, I gave my attention to the article with interest. But what were my feelings, when I came upon the second paragraph, and found the question uncerimoniously decided in the negative? I was roused like one coming out of a waking dream. I began to look about myself, to see where I was, with whom I was associated, and what was coming to be the fash-

ion of the times. I hardly knew whether to suppose I was among Hopkinsians, Triangulars, or Free-thinkers.

Now I am not going to write a sermon, dissertation, or essay; but simply say, that my apprehensions on this subject were directly contrary to the writer's, and are so still. And that for two reasons: first, the *tenour of scripture*, and secondly, the *dictates of piety*. Every unprejudiced mind, glancing through the Bible, and catching its spirit on this subject, will feel urged most powerfully to "go on unto perfection,"—to labour, and to pray most fervently, for the attainment of perfect holiness. Every emotion of piety, too, prompts thus to pray; and every christian, if he does not studiously avoid it, will thus pray, I had almost said unconsciously, merely from the impulse of his pious feelings.

If we are not to aim at *perfect holiness*, both in effort and in prayer, I beg you will tell me, at *how much* we must aim? What is the maximum of attainment, beyond which we must make no advance, nor even pray for any? At what point, in the progress of sanctification, must we stop, and no longer pray for improvement? For ought that I know, I have already reached that point—have come to the bounds God has set, so that I ought no longer to pray for *actual progress*, however much I may desire it *in itself*. This may be the case, too, with others; and how, I ask, are we to know? Is not here a grand defect in our Bible? It never occurred to me before as such, but I strongly believe 'the Bible no where fixes this boundary. I strongly believe, that not one of its effaceless lines points to any stopping place, or limits any pe-

tition, short of "be ye holy for I am holy,"—"be ye perfect, even as your Father which is in heaven is perfect."

One of three things must be true;—either perfection is the point to be aimed at,—or the Bible does not fix this point, and is therefore defective,—or, in the original plan of giving a revelation, this writer was foreseen, and it was left for him to finish out what otherwise would have been defective.

But perhaps I ought to refer more particularly to the article in question. The writer says, "we must answer the question in the negative, for this plain reason,—that God has determined not to make saints perfectly holy in this life." Starting with this position, he proceeds with his reasoning thus:—"1. We may not pray for any thing contrary to the divine determination:—"2. We cannot exercise faith in thus praying:—"3. God forbids our praying for what he will not grant:—"4. To do it, is as improper as to pray for the conversion of the 'spirits in prison.' No doubt. All this reasoning is as impregnable as the battlements of Gibraltar. If the writer speaks, as he is understood, of the divine determination so far as it is made known as a rule of duty, not a dog will move his tongue against his inferences. His refutation of objections, too, is equally beyond annoyance from any of the machinery of logic. But, finding that all his reasonings, and answers to objections, fall directly back upon "this plain reason," I turned with not a little interest to examine that, and the evidence in support of it; supposing of course this *corner stone* would not be left on sand. And what did I find? Why, this remarkable dec-

laration; "that this is the divine determination, I shall not stand to prove, since it is readily conceded by all;" "but only deduce from it the consequence that it cannot be the duty of christians to pray for what they know God will not grant." This very position, then, on which, confessedly, all rests, is taken for granted. But is it one of those self-evident truths which the writer is at liberty to assume? Is it what, in the exact sciences, would be called a *postulate*? If so, he has an undoubted right to it, and to all his deductions from it; but if it is not, he cannot call me unreasonable if I say, that to the "all," who readily concede the point, there is one exception; and if I ask, too, that he will develop fully the evidence on which his position rests.

Here I might stop; but I said I have two reasons for a sentiment contrary to that of the writer:—the promptings of piety, and the general tenour of scripture. Every emotion of piety in the heart, prompts us to pray for perfect holiness. And when I say this is a reason why we should thus pray, I am not to be charged with setting these feelings against the Bible, as a rule of duty. They accord with it; and when it is shown that they do not, then will be time enough for me to say they are not the offspring of that Spirit which gave us the scriptures. They are the impress of that Bible on the heart; and the more we catch its spirit, the more perfect this impress will become; as the picture becomes more perfect, under the repeated touches of the painter. What says the Bible on this subject? "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Having therefore these

promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." See, too, Eph. iv. 7—13, where gifts and graces are bestowed; also, "prophets, apostles, evangelists, pastors and teachers, given, for the perfection of the saints," &c. "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "As he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, be ye holy, for I am holy." But why do I quote particular texts? The spirit of the Bible bears us high as heaven above the sentiment I am opposing. Where does the Bible point to any thing short of perfect obedience—perfect holiness, as the only attainment, to be aimed at by unceasing effort and prayer? And when are we to render this obedience—to possess this holiness? In the grave, or after death? *Now*, to-day, this moment. The obligation to become so *in fact*, and not merely in the *nature of the case*, is complete upon us. And no change in the divine determination; no event in time, or in eternity, will render it more so.

And now are we to be told, that "this view of the scriptures must be explained away;" and are we to believe it, simply on the *supposition* that the *assumption*, with which the writer started, is *true*? I think, after a little reflection, he will not ask it. Surely the consideration that "the sentiment advocated must be given up," unless "the texts referred to be explained in some other sense," is a poor reason why they should be. When I

look at "N.'s" last paragraph, I feel prompted to say, that a criticism involving a question so important, and touching so deeply the spirit of the Bible, ought to bear stronger marks of having been written by the lamp.

Respectfully yours, J. ANONA.

For the Christian Magazine.

MINISTERS' PRONOUNCING THE BENEDICTION.

Messrs. Editors,—When I have heard the Preachers of the Gospel conclude their public services, by pronouncing a blessing upon the whole congregation, I have often been ready to doubt whether they or the people understood the precise meaning of their benediction. I know the Jewish priests were expressly required, in the sixth chapter of Numbers, to bless the people in the name of the Lord. "And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." Here the first question that occurs is, *When* should the Priests pronounce this blessing upon the people, whether at the close of religious worship on the Sabbath, or on some other solemn occasions. Neither the time, nor occasion is specified. Bishop Pier-son, however, supposes, that the Priests blessed the people only at the close of the morning sacrifice, and not of the evening sacrifice. What ground he had for his

opinion, I do not know. The next question is, Who blessed the people, whether God, or the Priests? Certainly not the Priests. They could only pray, that God would bless them; and the form they were to use, plainly implies this: "The Lord bless thee, The Lord make his face shine upon thee," &c. Another question is, Whether this command is binding upon the Ministers of the Gospel at the present day? They are not Priests in the same sense that Aaron and his sons were; and we have no reason to suppose, that a command given to Priests under the *Law*, is applicable to Ministers under the *Gospel*. There is no evidence in the New Testament, that either Christ, or the Apostles, ever dismissed a religious assembly, by pronouncing a blessing upon them. Hence it is very natural to conclude, that the present practice of the Preachers of the Gospel in pronouncing a benediction at the close of public worship, is derived, not from any scriptural authority, but from a long, immemorial, pious example of their predecessors in the ministry. Such an example we deem abundantly sufficient to justify their practice. But both Ministers and people may differ in opinion upon this subject. I am apt to think, that most of the Episcopal clergy, and many of the Presbyterian and Congregational clergy, mean to follow the Jewish Priests, and pronounce the benediction upon the whole congregation *authoritatively*, which in their view, and in the view of the people, gives it a peculiar significance, solemnity, and importance. Understood, *in this sense*, and pronounced, *in this manner*, the benediction amounts to an absolute *promise* of God, that he will certainly *bless* all

those upon whom it is pronounced. But I would fain believe and hope, that the Presbyterian and Congregational clergy in general, and their people, consider the usual benediction at the close of divine worship, as a short, solemn petition, or prayer, that God would be pleased to *bless* the whole congregation. Such a direct and devout address to the throne of divine grace is agreeable to the spirit of the Gospel, and is the only proper mode of closing the religious services of the sanctuary.

A CONGREGATIONALIST.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAP. X.

Thoughtful. The times are much changed since the pilgrim *Christian* passed this way.

Prudence. They are, indeed, changed in many respects. Very few could go on pilgrimage then, without exposing themselves to the loss of their goods, and many suffered bonds and imprisonments, and some even death itself.

Ardent. All such dangers are past, I trust, forever.

Pr. Perhaps not forever. It is as true now, as then, that "all that will live godly in Christ Jesus, shall suffer persecution." It is not persecution, indeed, in the same form now. Most civil governments now find it for their interest to protect the life, liberty and property of their subjects, let their religious opinions and practices be what they may. But the same spirit of opposition to all true pilgrims, still exists, and is manifested in a great variety of ways.

Ard. But I suppose that the in-

fluence of true religion is now so extensively felt, and so rapidly increasing, that it would be impossible to bring any civil government to authorise a persecution for conscience' sake.

Pr. Perhaps it may be ascribed to this, in part. I think it is also to be ascribed, in part, to the change which has taken place in the views of civilized nations, in regard to the political rights of men. This change of views in regard to the political rights of men, may have been a consequence of the influence of real religion in former generations; and the effect may have remained where the cause has ceased. The advocates of licentiousness also, who have been so numerous within the last century, have found it for their interest to favor the cause of civil and religious liberty, at least, in profession, in order the better to forward their own designs. These things may account for there being now no persecutions unto death for conscience' sake, without supposing there is any less enmity of heart against true religion now, than there was in the days of the pilgrim Christian.

Ard. Do you think, then, that there is not now much more true religion in the world than there was then?

Pr. Perhaps there is. But, as religion of some kind is quite fashionable now, there may not be so much in reality as there is in appearance. Great numbers do indeed assume the pilgrim's dress and name, but many, by their walk, give reason to fear that they are not true pilgrims. Our neighbors, who have set up the new house, and call themselves by our names, entertain many more than we do. If true religion has had some increase,

as we hope it has, of late years, it is evident that false religion has had a great increase also. Several new denominations of errorists have sprung up, since Christian's time, which now number their thousands, and some their hundreds of thousands. And many of the children of those who were renowned pilgrims in those days, have been carried away with prevailing errors, and never call at our house. And some, who we hope are real pilgrims at heart, stay with us but a short time, and seem to be afraid to lay open their hearts to us.

Ard. I had supposed that true religion was greatly on the increase, and that no period had been so distinguished as the present for revivals of religion.

Pr. Revivals of religion are probably more frequent at the present day, than they have been for many years before. And every genuine revival is an increase of true religion. But, as every single christian grace has its counterfeit, so doubtless that collection of graces, which constitutes a revival of religion, may have its counterfeit also. And the more revivals of religion prevail, and the higher the esteem which is felt for them, the more it is to be apprehended that the great deceiver will employ his art in endeavouring to imitate them. It would not be safe therefore, to conclude that every religious excitement is a genuine revival, any more than that all the money in circulation is genuine coin. But as counterfeits are never attempted where there is nothing genuine to be counterfeited, the frequent recurrence of what are called revivals, (though many of them should prove revivals of false religion,) affords reason to conclude there is an increase of true reli-

gion, as well as of false. And when we come to compare the fruits they produce, this conclusion receives additional confirmation; for the fruit of some of them is undeniably good.

Thoughtful. I perceive that it is necessary to distinguish the chaff from the wheat. But many complain of those who attempt to do so, as if they wished to destroy the wheat as well as the chaff.

Pr. Such complaints are highly unreasonable; and no prudent man would be deterred by them from carefully separating his wheat from the chaff before he lays it up in his granary for use. Those who wish to vend their chaff under the name of wheat, may indeed, complain of such as attempt to distinguish them; but those who really value the wheat for its excellent quality, will wish to have it separated from every worthless material, with which it may be mixed.—Or, to use the other figure, none but those who have an interest in the circulation of counterfeit money will be likely to complain of those who try to assist the public in distinguishing the counterfeit from the true.

Ard. I have not only supposed that true religion is greatly on the increase, but that it would continue to increase and prevail, till the whole world shall become true pilgrims, and that that happy day cannot be far distant.

Pr. The time is no doubt approaching, perhaps it is near at hand, when the knowledge of the Lord shall fill the earth, as the waters cover the seas.—But there may be a dark and trying day for true pilgrims before the time arrives.

Ard. You surprise me. I thought the church had seen her darkest days, long since; and

that there now remained but little for her to do, but to take possession of the whole earth as her own.

Pr. If you will look into the predictions contained in the King's book, of the introduction of those happy days, you will find that they are almost uniformly connected with terrible and wasting judgments upon the enemies of the King. If all are about to become his friends, where will be the enemies that are to be destroyed from off the earth?

Ard. I had not attended to that fact. I recollect, indeed, that the Prince Immanuel says, in one place, "the day of vengeance is in mine heart, and the year of my redeemed is come." But is it not promised to the Prince Immanuel, in the second Psalm, that he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession?

Pr. Yes, they are to be delivered into his hands to be disposed of at his pleasure. But what has he to do with them? It is said in the next verse, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And the 19th chapter of Revelation contains a description of a most terrible destruction of the enemies of Immanuel, in which so many are to perish, that all the fowls of heaven are to be filled with their flesh; which is immediately followed by the binding of Satan, for a thousand years. In this description, it is said of the Prince Immanuel, "and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God." This

passage seems to refer to the aforementioned Psalm, and also to a passage in the 63d chapter of the prophet Isaiah, which chapter contains the verse you mentioned.—In that chapter the church asks, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" And Immanuel answers, "I that speak in righteousness, mighty to save." Again the church asks, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" And he answers, "I have trodden the wine press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." The chapters connected with this contain promises of the happy days of the church, which are to be introduced by this terrible destruction of her enemies. The enemies of the church, then, and of the great Head of the church, are to be very numerous in the time immediately preceding the day of millennial glory: and are not to be converted, but destroyed in a most terrible manner.

Thought. Is there reason to expect a further increase of error and false religion, in order to prepare the way for that appearance of the prince Immanuel, so glorious in the eyes of his friends, so terrible to his enemies?

Pr. I think there is. Connected with the drying up of the river Euphrates, in order to prepare the way of the kings of the

East, the beloved disciple says; "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." I take this to mean, that error, and delusion, and false religion are to prevail, in order to gather men to the battle of the great day.

Thought. Are there any prophecies which speak expressly of the prevalence of error in the last times?

Pr. Yes; there are many. The following are some of them. *"This know also, in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts: ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." "For the time will come when they will not endure sound doctrine; but after their own lusts shall they

heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." "Knowing this first that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." "But, beloved, remember ye the words which were spoken before of the apostles of the Lord Jesus Christ; how that they told you, there should be mockers in the last time, who should walk after their own ungodly lusts. These be they which separate themselves, sensual, having not the spirit."

Thought. Is it not reasonable to expect, that if error thus prevails, it will be accompanied with a more violent opposition to the truth, than now appears, and even a persecution of its friends, to banishment and death?

Pr. I think it is not unreasonable to expect such a consequence. Whenever civil governments have persecuted, it has been under the pretence that those they so treated, were enemies to the state. When the number of the friends of truth shall have become small, and error greatly prevails, it will not be strange if laws should be enacted which true christians cannot conscientiously obey; and must therefore submit to their penalties, or flee for their lives.

Thought. I remember that the mistresses of the new house,

* 2 Tim. iii. 1—8, and iv. 3, 4. 1 Tim. iv. 1, 2. 2 Pet. iii. 3, 4. Jude, 17—19.

where we staid last night, boasted that many of the King's ambassadors were acting under their influence, and propagating their maxims. If this is true, it doubtless contributes very much to accelerate the progress of error.

Pr. It is to be feared that some, whom the King has sent forth, have been imposed upon by them, and fallen too much under their influence.—And there is no doubt that very many who call themselves the King's ambassadors, are heartily engaged in the same cause with themselves.

Arđ. It is greatly to be lamented that any who maintain the character of the true ambassadors of the King should lend their influence, in any way, to the propagation of error. I trust they cannot do it to any great extent, or they would themselves discover their fault, and reform.

Pr. Perhaps they do it more extensively than they themselves are aware of. By complying with the maxims of Carnal-Policy, under the name of Prudence, they exert a powerful influence against the cause of truth, in many ways. And if they at the same time support the character of great and good men, it greatly increases that influence. One individual of this description, who does so, is likely to use his influence with his brethren to persuade them to do likewise. The native temper of the human heart is on the side of error, and against the truth. If the truth is kept out of sight for fear of giving offence, the contrary error will be embraced, and spread among the people. If one such man keeps back some of the most offensive truths which others preach, his example will be pleaded as a proof that the others do wrong.

And if he is inquired of, on the subject, he will scarcely fail of saying something in his own justification, which will go to condemn his more faithful brethren. He will then render himself popular with those who hate the truth; and being esteemed a great and good man, he will have influence with many who love the truth, to make them think it imprudent to press it upon the consciences of those who dislike it. And thus he will be destroying the influence of his more faithful brethren, and setting even the friends of truth themselves against the faithful declaration of it. And when the influence of his more faithful brethren is, by this means, destroyed, it is said at once that they lost it by their own imprudent conduct; and the loss of it is pleaded as a proof that their conduct was wrong. And thus, the evil accumulates, and extends itself far and wide; and the consequences go down to succeeding ages, and are never fully known till the day of judgment discloses them, and the eternal pit re-echoes with the groans of those who have been destroyed for ever by this means.

Thought. What did the great apostle of the Gentiles mean, when he said, he 'became all things to all men, that he might by all means save some?'

Pr. It is evident that he did not mean a compliance with any thing unlawful. And from what he elsewhere says, it is plain that he considered it unlawful to disguise or keep back the great truths of the Gospel. From the connexion in which he says it, it appears, that a compliance with the ceremonies of the law of Moses, when among the Jews, and an omission of them when among the Gentiles, were the

things chiefly spoken of. A compliance with the *innocent* customs of those among whom we are, in order to gain their attention to the truth, would be in accordance with his declaration and example. "To the weak, he says, became I as weak, that I might gain the weak." That is, he adapted his instructions to the capacity of his hearers, and took pains to teach them in such a manner as to be understood; not making a vain ostentation of his learning or talents, to excite the admiration of his hearers, but giving his instructions in a plain and familiar manner.

Thought. What did he mean by saying to the Corinthians, "I have fed you with *milk*, and not with *meat*; for hitherto ye were not able to bear it, neither yet now are ye able?"

Pr. By *milk*, he doubtless meant the first principles of the gospel, those plain, fundamental truths, the belief and love of which are so necessary to the growth and comfort of the children of God; and by *meat*, such truths as are less necessary to be known, and more difficult to be understood. What those truths are which he calls *milk*, may be learned from what he proceeded to teach to the Corinthians, after making this declaration. They are the same truths he taught in all his epistles, and in all his preaching; and what he calls *meat*, we may gather from such truths as he taught to others, but not to the Corinthians. Perhaps the connexion of the ceremonial law with the christian dispensation, and the things signified by its various types and shadows, and the prophecies respecting the millennium, are of this description. He taught these things to others, but not to the Corinthians. Many

in these days of abounding error and iniquity, wrest these declarations of the apostle, to justify themselves in practices which the same apostle most pointedly condemns, and which his whole practice contradicts.

After this conversation, the pilgrims were taken to see the rarities of the house, which had been shown to *Christian* and other pilgrims before; after which they returned to dinner, which was a meal of the same description as their former one; and after they had dined, they sung the following hymn:

"In thine own ways, O God of love,
We wait the visits of thy grace;
Our souls' desire is to thy name,
And the remembrance of thy rod.

Look how rebellious men deride
The tender patience of our God;
But they shall feel thy lifted hand,
And feel the scourges of thy rod.

Hark! the eternal rends the sky,
A mighty voice before him goes;
A voice of music to his friends,
But threat'ning thunder to his foes.

Come, children, to your Father's arms,
Hide in the chambers of my grace,
Till the fierce storms be over-blown,
And my revenging fury cease.

My sword shall boast its thousands slain,
And drink the blood of haughty kings;
While heavenly peace around my flock
Stretches its soft and shady wings."

BUNYANUS.

THE PIOUS FAMILY, AND THE CHRISTIAN SOLDIERS.

Soon after the surrender of Copenhagen to the English, in the year 1807, detachments of soldiers were for a time stationed in the surrounding villages. It happened one day, that three soldiers belonging to a highland regiment, were sent to forage among the neighboring farm-houses.—They went to several, but found them stript and deserted. At length they came to a large garden, or orchard, full of ap-

ple trees, bending under the weight of fruit. They entered by a gate, and followed a path which brought them to a neat farm-house. Every thing without bespoke quietness and security; but as they entered by the front door, the mistress of the house and her children ran screaming out at the back. The interior of the house presented an appearance of order and comfort superior to what might be expected from people in that station, and from the habits of the country. A watch hung by the side of the fire place, and a neat book-case, well filled, attracted the attention of the elder soldier. He took down a book; it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment the master of the house entered through the door through which his wife and children had just fled. One of the soldiers by threatening signs, demanded provisions; the man stood firm and undaunted, but shook his head. The soldier who held the book, approaching him, and pointing to the name of Jesus Christ, laid his

hand on his heart and looked up to heaven. Instantly the farmer grasped his hand, shook it vehemently, and then ran out of the room. He soon returned with his wife and children, laden with milk, eggs, bacon, &c. which were freely tendered; and when money was offered in return, it was refused. But as two of the soldiers were pious men, they, much to the chagrin of their companion, (who swore grievously he would never forage with them again,) insisted upon paying for all they took. When taking leave, the pious soldiers intimated to the farmer, that it would be well for him to secrete his watch; by the most significant signs, he gave them to understand, that he feared no evil, for his trust was in God; and that though his neighbors, on the right hand and on the left, had fled from their habitations, and by foraging parties had lost what they could not remove, not a hair of his head had been injured, nor had he ever lost an apple from his trees. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—*Wes. Meth. Mag.*

Ordinations and Installations.

At Brampton, England, as Missionaries to the heathen, Rev. JAMES TOMLIN, and Rev. JOHN SMITH. The first Prayer was made by Rev. Dr. Philip, who had just arrived from the Cape of Good Hope, where he officiates as superintendent of missions in the interior. The Charge was given by Rev. Dr. Morrison, missionary to China, who was about to return to the scene of his labors, after a visit to England.

The assembly was addressed by Rev. Henry Townley, formerly a missionary in India.

Ordained, at Rahway, N. J. Rev. ALFRED CHESTER, as Pastor of the Presbyterian Church in that place. Sermon by Rev. John G. Bergen, of Bottle-Hill.

Aug. 16,—Rev. JAMES P. RICHARDSON was ordained Pastor over the first Congregational Church in Poland, Me. Sermon by Rev. Josiah G. Merrill, of Otisfield.

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THE UNCHANGEABLENESS OF GOD.

THAT God is unchangeable, may, with a high degree of probability, be infered from the uniformity of his operations in the natural world. Almost six thousand years have elapsed since the world was created. During all this period, day and night, summer and winter, seed-time and harvest, have uniformly appeared according to their respective order of succession. By means of the attraction of gravitation, the sun has remained stationary in the centre of the system, while all the planets have been constantly and uniformly revolving around him, each in a certain, definite period of time. By the operation of the same principle, the earth has daily revolved around its own axis,—the moon, in a given period, has revolved around the earth, and, with the earth, has performed an annual circuit around the sun. The vegetable kingdom has annually revived, come to maturity, and decayed. One generation of men after another has appeared on the stage of earthly existence, continued here, a certain period, and then gone down to the grave. The more critically the works of nature have

been examined, the more regular and uniform have they been found to be in their operations. So great is this regularity, that Eclipses may be infallibly calculated, hundreds of years before the time of their actual occurrence. Those laws, according to which this regularity and uniformity of operation in the natural world take place, are commonly denominated *the laws of nature*:—though with more propriety, in the language of scripture, “*the ordinances of heaven*.” For, the laws of nature, so far from operating independently of God, are simply those rules or methods, according to which he acts, in governing the world. Accordingly, the Psalmist says;—“*He appointeth the moon for seasons*,—the sun knoweth his going down. When I consider the heavens, the work of thy fingers, *the moon and stars, which thou hast ordained*.”

From that uniformity in the operation of the laws of nature, or, the ordinances of heaven, which has been briefly described, it may, with a high degree of probability, be infered, that God is unchangeable. On the supposition, that he is a changeable being, it must be extremely diffi-

cult, if not impossible, to account for that regularity and uniformity, with which he has, for almost six thousand years, been governing the works of nature. It is natural to conclude, that, during this period, he would have frequently changed his mind, and have subjected the system of things to many and great alterations. It is not to be supposed, that he would, for so long a period, have continued of one and the same mind. What alterations in the natural world he would have made, it is, indeed, impossible for us to divine. For ought we know to the contrary, he would have blotted out the sun, the moon, and the stars, and thus have involved this lower world in perpetual darkness. Instead of that agreeable and useful variety in the seasons, with which the earth has actually been visited, he would, perhaps, for a long period, have subjected it to one uninterrupted season of winter. Or, he would, for an equally long period, have subjected its inhabitants to the unremitting heat of a summer's sun. Far otherwise, however, has God proceeded in the government of the natural world. Let it be carefully considered with what regularity and uniformity he *has* proceeded in governing it, and we shall hardly fail to conclude, that unchangeableness is, indeed, an attribute of his being.

This may be conclusively inferred from the fact, that unchangeableness is essential to the infinite perfection of his character. A changeable being is, necessarily, an imperfect being. An imperfect being may so change, as to become either more or less imperfect, than he is at any given time. But not so is it with an infinitely perfect being. Such a being

cannot, of course, so change, as to become possessed of more than infinite perfection. Hence, any change in him would necessarily be from perfection to imperfection. It is not possible for God to become possessed of more knowledge, more wisdom, more goodness, or more power, than he is possessed of, at the present time. For, even now, knowledge, wisdom, goodness, and power do appertain to him, each, in an infinite degree. If, therefore, it were possible for him to undergo any change at all, it would necessarily consist in a diminution of one or more of these attributes. He would become less knowing, less wise, less good, or less powerful, than he now is;—and, of course, would change from infinite perfection to imperfection. It is, therefore, plain, that unchangeableness is absolutely necessary to his infinite perfection;—and, consequently, is an attribute of his nature.

This is, moreover, positively asserted in the inspired volume. By his prophet Malachi, God says; “I am the Lord;—*I change not.*” St. James affirms, that with “the Father of lights *is no variableness, neither shadow of turning.*” And St. Paul, speaking of our Saviour with respect to his Divine nature, denominates him—“*Jesus Christ, the same yesterday, to-day, and forever.*”

But, if God is absolutely unchangeable, it may be asked, what is to be understood by those passages of his word, in which he is said to have repented, that he had done, or had threatened to do, particularly specified things. He is said, for example, to have repented, that he had made man upon the earth, and, on this account, to have been grieved at his heart. He is, also, said to have repented,

that he had made Saul king over his ancient people: With respect to all such passages of his word, it may be remarked, that they are used in gracious accommodation to the mind and manner of men;—just as we often address little children in their own language, and according to their own manner of speaking, that we may the more clearly convey our ideas to their comparatively feeble minds. A man, who has been grossly wronged and abused by those, to whom he has been very kind, often repents of his kindness to them, and grieves, that he has conferred so many ill-requited favors upon them. In such a case, there is a *real* change of mind in him. It is, however, impossible, that God should really repent, or be grieved, on account of any thing he has said or done;—or should *really* wish, he had never said or done it. At the same time, he is, with much beauty and propriety, said, in accommodation to the language and manner of men, to repent, and to wish, that he had not done or said certain things, when, in consequence of a change of character in his intelligent creatures, he changes his conduct toward them, and does not treat them, as he formerly treated them, or threatened or promised to treat them. Passages like those, that are now the subject of remark, convey the truth to our minds in a familiar, perspicuous manner; and, at the same time, are guarded against misapprehension by other passages of the inspired word, and by the known, essential attributes of the divine being.

It may be further inquired, how the unchangeableness of God is consistent with encouragement to prayer. In order to show the consistency between them, let it,

in the first place, be remarked, that it is not the design of true and acceptable prayer to induce God to change his mind, or alter his will. “Prayer is an offering up of our desires to God *for things agreeable to his will.*” When our Saviour earnestly prayed, that the cup might pass from him, he concluded by desiring, that, not his own will, but the will of his Father in heaven might be done. Hence, he prayed in entire submission to the divine will. In this respect he is imitated by all the friends of God. It is not their desire, nor expectation, when they address him in prayer, to effect any alteration in him, either by giving him information of what he does not already know, or by exciting affections in him, which he does not already possess, or by inducing him to change measures, which he has already formed. They do not desire him to confer on themselves or others the particular things, for which they pray, unless he can do this in entire consistency with his wise, good, and adorable will. The submissive language of their hearts is;—“Father, not our will, but thine be done.” Prayer, offered with an opposite disposition of the heart, so far from being acceptable to God, is even an act of impiety in his sight.

That the consistency between the unchangeableness of God and encouragement to prayer, may the more clearly be perceived, it may be further remarked, that God is unchangeably disposed and determined to hear and answer prayer. That he has determined to bestow innumerable blessings on his creatures, will not be questioned. Nor can it be questioned by any, who admit the truth of his word, that one medium thro’

which he has determined to bestow blessings upon them, is prayer. Almost one entire chapter of the prophecy of Ezekiel, is composed of divine promises of temporal and spiritual good to the house of Israel. God concluded these promises by saying; "I the Lord have spoken it, and I will do it." He, nevertheless, added;—"I will yet for this be inquired of by the house of Israel, to do it for them." Here we see, that he had not merely determined to bestow the particularly specified blessings upon the house of Israel, but had also determined to bestow them in answer to prayer. Between his determination, in this case, to bestow particular blessings on his people, and their praying to him for them, there was, therefore, an indissoluble connexion. And it is so in other cases. He has unchangeably determined, that they, who receive, shall ask,—that they, who find, shall seek,—and that they, to whom he opens, shall knock for admittance. He has instituted an indissoluble connexion between prayer and the reception of blessings from him; or, in other words, he is unchangeably disposed and determined to hear and answer prayer. How, then, can his unchangeableness operate as a discouragement to prayer? If he were unchangeably determined not to hear and answer prayer, there would, indeed, be no encouragement to pray unto him. But since it is in entire accordance with the very nature of his unchangeableness, to bestow blessings in answer to prayer, we have the highest possible encouragement to look to him for them by prayer and supplication. His unchangeableness does, indeed, lie at the foundation of all encouragement to

prayer. Were he a changeable being, it would be altogether uncertain, whether he would answer prayer, notwithstanding he has promised to hear and answer it. In that case, we could not possibly know, that what he requires to-day, he would require to-morrow,—that what he is willing to do for us now, he would be willing to do for us at any future time. Prayers, which are now acceptable to him, might, at any future time, be unacceptable to him, and even odious in his sight. The things, that are the most proper to be asked in prayer to-day, might be the least proper to be prayed for to-morrow. By the very fact of his changeableness, therefore, all motives and encouragements to prayer would be precluded. God is, however, without variableness or the shadow of turning. And with what confidence are his true friends inspired, by this consideration, to draw near unto him, as to a father, and to offer holy desires to him, for things agreeable to his will. They feel assured, that what he now requires, he will require forever,—that prayers, which are acceptable to him to-day, will be acceptable to him at all future times,—and that he will confer on them the particular things, for which they pray, whenever he can do this consistently with a regard to his own glory, and their own best good.

If God is unchangeable, then he is eternal. As he is self-existent, and as no change has ever yet taken place in him, he has of course existed from eternity just as he now is. And since he could not cease to exist, without undergoing an infinite change, he will of course exist forever. Hence, eternal existence is an attribute of his nature. Accord-

dingly, we find this attribute ascribed to him in his word. "I lift my hand to heaven, and say, *I live forever*. Thy years are throughout all generations. Thou art the same, and thy years shall have no end. Even from everlasting to everlasting, thou art God."

If God is unchangeable, then he has never had, nor will ever have, any new thoughts or purposes. If, at any given period during past eternity, new thoughts entered his mind, a change in his mind was, at that period, necessarily produced. And, for the same reason, a change in his mind would necessarily be produced by the entrance of new thoughts into it, at any period of eternity to come. By the fact of his unchangeableness, therefore, all possibility for him ever to have any new thoughts, is precluded. What, indeed, is there in existence, from which he can receive a new thought? That he is perfectly acquainted with himself, cannot be questioned. Hence, he cannot derive a single new thought from the contemplation of his own existence and perfections. Nor can he receive new thoughts from the contemplation of his own works. For, these, with all their qualities, all their operations, and all their results, have necessarily been intuitively present to his infinite mind, during all past eternity. Accordingly, his understanding is declared to be infinite;—and it is said, that "known unto him are all his works from the beginning of the world. Neither is there any creature, that is not manifest in his sight; but all things are naked and opened unto the eyes of him, with whom we have to do." But, for the same reason, that God has never had, nor will ever have,

any new thoughts, he has never had, nor will ever have, any new purposes. New purposes or determinations, if formed by him at all, must be formed in consequence of some new thoughts or views of his mind. Hence, since the thoughts or views of his mind are unchangeably the same, his purposes or determinations must also be unchangeable. All his purposes, like himself, are immutable and eternal. The counsel of the Lord standeth forever,—the thoughts of his heart to all generations."

If God is unchangeable, then he will fulfil his promises and execute his threatnings. Were he a changeable being, there would not be the least degree of certainty, that any of his great and precious promises would ever be fulfilled, or any of his threatnings would ever be executed. But that he assuredly will fulfil the former, and execute the latter, may be conclusively infered from the fact of his immutability. In every case, in which the condition of any particular promise is performed, or the moral character, against which any particular threatening is directed, is continued to be sustained, he must fulfil that promise, and execute that threatening, or falsify his word, and thus change from infinite perfection to sinful imperfection. Accordingly, he himself says, that he will not suffer his faithfulness to fail. And it is said concerning him, that he abideth faithful,—that his faithfulness reacheth to the clouds,—that he is the faithful God, who keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations. Particular instances, in which he fulfilled his promises and executed his threatnings,

are specified. It is said, that there failed not aught of any good thing, which he spake to the house of Israel, but all came to pass; and that those things, which God showed by the mouth of all his prophets, that Christ should suffer, he fulfilled. And with respect to his threatenings it is said; —“The Lord hath fulfilled his word, that he commanded in the days of old; he hath thrown down, and hath not pitied; he hath caused thine enemy to rejoice over thee.”

If God is unchangeable, therefore it is, that we are continued in existence. “I am the Lord,—I change not;—*therefore, ye sons of Jacob are not consumed.*” Such was the wickedness,—the heaven-daring provocations of those, to whom God addressed these words, that nothing, but his immutable benevolence and unchangeable mercy, prevented him from immediately sinking them into their primitive state of non-existence. For the same reason it is, that *we* are not consumed. We could not, with impunity, treat a fellow-creature, for a single week, as we have been treating our Maker during all the past periods of our lives. His resentment would be enkindled against us, and he would take measures to have merited punishment inflicted upon us. Such are the coldness, the indifference, and the unfaithfulness of even the best friends of God upon earth, that were he a changeable being, he would cut them down as an incumbrance of the ground. He bears with their multiplied provocations, only because great is his faithfulness, and his compassions toward them fail not. And as to his enemies,—those who hate him without a cause,—live in constant violation of his commands,—and refuse to

repent and turn unto him;—were he, like themselves, subject to change, the fire of his wrath would immediately burn so dreadfully against them, that it would leave them neither root nor branch, but would utterly consume them from the earth. That they were not long ago thus consumed, is, because he is the Lord, and changes not;—because he is long-suffering toward them, not willing, that they should perish, but should come to repentance and be saved.

If God is unchangeable, then his friends may place supreme and unwavering confidence in him. When they consider, that he is not only infinitely wise, and good, and powerful, but *unchangeably so*, they cannot but perceive, that they may place supreme and unwavering confidence in him without the least danger of disappointment. Were he subject to change, they could not, without liability to disappointment, place such confidence in him, for a single moment. But, on the immutability of his character they may place a hope, that can never make them ashamed. They may feel an unwavering confidence, that all his promises to his saints, however great and precious in themselves,—being the promises of one who changes not, nor can deceive,—will infallibly be fulfilled. Thus, his immutable name is a strong tower, into which they may run, and be safe in the hour of death,—on the day of judgment,—and in eternity.

If God is unchangeable,—then let the wicked be alarmed. Were he a changeable being, you would have reason, O wicked man, to hope, that, sooner or later, he would take part with you, and fail to put his threatnings against you into execution. As it is,

however, all room for such a hope is precluded. He has said, that he supremely hates sin. He has threatened to punish the finally impenitent with everlasting destruction from his blissful presence and from the glory of his power. He is the Lord, and changeth not. You may, therefore, assuredly know, that his opposition to sin and sinners will never terminate,—that all his threatenings against them will be fully executed;—and, hence, that, if you live and die impenitent, you will certainly be sentenced to depart accursed into everlasting fire, prepared for the devil and his angels. Do not indulge the hope, that, living and dying without reconciliation to God, you shall, notwithstanding, in some way, escape the wrath to come. “Except you repent, you must perish. He that believeth not on the Son, shall not see life, but the wrath of God abideth on him.” F.

For the Christian Magazine.

ON PRAYER.

If sinners ought, as well as all other men, to pray, notwithstanding they are totally depraved; then they have no right to plead in excuse for neglecting prayer, that they are taught the doctrine of total depravity, or any other gospel doctrine. If the true doctrine of total depravity, or any other true doctrine of the gospel, laid them under a *natural inability* to offer up proper desires to God for things agreeable to his will, then they might justly plead in excuse for neglecting prayer, that they were taught to neglect it, by those who preach the doctrine of decrees, the doctrine of total depravity, and the effica-

cious grace of God in regeneration. But if this excuse were true, it would not prove that ministers preach wrong, but only that the true doctrines of the gospel are inconsistent with each other. This, it is apprehended, many think is really the case. But if the Bible be true, all its doctrines are harmonious and perfectly consistent. Those, therefore, who preach the true doctrines of the gospel, afford no excuse to sinners for neglecting prayer. By preaching the true doctrines of the gospel, they neither directly nor indirectly teach them to neglect praying in private or in public. But are there not many, who have neglected praying, and laid the blame at the preacher's door, who has, in their view, taught them doctrines, which are inconsistent with their duty to pray? The question is a serious one, and ought to be impartially examined. It is very probable, that sinners have been convinced, either experimentally or speculatively, that they are totally depraved, that their total depravity consists in a heart, which is enmity against God, not subject to his law, neither indeed can be; and that to offer up the desires of such a heart, is an abomination to the Lord. And from this view of their hearts, they have taught themselves, that it is not their duty to pray. But did their minister ever teach them so? He is not conscious that he ever did, but is conscious that it was their duty always to pray, and not neglect it on account of their total depravity, which affords no excuse for the neglect. If numbers have neglected secret prayer and family prayer, on account of the faithful preaching they have heard on this and other religious subjects.

the preacher knows no other course to take, than to preach the same doctrines, which he has uniformly preached, and leave the solemn consequences. He knows they may be fatal. He trembles at the result. He knows, that if any, on any consideration whatever, cast off fear and restrain prayer before God, that they are pursuing the path to ruin, and that unless they repent and pray, they must be finally lost. But still he must preach the doctrine of total depravity, and condemn all the hopes, and fears, and desires, and prayers of those, who are under the entire dominion of it; and exhort them to repent and pray immediately and acceptably.

Again, as men are bound by nature, conscience, and scripture, to pray always, there is reason to fear, that all who neglect this plain and important religious duty, do neglect all other religious duties. If they break over their strong obligations to this duty, it may well be expected, that they will break over their obligations to every other religious duty. And, however fair, and beautiful, and amiable they may be in other respects, they are altogether *irreligious*. This is true of every prayerless person, and equally true of every prayerless family. What then must be the present general character of people? May they properly be considered religious, when they are generally prayerless? or must they not more properly be considered *irreligious*? What must be the unhappy state of the rising generation, who are brought up in prayerless and *irreligious* families? And what must be the solemn account, that prayerless families will have to give to God?

This subject now speaks to

those, who have never begun to pray. You ought to have begun as soon as you knew God, whether earlier or later in life; and it is your present indispensable duty to begin.—This subject speaks to those who have begun to pray, but have fainted and neglected. Have you not been grossly inconsistent? You have once known and felt it to be your duty to pray, and have you ever felt it not to be your duty? or have you ever found an excuse for neglecting, which has satisfied your own conscience? You must then be judged and condemned out of your own mouth. And you can never find peace and rest, until you again pray, and pray aright. You have no time to lose, it may be soon too late to ask, and consequently forever too late to find.

This subject also speaks to those who have begun to pray, and to pray aright. You have great encouragement always to pray and not to faint. Your prayers, like Daniel's, have been heard, and will still be heard, for yourselves and others. Religion is now lodged in your own hands, and will you suffer it to die, through your neglect? Your duty in this case, is your privilege, and in doing it, you may find great reward in this life, as well as in the life to come. Read the parable, in the 18th chap. of Luke, and learn the powerful efficacy of fervent, persevering prayers. And you will say to yourselves, as Samuel did, "God forbid that we should *cease* to pray for ourselves and others."

GOSPEL holiness includes an heart broken for sin, an heart broken off from sin, and a perpetual conflict with sin. Medley.

For the Christian Magazine.

"THE OUTCASTS OF ISRAEL."

[Concluded from page 278.]

My principal argument to prove the Israelitish origin of the natives of this country, will be derived from a great variety of their *peculiar customs*, relating both to their religious, their social, and their civil concerns.* The Israelites were divided into *tribes*, each of which had a particular emblem, derived from the last blessings of Jacob for his sons. Thus Judah's emblem was a lion, Benjamin's a wolf, Issachar's an ass, and Dan's a serpent. The American Indians are also divided into tribes, in a similar way. They have their wolf tribe, their bear tribe, their tiger tribe, their eagle tribe, and many others. The different tribes of Israel were very particular, in keeping and preserving their respective *genealogies*; and we have it from one who spent forty years among the Indians, that each individual of them assumes some genealogical name, and lineally distinguishes himself according to his family.

With the religious customs and institutions of the *Israelites*, all who have studied the Old Testament are familiar. They had their *high-priest*, the duties of whose office were of the most solemn kind, and who attired

* It does not comport with the studied brevity of this communication, to quote *authorities* in support of the numerous facts and accounts which have been, and may be, given, I will merely say, that I have stated nothing but on what I regarded as *good authority*; and all who wish to examine for themselves, and to pursue the subject to greater lengths, may consult Adair's "History of the American Indians;" Boudinot's "Star in the West;" and especially Smith's "View of the Hebrews," to which latter work I acknowledge myself chiefly indebted.

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himself, on particular occasions, in a rich and peculiar dress. So the American Indians have their high-priests, who are inducted into office with purifications and anointings, and who pretend to a special intercourse with the Deity. Like the high-priest in Israel, they make their yearly atonement for the people. On these occasions, they put on their sacred garments, which resemble, in some rude degree, the pontifical dress described in the Old Testament. The servant of the high-priest in Israel was, in Hebrew, denominated *Sagan*; and it is remarkable that the servant of the Indian high-priest is called by precisely this name—*Sagan*. The Indians have also their *inferior priests* and *prophets*, like those which existed among the Jews.

The different tribes of Indians have their *temples*, small indeed, and of rude construction, but still bearing a resemblance to the Hebrew temple. They have their *altars* and *high places*, on which sacrifices are offered to the Deity. Many of the tribes have a mysterious little box or *ark*, answering in design to "the ark of the covenant," into which the common people are never permitted to look. It is carried with them in their wars, and contains some little articles which are esteemed most sacred. In time of peace, it is deposited in a concealed apartment of their temples, as the ancient ark was in the most holy place of the temple in Israel.

The Indians have several annual *feasts*, corresponding to the festivals prescribed by Moses.—They have their feast of *first fruits*. Not a particle of their green corn must be eaten, until a portion of it has been prepared and offered to the Great Spirit.

They have their feast of *ingathering* or *harvest*. This is celebrated in the autumn, before departing for their winter hunt. They have also a festival very nearly resembling the Jewish *Passover*. Not a bone of the venison must be broken, and whatever is not eaten on the evening of the celebration, must be immediately burned in the fire. At one of these festivals, *booths* are erected for the convenience of the guests, as they were in the ancient feast of tabernacles.

The Indians have a tradition that *circumcision* was once practised among them; but "as their young made a mock of it, it fell into disrepute, and was discontinued." Mr. McKenzie, however, in his travels in the northern parts of America, discovered Indians who he supposed still practised it.

The appearance of the *new moon* was observed in Israel, as a season of special solemnity; and so it is by the American Indians. The Israelites practised a variety of *ablutions* and *anointings*; and so do the Indians. In Israel, the stranger or foreigner was regarded as *impure*, and consequently disqualified for their religious observances; and just so he is now regarded among the Indians.* There were several prescribed occasions, on which the children of Israel separated their females, and others of their own people, from them, as *unclean*; and the Indians do the same. The *lex talionis*—the law of blood for blood, which belonged to the civil code of Israel, is in equal force among the natives of this

country.* The *avenger of blood* is the same in both nations. And a likeness of the Israelitish *cities of refuge* have existed, probably in every native tribe of America. The Israelites were forbidden to eat of the *sinew that shrank* in the hollow of the thigh; and no Indian, unless he be a novice or an outlaw, will touch this part of any animal. It was an abomination to the Israelites to eat flesh in its *blood*; and it is equally so to the Indian. The Israelitish customs of washing and anointing the bodies of the *dead*, and indulging in noisy and immoderate grief on their account, have always been practised among the natives of this country. Among the children of Israel, there was a division of animals into the *clean* and the *unclean*; and there are several kinds which the Indian will scarcely allow himself to touch, under the impression that they are *unclean*.

The Indians' mode of reckoning *time* is almost precisely that of the ancient Hebrews. They begin their year, on the first appearance of the new moon after the vernal equinox. The year is divided into the four seasons, and subdivided into moons or months. The Indian *day*, like that of the Hebrews, begins and ends with the setting of the sun.

The natives of this country bear a resemblance to the Israelites, in some of the *follies* and *vices* which prevailed among that ancient people. The Indians, who have come within the reach of temptation, have, for the most part, been notorious for their ha-

* It is on this account, doubtless, that travellers among the Indians have not been able to acquaint themselves more particularly with their religious customs.

* In this view, it appears not improbable, that the trait of Indian character which has usually been ascribed to a relentless spirit of *revenge*, is no other than the natural result of their established laws, and even of their religion.

bits of *intemperance*. And so, it appears, were the children of Israel. "Woe to the crown of pride, and to the drunkards of Ephraim"—to the drunkards of the *ten tribes*.—The Indians are also noted for their attachment to *ornaments*; and so were the Israelites. Let any one read the description of Israelitish ornaments in the 3d chapter of Isaiah—of the chains, the bracelets, the rings, the nose jewels, &c. and he will almost fancy that he sees an American Indian before him, "in full dress."

As the natives of this country are essentially one people, I have not thought it necessary, in speaking of their customs, to confine my attention to any particular tribe. Probably in no *one* tribe, will all the customs that have been mentioned be found to exist. But they will all be found, I think, in the country; among one portion or another of the native population. Indeed the resemblance which has been traced, between the customs of the two nations, might easily be pursued to greater lengths.—But it is time to inquire, how this near and striking resemblance is to be *accounted for*. Where did the native Americans learn these Israelitish customs? Not surely from the light of nature; for the most of them are such as the light of nature never did, and never could teach. They were given to the Israelites, because they were such as no other nation would be likely to learn or imitate, and for the purpose of preserving them a distinct people. How then came so many and so distinct traces of these peculiar customs into the possession of the American Indians?

Several, who could not deny the facts that have been stated,

and were unwilling to admit the conclusion to which they lead, have supposed that the Indians 'must have been instructed by some early *Missionaries*. But it is idle to talk of their having received their national traditions and customs from the instruction of Missionaries. They possessed them, as all rational accounts agree, and possessed them in much greater distinctness and purity than at present, long before their acquaintance with Europeans. Where then did they learn them? From whom did they receive them?—To these questions I can give no answer but this—the *American Indians are themselves Israelites, the dispersed descendants of the lost ten tribes of Israel*.

To this conclusion it may be objected, that the Israelites, previously to their dispersion, were an *enlightened people*; and that it is incredible they should relapse into such a state of rudeness and barbarism, as that in which we find the natives of this country.—But were not the natives of this country *once* an enlightened people; and as much so, as the Israelites, at the time of their dispersion? Of this we have incontestable proof, in the remains of cities, and forts, and pyramids, and works of art, with which some parts of America abound. Nor is it difficult to account for these various works of art, on supposition that the natives are the descendants of Israel. When the tribes had crossed the straits of Bhering, and the vast continent of America opened before them, the more civilized and enlightened would naturally associate, and establish themselves in the most fertile and pleasant parts of the country—such, for instance, as the banks of the Ohio and Mississippi, and

the valley of Mexico. Here they would build cities and forts, and exercise the various arts with which they were acquainted. The ruder and more ignorant part of the nation, they would naturally leave behind them, to roam the northern forests, to pursue the chase, and to feast upon the wild animals with which the new world was filled. But as the northern barbarians in Europe once invaded and desolated the cities of the south, so, in the progress of years, these northern hunters would come down upon the cities and plains of their more enlightened brethren, and spread destruction all around them. It was in this way, very probably, that the cities once standing on the banks of some of our large rivers were overthrown, and the forts dispossessed; and that darkness and heathenism were spread over the country.

It is true, not only that the natives of America were once acquainted with the arts, but that the arts with which they were acquainted were essentially *Jewish*. Witness the *pyramids of Mexico*, which are almost precisely similar to those which the Israelites must have seen, and perhaps builded, in Egypt. Witness also the *wells* in the western country, with a large stone upon their mouth, reminding us of those in the Patriarchal age. The Indians on the north-west coast of America have hieroglyphical paintings; and one of the figures painted by them is plainly that of the *Jewish harp*. How came their fathers to be acquainted with this instrument, unless they were of Israelitish origin?

The Indians have a tradition that their fathers formerly possessed what they call "the old Divine speech," or, the "*Book of*

God;" and that they have lost it.—The late Dr. West of Stockbridge was once told, by an aged Indian, that a great while ago the fathers of his tribe possessed a sacred book; but "as they had not the knowledge of reading it, they concluded it could be of no service to them, and buried it in the grave of one of their Chiefs." The following fact will go to show, that this story of the Indian to Dr. West was not probably a fiction. In a part of Pittsfield, (Mass.) called *Indian hill*, an Indian relic has been, within a few years, dug up, which, on being examined and opened, was found to contain several small pieces of parchment. On these parchments were marks, resembling letters, in some language unknown to the finder. He exhibited them for the inspection of the learned, who perceived at once that the language was Hebrew, and that the writing was no other than several verses from the Old Testament.* Here then we have a plain matter of fact, proving for aught I see conclusively, that the natives of this country were once in possession of at least *portions* of the Old Testament; and proving also, with scarcely less conclusiveness, that these natives are "the outcasts of Israel."

How far the evidence which has been exhibited of the Israelitish origin of the American Indians may be deemed satisfactory by my readers, I shall not presume to say. I do not myself call it demonstration; for I do not suppose the subject admits of it. Nor am I so obstinately fixed in my own conclusion, that I cannot relinquish it, whenever I shall

* Those who wish to see a full and satisfactory statement of this fact, will find it in Smith's "*View of the Hebrews*," pp. 217-225.

see it fairly refuted. But I have no *fear*, at present, of seeing it refuted. So far from this, I am confident it will gather strength, as investigations into the traditions, customs, and relicks of the Indians are continued, till the whole community comes to have but one mind on the subject.

The consideration, that the native inhabitants of our country are "the outcasts of Israel," should add strength and vigor to the exertions which are making, to impart to them the blessings of civilization and the gospel.—The cause of the *Jews* is exciting strong sympathies, and strenuous exertions, in different parts of the Christian world, for the very good reason, that the Jews are regarded as the descendants of Abraham, a remnant of Israel, and a people of distinguished promise. But are not the scattered descendants of the ten tribes in like manner the children of Abraham, a remnant of Israel, and a people of distinguished promise? And ought not the same interest, which is felt for the Jews, to be felt also in behalf of them?

The subject of civilizing and Christianizing the natives of this country, (whatever may be their national origin,) is one which ought to be deeply interesting to American Christians. We have driven them from their ancient forests; we possess their lands; our flocks and herds graze over the tombs of their fathers. We really owe them a debt of gratitude; and the best recompense we can possibly make is to send to them the gospel.—And besides; if American Christians do not send to them the gospel, what christians will? The pious in Europe can hardly be expected to do it. The Indians seem committed in Providence to our spir-

itual care; and who will care for their souls, if we do not?—And it may be observed still farther, that the work of evangelizing them has in late years been crowned with distinguished success. No Missions have been more highly prospered, than those that have been established among them. If any thing can be learned, by favoring events in Providence, respecting the pleasure of the Deity, this work has plainly stamped upon it the broad seal of Heaven's approval.

These are reasons in favor of exertions for the spiritual benefit of the American natives, *whatever may be their national origin*. But if they are in fact, as we suppose, "the outcasts of Israel"—the scattered descendants of the ten tribes; then we may have additional incitements. All the sympathies which we so justly feel for the Jewish race may be extended to them; and in laboring to promote their conversion and salvation, we may be preparing a "present for the Lord of hosts, of a nation scattered and peeled, and terrible from their beginning hitherto, whose land the rivers have spoiled."

P.

For the Christian Magazine.

A FEW GENERAL RULES WHICH MAY ASSIST A YOUNG STUDENT IN DIVINITY.

1. HABITUATE yourself to examine the evidence of *every* thing you believe, without trusting to education, former opinion, or the assertion of others.

2. Begin the study of Divinity at the root, and not at the branches: that is to say, begin at the first principles in Theology, which are few and plain, and afterwards trace them out in their various

consequences, relations, and connexions.

3. In order to fix your first principles, or fundamental doctrines, beside the Bible, read a *few* of the best authors, on each side of the point you would wish to establish.

4. In reading authors, aim more at possessing yourself with their general scheme and principal arguments, than with their particular expressions, and incidental sentiments. And while you labour to retain their ideas, labour to forget their words, which, if retained will tend to prevent your making *their* ideas your *own*. Therefore abound not in extracts.

5. Follow not too strictly the path of any particular divine, or divines; for by *following* you will never overtake them; but endeavor, if possible, to find out some new, nearer, and easier way by which you may get before, and really add some pittance to the common stock of Theological knowledge.

6. Let Divinity be your supreme study, with an eye to which, let all your other reading, study, conversation, and researches be directed.

7. Let your sermon, like a sugar-loaf, begin at a point, and widen and expand to the end.

8. First address the understanding, secondly the conscience, and lastly the passions of your hearers.

9. Endeavor to leave the *subject* of your discourse on the minds of your hearers, rather than a few *striking sentiments* or *expressions*.

10. Take care, in delivery, to stand *behind* and not *before* your subject.

11. Preach *upon* your subject and not *about* it.

THEOPHILUS.

For the Christian Magazine.

CONVERSATION AT AN INN.

Messrs. Editors,—Travelling of late in a certain part of Massachusetts, which shall be nameless, I took lodgings for the night in a very comfortable public house. Soon after my arrival, Rev. Dr. T——, a respectable Unitarian clergyman, called, on the same errand as myself. His face and name were familiar to me, though I was probably unknown to him. Having taken his supper, and rested himself a little, the Doctor fell into the following conversation with his host.

Dr. T. "Well, Col. B——, I understand you are about settling a Minister among you.

Col. B. We are so, indeed. The Society have given him a call, and the ordination is appointed.

Dr. T. Were the Society unanimous in his favor.

Col. B. Why, nearly so. There are several of us who do not like his sentiments; but then he advances them very cautiously, and seems to be accommodating, and we think it best to be quiet for the present.

Dr. T. He is a Calvinist, I suppose.

Col. B. He professes to be; though I have never heard him preach upon the more obnoxious points of Calvinism.

Dr. T. And what are his intentions in respect to ministerial intercourse?

Col. B. O we have been careful to settle that point with him, I assure you. He has told us *explicitly*, that he should never take upon himself to withdraw from any, who had been regularly inducted into the ministry; and that he should expect to maintain a free and friendly intercourse with Unitarians.

Dr. T. You have done well, Colonel, in being explicit with him on that point; and also in encouraging and aiding his settlement. From your account of him, he is *just such a man as we want*. You may be surprised when I assure you, that I think he will do more in behalf of our cause, than though he were a professed Unitarian.

Col. B. I am happy to have your approbation, Doctor; but I am somewhat surprised, I must acknowledge, at your last assertion. Will you be so good as to explain yourself?

Dr. T. I repeat it, my dear sir, we want *just such men*, and *ministers*, as you represent your Pastor elect to be. We want them, in this region, more than we do open Unitarians. There is a strong tendency in the two classes of Congregationalists in this commonwealth to separate—separate, I mean, *in form*. But we are not yet prepared for such a separation. It would operate against us. Separated from the great Orthodox community, we should appear few and feeble. We should sink, both in the estimation of others, and in our own. We should be a more palpable object, than we now are, of public odium; and should be less able to resist it. Our policy, therefore, is to *keep off* a formal separation, at least for the present. And in doing this, we need the help of just such ministers, as the one you are about to settle. They will serve as mediators—or rather as *links*, to bind the two parties together. They will also serve to keep us in *countenance*, with many who are inclined to reproach us. When you, for instance, hear it said, that this or that Unitarian minister does not preach the gospel, and is not fit

to preach at all; you can at once silence the allegation, by appealing to the conduct of your minister. ‘Our minister is a good man, as all admit; and he thinks that these Unitarians are good men, and good ministers, or he would not suffer them to preach to his people.’—And besides; under the ministry of such a man as you are about to settle, the progress of Unitarianism among you will be not less sure, and probably not less rapid, than though he were a professed Unitarian. If he were a professed Unitarian, your Calvinist folks would be dissatisfied, and most likely would withdraw; and they would draw away a great portion of the people after them. Parties would in this case be formed, and all who had separated would be confirmed in their Calvinistic notions. But in the course you are now pursuing, there will be no difficulty. Your minister will preach very little distinguishing Calvinism himself; and the Unitarian ministers, whom he introduces, will disseminate their principles, as far, and as fast, as they prudently can. Every thing will go on quietly in this way, and—my word for it—your next minister will be a Unitarian, settled, without opposition, over the whole parish.

Col. B. Well, I am happy, Doctor, to hear you talk in this way; but should you not like to be made acquainted with our expected minister?

Dr. T. I should indeed; does he board in the neighborhood?

Col. B. Directly across the street; will you walk over and see him?

Dr. T. I thank you, sir; it would give me much pleasure.”

So they took their hats, and went out; and I took my pen and

scribbled down the substance of their conversation—deeply sighing over the weakness of those brethren, who thus suffer themselves to be made the dupes of designing men; and who become the mere tools of partisans, whom themselves can scarcely consider in any other light, than that of “*enemies to the cross of Christ.*”

I only add, that, as the conversation above given was not a private one, it is ~~here~~ submitted to your disposal. It needs no comment.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAP. XI.

THEN, after they had walked in the garden, and partaken of its delicious fruits, and been regaled with the odours from the beds of spices, they returned to the house, and resumed their conversation, as follows:

Ardent. There is one thing which seems to promise well for the interests of true Pilgrims in the present and succeeding generations; I mean, the efforts which are made at this day to send the gospel to the destitute, by circulating the King's statute book, by educating pious young men to be qualified for ambassadors of the King to his rebellious subjects, by sending forth those ambassadors to every part of the world, and by training up children in the knowledge of the scriptures.

Charity. This is, indeed, a noble work, and it rejoices my heart to see it go on so prosperously. I have long mourned over the darkness and delusion, the ignorance and the sin of a perishing

world. I have lamented the indifference which has so long prevailed, on this subject, among the professed disciples of our Lord, and rejoice to see them beginning to awake to its importance. But the efforts which have been yet made, in comparison with what needs to be done, have been next to nothing. They must be vastly increased, or the gospel will never, by these means, be preached to all nations. They are yet scarcely sufficient to maintain the ground which christianity now occupies.

Ard. Doubtless they will be vastly increased. Who would have thought, thirty years ago, that so much would have been accomplished as has been done already?

Char. I hope they will be vastly increased. But in order to the permanent increase and prosperity of the work, it is necessary that the true nature of the gospel should be better understood, and its true spirit more extensively prevail. Many causes have operated to promote the work hitherto, which cannot be expected to operate permanently. The spirit of the gospel is a spirit of disinterested benevolence. It leads us to love our neighbor as ourselves, and to give up ourselves, with all that we have, and all that we are, for the promotion of the common cause. The primitive disciples of our Lord felt and acted thus; and then the great work went on rapidly. When christians shall again generally feel and act thus, we may expect the work will go on again, in a similar manner.

Ard. And is it not this spirit, which has produced all the change that has taken place in modern times? What else can have contributed to it?

Char. This spirit has doubtless actuated many, and been a principal cause of the change. But if we should ascribe it wholly to this, and form our expectations of its continuance accordingly, we should expose ourselves to a disappointment that might have a very discouraging effect upon us. Some have aided the work, as I said, from pure disinterested regard to the glory of God and the best good of their fellow men. The efforts of such will no doubt be continued. But others have been influenced by various motives, which arose from the circumstances of the moment, and cannot be expected to continue. Some have been influenced by the love of novelty. Their attention has been attracted to the various benevolent enterprises of the present day, because they were new. When they cease to be new, that interest ceases. Some have been influenced by sympathy. The miseries of those destitute of the gospel have been set before them in glowing colors, and have deeply affected them for a time. But these things, by being often repeated, and becoming familiar, cease to produce the same effect. Some have been influenced by the hope of immediate and great success. Their expectations have been raised high, and they have anticipated a share in the glory of so great a work, and a participation in the triumph of its complete success. A few trials and disappointments will cool the ardor of such, and sink them into despondency and inaction. Some have been influenced by a regard for their reputation. They wish to be considered as standing high among christians, and have seen that while the work is popular, they must be forward in it, in order to

maintain their character. When it becomes less popular, they will be less forward. Some have been influenced by the opinions and example of others. Many are guided by what others think and do, instead of being guided by the bible. When those whom they follow shall become cool towards this work, they will become cool also. Some have been influenced by a personal regard for the individuals who are employed or are to be employed as ambassadors of the King. When that motive ceases, their interest in the work will cease. And many, no doubt, have given something to aid the work, because they have been solicited to do it, merely to free themselves from the trouble of solicitation. Such have felt no interest in the work itself, and will be more and more set against it, as they are repeatedly called upon to contribute for its advancement. Some, perhaps, have been influenced by self-righteous motives, by the desire of increasing their substance, or the fear of losing what they have. But those who are perfectly selfish, never assist a benevolent enterprise for the sake of doing good; and will find means of eluding the force of those motives which are urged in its favor. It is to be expected that those who understand and love the gospel, and are actuated by its benevolent spirit, will be persevering and active in their efforts for the spread of the gospel. But the aid which has been received from others, from the causes which I have mentioned, will not be likely to be continued, and ought not to be much relied upon.

Thoughtful. Is it not, then, greatly to be desired, on this account as well as others, that

christians should be better acquainted with that system of doctrines which teaches a disinterested religion?

Char. Certainly. If indifference to the truth prevails, the cause of christian benevolence must decline. Men cannot be expected to make great sacrifices to maintain or spread that gospel which they do not understand nor love.

Ard. I have known some who appeared to be very active in promoting the cause of christian benevolence, who yet manifested but little inclination to inquire into doctrinal truth, and but little attachment to any set of opinions.

Char. The reasons which I have already mentioned may account for it, in part. And if there are some, who feel and act out, more true benevolence than their system teaches, they are probably persons who do not think much, and are under the influence of some prejudice. Unhappily, some who profess an attachment to the true gospel scheme, do not feel it in their hearts. They *talk* of benevolence, but do not manifest it by their life. One such example does great injury to the cause of truth, and serves to prejudice many against it.

Th. I perceive that I was right, then, in telling that imposter who assumes your name, that "Charity rejoiceth not in iniquity, but rejoiceth in the truth."

Char. Certainly. I rejoice in the truth, on account of its own excellence. I rejoice in it also, because it is the appointed means of promoting the conversion and sanctification of sinners. And I am grieved at the prevalence of error, because it is the means of leading men to destruction. As I wish well to all men, I wish that they may be "begotten by the word of truth—sanctified through

the truth—have repentance to the acknowledging of the truth—purify their souls in obeying the truth—and attain salvation through sanctification of the spirit and belief of the truth." And I wish to see the whole world converted to the belief, and love, and practice of the truth. To be indifferent to truth, is directly contrary to my nature. And she that assumes my name, and professes so much indifference as to what sentiments men embrace, does it only to conceal her enmity to the truth, that she may the more effectually lead men away from it. She may feel indifferent which of the various schemes of error are embraced; but she hates the truth with all her heart, and sometimes she will avow it. She commonly professes this indifference, in the company of those who believe the truth, that she may conceal her true character, and gain their confidence. She knows that if she can weaken their attachment to the truth, and lead them to embrace her favorite maxim, that it is of no importance what men believe, she has already gained much. For if she should fail of success (which is not likely) in leading them to renounce the truth altogether, and embrace error, yet, by destroying their attachment to the truth, she prevents the influence which they would otherwise exert against her, and strengthens the hands of those who are more actively engaged in promoting her cause. And, on some accounts, it is most for the promotion of her cause, to have some such persons among the friends of truth. While they are ranked among the friends of truth, they will retain an influence there, which they would lose if they became its open enemies. And having embraced her max-

ims, they can propagate them with success; and thus prepare the way for her own influence to be more directly exerted.

Ard. It is often objected against giving any thing to promote objects of benevolent enterprize, that we ought to save it for our children. And it is written, "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Char. The connexion in which that is written, shows what it means. The primitive churches made provision for the support of those members who were unable to provide for themselves. But if any man, who was able to provide for his aged parents, should throw them upon the funds of the church, it would be such a proof of his covetousness as would destroy his christian character. The passage is against covetousness; but it is often made use of as a cloak of covetousness.

Ard. But how shall the objection be answered?

Char. It is not the duty of parents to let their children suffer, in order to give away what is needed to supply their actual wants. But children who enjoy health, and are trained to habits of industry and self-denial, do not need to have property laid up for them. It more frequently proves a curse than a blessing. Covetous parents commonly have profligate children. And the latter waste an estate quicker than the former accumulated it. Those children are more likely to do well for themselves; as well as for the public, who are trained up by benevolent parents, than those who are trained up by covetous ones. Those who are taught habits of industry, prudence, self-denial, generosity, and

public-spiritedness, will not be likely to come to want. Such habits will gain them friends and employment; and, with the blessing of God, will insure success in their enterprizes. But those who are trained up to the habit of making their own gratification their only object, will be destitute of the qualifications which are most necessary to success in the world. And if they have been led to depend upon a patrimony for support, rather than on their own industry, it is so much the worse for them. I think, therefore, that, if parents studied the good of their children in this life only, and had no regard for the great cause of christian benevolence, it would be much wiser for them to give away what is not needed, than to hoard it up for those that are to come after.

Th. It is also objected, that what is spent in sending the gospel to the heathen is thrown away, because they are better without the gospel than with it.

Char. That objection can be made by none but such as do, at heart, disbelieve the gospel itself. If the gospel is chargeable with doing more hurt than good, then it is a curse to the world, and is not true.

Th. Perhaps those who make the objection would not admit this consequence. But they think the heathen are as likely to be saved in their present state, as they would be if they had the gospel.

Char. The present state of the heathen world is no better than it was in the days of the apostles. They labored to spread the gospel among those who were then heathens, that they might thereby save souls from everlasting perdition. Those who make this objection, condemn the conduct of the apostles.

After this conversation, the pilgrims were taken to the library, and shown the records of the house, in which they found the history of many excellent pilgrims who had gone this way before them. So the company had much conversation on what those pilgrims had met with in their travels, on the dangers they had escaped, the difficulties they had surmounted, and the deliverances they had experienced, and also the snares into which some of them had fallen through neglect of watchfulness and prayer. And Piety, Prudence, and Charity, made many remarks on those incidents, and the use which the pilgrims ought to make of them for their own instruction and consolation.

And when they had spent some time in this way, both pleasantly and profitably, they returned, and sat down to supper. Now the supper, I perceived, was the principal meal of this family; and though served up in a plain and simple manner, it was prepared of more costly materials, even such as were brought from a far country, and were bought with a price far exceeding in value the wealth of the Indies. There was set before them a lamb, of the firstlings of the flock, a male without blemish and without spot, prepared for them to feed upon without a bone of him being broken. Their bread was of such as came down from heaven, and like that which fed the Israelites in the wilderness. Their drink was water from the river of life which flows from the paradise of God, and wine made from the first ripe clusters of Eshcol. Their food was seasoned with the salt that never loses its savor, and spices from the garden of king Solomon.

So the pilgrims sat down to this feast with great delight, and the food was sweet to their taste. Moreover, at the table they had much discourse about the Lord of the way, and what he had done for pilgrims. They spoke of his illustrious birth, his exalted character, his wonderful condescension, his bitter sufferings, and cruel death. They discoursed also of his resurrection on the third day, his ascension to his Father's right hand, the wisdom and equity of the government he is now exercising, and of his coming again in the glory of his Father, to execute judgment upon his enemies, and receive his friends to be partakers of his glory. They discoursed also of the manner of life which it becomes those to lead who are admitted to these high privileges, and allowed to indulge these glorious hopes. And after having renewed their solemn pledges to be faithful to each other, and faithful to the Lord of the way, and having offered their thanksgivings to their Lord for the enjoyment of this refreshing season, they concluded by singing the following hymn:

"Lord, at thy table I behold
The wonders of thy grace:
But most of all admire, that I
Should find a welcome place.

I, that am all defiled with sin,
A rebel to my God;
I, that have crucified his Son,
And trampled on his blood.

What strange, surprising grace is this,
That such a soul has room!
My Saviour takes me by the hand,
My Jesus bids me come.

With trembling faith, and bleeding hearts,
Lord, we accept thy love:
'Tis a rich banquet we have had,
What will it be above?"

Then, after the company had discoursed together of these things a long while, and had committed themselves to the protection of Him that never slumbers

nor sleeps, they retired to rest ; and the pilgrims were lodged in the chamber of peace, the same in which the pilgrim Christian had slept when he was there.

BUNYANUS.

THE EFFECT OF A PEOPLE ON THE
MINISTRY.

A THIN, heavy, sleepy, fruitless people, stops the mouth, strait-

ens the gifts, deadens the spirit of a pastor ; and a people enlarged in their gifts and affections, carry a preacher beyond himself. I have heard much talk of barren ministers. Shall I tell you ? A barren people make a barren ministry ; a cold auditory, a cold sermon ; a dead parish, a dumb minister. Nothing shuts our mouths, and silences us, so much as our own auditories.

R. Harris.

For the Christian Magazine.

Review.

UNITARIANISM SOUND DOCTRINE.—
A Sermon preached at Waltham, at the Ordination of the Rev. Bernard Whitman, Feb. 15, 1826. By Nathaniel Whitman, Minister of Billerica.

[Continued from page 268.]

WE have done with Mr. W.'s argument. But there are other things in his Sermon which we feel inclined to notice. Our remarks in the present number will be confined, principally, to the subject of *Unitarian Charity* ; upon which our Author, like most other writers of the same class, speaks with freedom, and much apparent complacency. We cannot but think it a great unhappiness, to say nothing more of the fact, that Unitarians are so much more disposed to claim for themselves the amiable virtue of christian charity, than other denominations are to acknowledge that it, in any peculiar degree, belongs to them. While we have observed the self-complacency and boldness, with which they have claimed the merit of being truly and almost exclusively charitable ; the following sage pre-

cept of the wise man has forcibly occurred to our minds. " Let another praise thee, and not thine own mouth ; a stranger, and not thine own lips." Mr. W. has occupied nearly four pages of his sermon, with the subject of Unitarian charity, and Trinitarian uncharitableness. But if Unitarians are as much more charitable than others, as they pretend, there is certainly no necessity of their trumpeting their own praise. The world will doubtless do them justice on this subject. And if it is a fact, as a very respectable proportion of the community already believe, that they have no peculiar claims to this excellence, all their efforts to monopolize its honours, will ultimately be in vain. But our readers shall hear Mr. W. on this subject.

" Having spoken with freedom of the Trinitarian System, I feel it to be incumbent on me to disclose with equal freedom our views and feeling with respect to the advocates of this system."

" We wish it, then, to be distinctly understood by the public, that we deny to no one the christian name, privileges, and hopes, merely because

he is a Trinitarian. We judge systems by one rule, and characters by another. The truth or falsehood of systems we determine by their conformity or opposition to reason and scripture. The goodness or badness of character, we determine by the goodness or badness of conduct."

Reason and scripture are indeed a good rule by which to determine the truth or falsehood of systems; and, we have always supposed, as good a rule by which to determine the goodness and badness of character. But Mr. W. says, "We judge systems by one rule, and characters by another." We should think so. Whether reason and scripture are the invariable rule by which Unitarians try systems, we shall not now stop to inquire. We can believe them, however, when they say they have another for character. "The goodness or badness of character, we determine by the goodness or badness of conduct." Very well; but how is the goodness or badness of conduct determined? We had always supposed, as character is made up of conduct, that there was as much need of a rule to determine the goodness or badness of conduct, as to determine the goodness or badness of character, or, as to determine the truth, or falsehood, of a system. And it is now entirely beyond our power to conceive how the goodness or badness of characters can be determined, without bringing the conduct which constitutes them, to the test of reason and scripture. But by making conduct, the rule, by which to determine the goodness or badness of character, and bringing conduct itself to no test or criterion, Unitarians have a very fair opportunity for the exercise of their charity. It is a very easy thing for them, in this way, to

cherish a good opinion of any man, for whom they wish to cherish such an opinion. This is certainly a very convenient thing. And by refusing to bring conduct and character to the scriptural test, they can avoid the unpleasant, and what they esteem very uncharitable conclusions, to which they must otherwise often be led, respecting the characters of men who disbelieve and reject the doctrines of the gospel. Disregarding the scriptures as a test of character, they can fellowship any man as a christian, who will admit that "Jesus is the Christ," even although he denies, as did Priestley and Belsham, nearly every other essential doctrine of the gospel. They can even believe that Trinitarians are christians, although their system, as Mr. W. says, "is irreconcilably opposed to the word of God," and "leads to a denial of the Supreme Deity of the Father," and "shakes to its centre the whole christian fabric." Although the Apostle has expressly declared, that "idolaters—shall not inherit the kingdom of God;" and Trinitarians are supposed by Unitarians to be idolaters; yet, keeping clear of the scriptures as a test of character, they can very courteously extend the hand of fellowship to all who profess to believe in Christ, and wish the public distinctly to understand, that they "deny to no one the christian name, privileges, or hopes, merely because he is a Trinitarian."

Unitarians believe that Trinitarianism is "*another gospel*;" and, Mr. W. says, "it shakes to its centre the whole christian fabric;" and, they all know, that Paul has said, "Though we, or an angel from heaven, preach any other gospel, unto you than

that which we have preached unto you, let him be accursed;" yet, by making one rule for the trial of systems, and another for character, they can, with much good nature and great apparent plausibility, say, with Mr. W. "Sentiments which we may deem erroneous and pernicious, may be embraced by men, whom we regard as wise and good. In this imperfect state, under the most favourable circumstances, we all see as through a glass darkly in many respects. In addition to this it is to be remembered, that we have all suffered more or less from our exposure to traditionary errors. With these views, we can consistently oppose as erroneous and pernicious a system, while we acknowledge as learned, sensible, and *good* men, its zealous advocates." What a pity that Paul had not seen that there was one rule for the trial of systems, and another for characters? He might then, while "he consistently opposed as erroneous and pernicious" "*another gospel*;" have acknowledged as learned, and sensible, and *good* "its zealous advocates;" especially if they were "angels from heaven," whose conduct he must of course suppose was good. How much more charitable would the venerable Apostle have appeared, and how much more worthy of his dignified and sacred office, would he really have been, if he had omitted the latter clause of this passage, and, instead of using the harsh and unfeeling denunciation, "Let him be *accursed*," against the false teacher; had, like the more judicious and enlightened Unitarians of the present day, acknowledged him, although in an error, to be "learned, sensible, and *good*." The only apology which we can make for

this venerable man is, he did not know that there is one rule for the trial of systems, and another for character. And if some Trinitarians, are thought to resemble him in their uncharitableness, we hope the same thing will be deemed a sufficient excuse for them also.

But although Mr. W. appears, in the passage above quoted, to extend his charity to Trinitarians in general; yet he lets us know, that he feels much more cordial and respectful toward those who are the least influenced by their peculiar principles.

"Much more do we feel it to be our duty to acknowledge, as entitled to this character, those whose attachment to a traditionary system is so feeble as to afford little scope for the operation of its evil tendencies. In this light it is that Unitarians regard a part of the Trinitarian clergy. Their preaching and their practice are mainly according to the simplicity of gospel truth and duty. Their Trinitarian creed, floating on the surface of their minds, is comparatively inoperative. Its evil tendencies are essentially counteracted by their good sense and sound learning, their consistent protestantism and genuine piety, their obedience to Christ and charity to men. Ministers of this character we cannot but esteem, and love, and venerate."

Is it then true, that a man, who acts inconsistently with his own principles, is more to be "esteemed, and loved, and venerated," than those who carry their principles into practice? We believe, that Mr. W. is among the few, even of Unitarians, who would say this. For our own part, we cannot forbear to say, that there is no trait of character which we more highly admire, than that of consistency. If we know a man to be a Unitarian, we do not love or respect him the less for acting agreeable to his principles. On the other hand, we despise the man, who

sincerely believes the principles of Unitarians, but suffers them to have no important influence upon his conduct. And as for those Trinitarians, whose "creed floats only upon the surface of their minds, and is comparatively inoperative," it is certainly doing them no injustice to say, they are either to be pitied for their weakness, or detested for their hypocrisy. But perhaps, we do not understand Mr. W. It is possible he means, by a man's "creed floating upon the surface of his mind," that he does not fully believe it. He thinks about it, but does not fully and understandingly receive it. A Trinitarian, then, who neither understands nor believes his own creed, is the man "of good sense, and sound learning," &c. whom Mr. W. "esteems, and loves, and venerates." It is not, indeed, strange, that such a man's creed should be "comparatively inoperative." Those who are undecided in their principles, must of course be inefficient in their conduct. But it is a little strange, that characters of this description, should be peculiarly the objects of Mr. W.'s affection and esteem.

"We rejoice, indeed," says Mr. W. "in the persuasion that this class of our Trinitarian brethren," viz. those whose Trinitarian creed floats upon the surface of their minds, and is comparatively inoperative, the evil tendencies of which are essentially counteracted by other principles, "are prepared to say with the independent and catholic Doddridge, sooner than refuse to hold communion with Unitarians, as such, we will resign our ministry." It is then those, who either do not understand their own creed, or who if they do understand it, do not act according to

it, that Mr. W. expects will hold communion with Unitarians. This is indeed a fine compliment to that class of Trinitarians whom he so highly esteems. It carries an irresistible implication, that in holding communion with Unitarians, they act in opposition to their own principles. It seems that although some Trinitarians believe that they may in perfect consistency with their peculiar principles, hold communion with Unitarians; yet Unitarians do not believe this themselves. We know that Dr. Priestley and other English Unitarians had said what plainly implies this, but we did not suppose that Unitarians in this country were ready so explicitly to avow it. Heretofore the unpardonable sin of Trinitarians has been, that they were generally unwilling to admit that Unitarians were christians, and to hold communion with them as such. But here we find, that those who have raised the loudest cry against them on this account, fully believe that they cannot do it in consistency with their principles; and still they tell us, that those who will do it, are objects of their peculiar respect, love, and veneration. The friends of Dr. Doddridge will hardly thank Mr. W. for this compliment paid to his independence and catholicism.

In the very paragraph in which Mr. Whitman so evidently admits that Trinitarians cannot, consistently with their own principles, hold communion with Unitarians, he complains bitterly of their uncharitableness in this respect. He speaks of "that course of reprobation and exclusion which has been and which still is, so systematically, and so zealously pursued against them." What "course of reprobation

and exclusion?" If he means here to refer to past ages, when persecution for religious sentiments by fire and faggot, was the order of the day, we can inform him that in those days Unitarians could persecute as well as others. But if he refers, as we suppose he does, to the conduct of Trinitarians in this country, we ask, what "course of reprobation and exclusion have they so zealously and systematically pursued against Unitarians?" But we need not wait for an answer. He doubtless means to allude to the fact, that Trinitarians, most of them at least, do not believe that Unitarians are christians, and that they refuse to hold communion with them as such; and that they have, moreover, had the audacity to say, openly, what they believe on this subject, and to regulate their conduct accordingly. This is doubtless the point of their offending. This is the length and breadth of their crime, charitably represented by Mr. W. as "a course of reprobation and exclusion." Now we shall not, in this number, attempt to settle the great question, how far a person may be in an error and yet be a christian; or the equally difficult one, how far it is proper for christians to hold communion with those whose piety is doubtful. But if Mr. W. believes, as he has very clearly intimated, that Trinitarians cannot, in consistency with the peculiarities of their system, hold communion with Unitarians, why does he blame them for declining it? Is it not in all respects as proper, that Trinitarians should be indulged in their belief; that Unitarianism is another gospel, and consequently that Unitarians who understandingly receive it are not christians; as it is that Unitarians should be

indulged in their belief that Jesus Christ is a mere creature? Is one of these opinions to be tolerated, and not the other? And are the advocates of one of them to be suffered to act agreeably to it without reproach, while those who presume to conform to the other in their practice, are to be perpetually represented as destitute of charity, branded with the name of bigots and intolerants?

We shall not give ourselves the trouble to maintain the fact that Trinitarians are as charitable as Unitarians. For the sake of meeting Mr. W. on his own ground entirely, we shall allow that Unitarians have about them a certain something called charity, which is not seen in an equal degree in Trinitarians. But we have a few things to say on the subject of this kind of charity, which we think the public will do well to consider.

1. The charity in which Unitarians are supposed to excel Trinitarians, is primarily, if we understand it, a favourable opinion of the piety of others, formed and cherished without regard to their reception or rejection of the peculiar doctrines of the gospel. 2. When speaking of the importance of christian charity, Unitarians generally leave the thing entirely undefined, so that more or less may be understood by it, as occasion requires. 3. This charity is a different thing from that which is required in the Bible. The charity here required is disinterested love. Charity to men, the only charity to men which the Bible requires, is that disinterested love to them, which is inculcated in these words, "Thou shalt love thy neighbour as thyself." 4. That favourable opinion of another's piety, formed

and cherished without regard to his reception or rejection of the peculiar doctrines of the gospel, which appears to us to be the essence of Unitarian charity, is *contrary* to the Bible. The Bible does not authorize us to believe that those are christians, who understandingly reject the peculiar doctrines of the gospel.

5. This charity of christians is inconsistent with other sentiments which they often avow. For instance, Mr. W. has expressed his belief, that many of those whom he *charitably* receives as christians, "*would*, if they had it in their power, bar against Unitarians—the *celestial Paradise*." 6. This kind of charity, although lavished upon Trinitarians as well as others, does them very little if any good.

We solicit the attention of our readers to a few facts illustrative of the truth of this last assertion.

1. The charity of Unitarians does not prevent their attributing to Trinitarians the *basest of motives*. We have more than once heard them charged with a disposition to burn at the stake all those who will not receive their sentiments. An Unitarian "Layman," in attempting to chastise Trinitarians for their uncharitableness, represents Calvin in this light, and charges his followers with the same spirit. His words are these. "Their master would never suffer any one to question his doctrines, under pain of the fagot. He wished to dethrone the Pope, only to put the tiara on his own head. His disciples in this country, and in this alone, *retain the same spirit*." With his mantle of charity over Trinitarians, Mr. W. kindly represents their opinions as the result "of *reasoning pride*." "And while he professes to cherish toward them no hostile feelings," and "to

doubt not that they think they are doing God service," he says, they "*would*, had they the power, bar against us the sacred desk, the Table of the Lord, and the *Celestial Paradise*, merely because we are Unitarians." This, we think, is about as much as to deny that Trinitarians are christians.

2. The charity of Unitarians does not prevent their applying to Trinitarians the most reproachful names and epithets. Dr. Priestley and other English Unitarians call them "*Polytheists*," "*Idolaters*," and "*Blasphemers*." Mr. W. calls them "*ambitious and domineering Ecclesiastics*." He also represents them as "*invaders* of the prerogative of Zion's Lord," and charges them with having "*usurped*" his "*authority*." Even Dr. Channing, who, to use the words of his opponent, "*had shown himself violent for charity*," and "*fierce for moderation*," evidently has Trinitarians in view, when he speaks of "*denouncers*," under the influence of a *spirit of persecution*," which though it has given up its halter and faggot, yet breathes *venom* from its lips, and *secretly blasts* what it cannot *openly destroy*." Trinitarians are so often reproached by Unitarians as "*ignorant*," "*bigoted*," "*intolerant*," and "*enthusiastic*," that these epithets have become things of course, in their conversation and writings. Now this language may be consistent with charity; but it is a kind of charity which does its hapless subjects no kind of good.

3. The charity of Unitarians does not make Trinitarians the objects of their affections. When their professions of charity to Trinitarians are the highest, their feelings are often evidently cold, if not hostile to its objects. They

often acknowledge them to be christians, when if looks, or actions, or even words can be interpreted, they love them no better, than they do those who are not christians. Nor indeed do they so much. We are altogether mistaken, if we have not seen many instances, in which Unitarians, with the profession of charity to individual Trinitarians, have still manifested a much greater cordiality to avowed Deists, than to these objects of their charity.

4. The charity of Unitarians does not secure to Trinitarians their union and friendly co-operation in the support and enjoyment of the word and ordinances of the gospel. It is true, they very frequently unite with them in these things. But it is generally, if not invariably, when they are so small a minority, that any attempt at separation, would evidently be to their own disadvantage. Whenever they become sufficiently numerous in a place to make any successful opposition to Trinitarians, they generally establish worship for themselves, purely Unitarian; and if, by any art or management, they are able to gain possession of meeting houses or funds, they apply them to the support of Unitarianism, even although these may be the fruit of the labour and bounty of Trinitarians, for the support and propagation of their own faith. We know, indeed, that Unitarians in this country are now desirous of communion with Trinitarians. But we are not satisfied, that this is the effect of cordiality of feeling. It may be policy merely. Should circumstances so change that they could view it as much for their interest to separate from Trinitarians, as they now do to unite with them, we suspect that

many of them would begin to doubt the lawfulness of communion with idolaters. We are led to think so, not only from a view of the nature of the case, but from the fact that Unitarians in England have already advocated a separation. "Dr. Priestley says, if there ever was any such thing as *Idolatry* it is paying religious worship to any other than the one only living and true God; and if it be of any consequence to preserve inviolate the first article of all revealed religion, viz. the unity of God and the exclusive worship of him, (which was the one great object of the Jewish religion, and continues to be so in the christian,) it must be incumbent on us to frequent no society of christians, however pious and sincere they may be, if we be convinced that they err in so essential an article of faith as this. It is innocent in them who are ignorant, and act agreeably to their consciences; but it is criminal in us who know better. There are no doubt differences in lighter matters which may be borne with in members of the same society; but if *any* difference of opinion, and practice, will justify a *separation*, it must be *this*."

Now we do not suppose that Mr. W. and his brethren in New England, are prepared to unite with this Apostle of Unitarianism, in all this language of exclusion. But if Mr. W. has fairly represented their principles, they must, if they will follow them out in all their consequences, take precisely the same ground. For, while he says of Trinitarians, "We should rejoice to meet them on gospel-ground," he adds, "we cannot consent to meet them on any *other*." Now we know that with him, *Unitarianism* is gospel-ground. From the following pas-

sage in his sermon, we learn that they, and they only, in his estimation, are true worshippers. "It is thus put beyond a doubt, that those who would be true worshippers, must worship as the Supreme Being, the *Father only*." It is for Mr. W. to reconcile these passages, with others in the sermon, in which he, in behalf of himself and brethren, so kindly offers fellowship and communion with Trinitarians. Here is enough to teach Trinitarians, that they have no assurance from the charity of Unitarians of their union and friendly co-operation in the support and enjoyment of the word and ordinances of the gospel. Nor

5. Does this charity give Trinitarians any assurance of honorable and just treatment by Unitarians, in regard to the enjoyment of their privileges and rights. From such lofty pretensions to christian charity, as we are perpetually hearing from the lips of Unitarians, we should expect that by them, every fair, and honorable, and just principle of social and religious intercourse, would be sacredly regarded. It is not, indeed, strange, that bigoted, intolerant, and persecuting Trinitarians, should frequently trample upon the laws of decency and propriety, and attempt to deprive those, to whom they so rudely deny the name of christian, of some of their dearest rights and privileges. But surely, of Unitarians we might "hope better things." But alas! we are disappointed. Unitarians can, not only call as hard names, manifest as much ill nature, become as intolerant in their spirit, and as exclusive in their measures as Trinitarians, but, with as little ceremony and as little apparent remorse, violate the principles of fair and honourable dealing,

and wrest from their fellow-creatures their dearest rights and privileges. We could give many examples of this. But for the sake of brevity, we confine ourselves to one or two. Let any one read the following extract from the London Congregational Magazine, and say if he can, that what we here assert is not true.

"We have lately received various letters from *Geneva*, which show that christians in that once highly favoured, but now apostate city, are at present placed in a very critical situation. Most of our readers are acquainted with the awakening which took place there about ten years ago, through the blessing that rested on the labours of Mr. Haldane, among the Theological students of the University. Shortly after that period, the "*Venerable Company*" of pastors took alarm at the rapid growth of *Methodism*; and the appearance of it among some of the most distinguished of their own body greatly increased their anxiety. They saw that it would be difficult, if not impossible, to turn out of the church those who had obtained a regular place among themselves, but they resolved to use their utmost efforts to prevent any from becoming thereafter members of the "*Company*." Their first step was to draw up certain articles prohibiting any minister to preach on the Divinity of our Lord, original sin, and other fundamental doctrines. They refused ordination to any of the students who would not subscribe, and in consequence many were rejected.

"M. Malan, not having yet obtained admission into the company of pastors, although he had been regularly ordained, was made the next object of attack.

* In many parts of Europe, all vital religion is reproachfully denominated *Methodian*.

Our readers are generally aware of the persecution which that undaunted champion of the cross of Christ, has at various times been called to endure. They know that he has been deposed from his office as regent of the College, deprived of his ministerial character in the church, and that he only is indebted to the indulgence of the government for the degree of toleration he has enjoyed in being suffered to preach in a chapel which has been built for him without the walls. Here, however, he has not been left unmolested, but has been subjected to every injury and petty insult which the Arian, Socinian, and Pelagian ministers could invent, to gratify their malignant feelings against the man who dared so faithfully, so eloquently, and so successfully to preach in the midst of opposition and scorn, salvation by Jesus Christ, perfect man, and perfect God. (M. Malan, although the most distinguished, was not the only victim, and the story of Empetaz, Gonties, Gyt, Guers, &c. would present another picture of injurious, and vexatious persecution exerted against bold and faithful, though unoffending witnesses for the truth.

“Such had continued to be the state of affairs till within the last few months, when the enmity of the Geneva pastors against the truth, seemed to have gained fresh strength. The increasing numbers which frequented the preaching of M. Malan, the continual instances that were occurring of conversion through his instrumentality, and the blessing which attended the ministry of Messrs. Empetaz, Guers, &c. seemed more and more to arouse their indignation. Their animosity was in a special manner directed against M. Gausen, one of their own number, who, ever since he

was brought to know the truth about ten years ago, has not ceased to labour with unceasing assiduity and distinguished success in the vineyard of the Lord. M. Gausen was the last summer formally excluded every pulpit in Geneva, except his own at Satigny, and it seems doubtful whether his situation as a pastor, and his connexion with some of the first families at Geneva, will continue to protect this faithful minister of Christ.

“M. Chausiére, one of the Arian or Socinian pastors, also preached a most violent sermon against the *Momiers* or Methodists, whom he attacked with the most unmeasured warmth, and represented them as enemies to the State. This sermon had the effect of exasperating the populace to such a degree, that it was not safe for any of the evangelical preachers to be seen in the streets. M. Guers was stoned in one of the public squares, and narrowly escaped with his life; and M. Malan's house was also attacked.) It is but just to the government, however, to observe, that they gave no sanction to these acts of violence, and when the writer of this notice was himself at Geneva last autumn, there was a guard of gens d'armes stationed every evening near the houses of M. Malan, and M. Guers. (In the mean time every attempt was made to calumniate and traduce the christians at Geneva. Every lie was invented, and greedily propagated through the medium of the newspapers, for the purpose of pouring on them obloquy and contempt. If a person committed suicide, it was said he had heard a sermon from one of the *Momiers*. If a person became deranged, his disorder was attributed to the same cause,) and even the English newspapers

have copied into their columns these baseless fabrications.

“But affairs at Geneva wear, it seems, a still more critical aspect than before. It seems that Mr. Bost, a preacher who was formerly excluded from the church at Geneva, and who is well known abroad for his uncommon talent, zeal, and boldness, as well as for the extraordinary blessing that has attended his labours, especially in Germany, published an answer to the above-mentioned sermon of Mr. Chausiere. We have not seen Mr. Bost's pamphlet, but understand it displayed much ability, and contained a very masterly exposure of the futility of the charges brought against the *Momiers* by M. Chausiere. The “venerable company” at Geneva were, however, much enraged at the boldness of Mr. Bost, and determined if possible to crush him. A prosecution was commenced against him by the public prosecutor, who charged him with describing the pastors at Geneva as a *sect* in the christian world who denied some of the leading doctrines of the gospel. For this alleged crime, he desired that Mr. Bost should be imprisoned for two years, and pay a fine of 2000 florins.” It is added, that Mr. Bost pleaded his own cause, that his defence was admirable, and that he was acquitted to the great mortification of the clergy.)

We do not quote this passage to show what Unitarians in this country are disposed to do; but to show what Unitarianism has done, even in the nineteenth century, where the *majority* has been under its influence. What they would do, were they the majority in this country, we will not venture to predict. We only say, their *charity*, of which they so loudly boast, gives us no assur-

ance that our dearest rights would not be wantonly sacrificed.

We should think that the people in Waltham, had by this time learned that Unitarian charity is not always attended with every thing that is fair, and honorable, and lovely. What has there taken place in regard to the dismissal of Mr. Harding, and the settlement of Mr. Whitman, has taught some of them, effectually, that to enjoy the quiet and peaceable possession of their privileges, is quite a different thing from being embraced in the arms of Unitarian charity. We know, indeed, that according to the terms of Mr. Harding's settlement, his Society had a right to dismiss him, when two thirds of the legal voters should express a wish for the dissolution of the connexion between him and them. Every one will perceive, however, that this right might be honorably or dishonorably, charitably or uncharitably used. Both Mr. Harding and his friends, had reason to expect, that the solemn act of his consecration to the ministry in that place, would not be trifled with,—that the connexion between him and his people would continue, until there were good reasons for its dissolution; reasons which did not exist at the time of his ordination. The truth of this remark will at once be perceived, by the supposition that the people had voted his dismissal the next day after his ordination, which they might have done, and which they had a legal right to do. But had they done this, without any good reasons, they would have abused the confidence which Mr. Harding and his friends reposed in their honor, and inflicted an injury by disappointing their reasonable expectations. The case is precisely the same, if they vote his dismissal.

sion at any future period, without any sufficient reasons. Now what reasons have been assigned for Mr. Harding's dismissal? No other than "an honest difference of religious sentiments,"* between him and his people; that is, between him and the few, which, under the then very peculiar state of the society, constituted a majority of voters; and this difference was well known to exist at the time of his ordination. But it will be said that, by the terms of the contract, they had a legal right to dissolve it in this manner. This we do not deny. Nor is it of a violation of a legal contract that we complain. We mention the subject only to illustrate the nature of that *charity* by which those Unitarians, who were the authors and abettors of the transaction, were governed. One of the greatest and most frequent objections made by Unitarians against the conduct of the orthodox is, that they reject Unitarians of a fair moral character, on account of their sentiments. When a Unitarian minister has been dismissed, on account of his sentiments, "a loud and bitter cry" has been raised by Unitarians, respecting the uncharitableness, bigotry, and intolerance of Trinitarians:—a cry which has frequently been heard across the Atlantic, and echoed back again in the ears of all the American people. The minister thus ejected, has been represented as persecuted for his opinions; and

those of his flock who have adhered to him, as suffering the deprivation of their rights and privileges. But we ask, is it persecution for the orthodox to dismiss a Unitarian minister for his sentiments, and is it charity for Unitarians to dismiss an orthodox minister for the same reason? Are those who desire the continuance of a Unitarian minister, when he is dismissed, deprived of their rights and privileges? and is the treatment which the adherents of an orthodox minister receive at his dismissal, just what honor and justice dictate? But we have never heard of the orthodox dismissing an Unitarian minister for his sentiments merely, who continued of the same with which he was settled. But here is a minister, dismissed for his sentiments, while they are precisely the same which they were known to be at the time of his ordination; dismissed only for an honest difference of sentiment, by a people, who, while they assign this as the reason, give their full and decided testimony, that he had faithfully preached the gospel, as he believed it; dismissed, too, in opposition to the wishes of all his church, and a majority of those who attended his ministry. This minister is dismissed, that Unitarianism, instead of Orthodoxy, may be preached in his pulpit; while there is, within the distance of a little more than half a mile, a place of Unitarian worship, and not another in town where the doctrines of the Orthodox are preached; while, too, upwards of three hundred, manifest their earnest desire to hear orthodox preaching.

In addition to all this, when the minister is dismissed, and the aggrieved part of his flock left without a place of public wor-

* The following is a copy of a note sent to Mr. Harding, after they had voted his dismissal:

Reverend Sir,—By vote of the second religious society, at their meeting last evening, Resolved, That the second religious society in Waltham, cheerfully and willingly declare, that they approve of the moral conduct of Rev. Sewal Harding, as the minister of said Society, and as their minister he has preached, with faithfulness and an earnest desire to be useful, the gospel, agreeably to his faith and creed; and that the only difference existing between the Society and him, is an honest difference of religious sentiments.

The above is an extract from the Records of the Society. THOMAS GORHAM, P. Clerk.

ship, and under the necessity of supporting a teacher by their own scanty funds, a very considerable proportion of them,—all who are connected with the manufacturing establishment in that place, are obliged to pay for seats in the meeting house which they have left, and in which they can no longer conscientiously worship; or leave the employment in which they are engaged, and by which they obtain their living: We have been repeatedly informed, that all those belonging to the manufacturing establishment, who have left the place of their former worship, because they cannot conscientiously hear Mr. W. are obliged to pay the same as though they regularly attended his ministry. It is said also, that a number of these persons who belonged to a Singing Society, to which some peculiar privileges were granted, have, because they have attended Mr. Harding's meeting, been excluded from this Society, and deprived of all its privileges. These things we could not have believed, had we not received the intelligence from the most unquestionable sources. We would ask, do the Honorable Boston Manufacturing Company *know* these things? We cannot believe that they intend to sanction such gross illiberality and oppression. But to return a moment to the charity of our Author. It was to those who had been active in measures such as have been described, and many others who must be supposed to have acquiesced in them, that he preached the sermon now before us, and in which are now to be found nearly four pages upon the subject of Unitarian charity and Trinitarian illiberality. It is here that the preacher says with so much self-complacency, and good nature, "We deny no man the christian name, privileges and hopes," merely because

he is a Trinitarian. It is here, that he thinks it necessary to declare in behalf of himself and brethren, "Our preaching is also in the spirit of charity. We are not pursuing a party object. We are not acting on party principles. We are not actuated by a party spirit. We have not assumed a party name."

But how much better we ask is this Unitarian charity, than Orthodox uncharitableness? Who was ever benefited by being allowed the name of a christian, if with it must be associated that of a "persecutor," "idolater," "bigot," "enthusiast," "domineering ecclesiastic," or an usurper of the Lord's prerogative? Who would thank a person for admitting that he is a christian, when he at the same time asserts, that if he had the power he would burn his fellow-creatures at the stake, or exclude them from heaven? What consolation can it be to a Trinitarian to know that Unitarians believe him to be a christian, when at the same time he knows, that so far as he acts agreeably to his principles, he is less an object of their approbation and delight, than an infidel or a freethinker? Will a person that is deprived of his rights, and suffering in his person, by Unitarian influence, feel that ample compensation is made for his wrongs by the exalted privilege of being considered by his oppressors as a very devout and humble christian? No, this is adding insult to injury. To call an individual a christian, while you charge him with the crimes of idolatry, murder, and a wish to exclude his fellow-creatures from heaven, is to degrade the sacred name, and to reproach the great Head of the church for the approbation and delight which he has manifested in the character which it designates.

[To be continued.]

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THE APOSTLES' DIRECTION TO THE
AWAKENED JAILER.

A SERMON.

ACTS, XVI. 29—32. *Then he called for a light, and sprang in and came trembling, and fell down before Paul and Silas: and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.*

PAUL and Silas, having miraculously cured a damsel possessed of a spirit of divination, excited the resentment of her masters, who drew them into the marketplace unto the rulers; and the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely. But while they were in prison and their feet made fast in the stocks, at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the

foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of sleep, and seeing the prison doors open, drew his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in and came trembling, and fell down before Paul and Silas: and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. - These words naturally lead us to consider,

I. The state of this awakened sinner.

II. The import of his question to the apostles.

III. The manner in which they treated him in answer to his question.

IV. Show that they treated him right.

I. We are to consider the state of the awakened jailer. He was

undoubtedly a stupid, hardened, stout-hearted sinner; but his fears were effectually alarmed by a realizing sense of death and eternity. Earthquakes are the most awful dispensations of Providence in this world. They have been more destructive than wars, famines, and conflagrations. They sunk towns and cities, with the many thousands of their inhabitants in sudden and remediless ruin. The earthquake which shook the foundations of the prison and the earth around it, was extremely alarming to the jailer, and threatened him with instant death. But though the first shock was short, yet he knew not but it might be soon repeated and become fatal. After this cause of fear abated, there was another, which renewed and increased his fearful apprehensions. He saw the prison doors open, and thought that all the prisoners had escaped, for which he expected his own life would be taken. Death and eternity stared him in face, for which he felt himself entirely unprepared. He was in deep anxiety and distress, which constrained him to cry to the Apostles, "Sirs, what must I do to be saved?" This leads us to consider,

II. The import of his question. His fears of temporal death excited the fears of eternal death. He had done nothing but disobey God all his days, and abuse his goodness and patience. His conscience condemned him for all the exercises of his heart and all the actions of his life. He had a realizing view of the invisible world, and saw nothing before him but a miserable eternity. He knew not what to do, to escape the wrath to come. He was an awakened, self-condemned, distressed sinner, and anxiously con-

cerned about the salvation of his soul. We must suppose, therefore, that by asking the Apostles what he must do to be saved, he meant to ask them, to direct him how he might escape eternal death and obtain eternal life. He put the solemn question not to the other prisoners but to the Apostles, because he had heard them called "the servants of the high God, who shew unto men the way of salvation;" or because he knew their characters as ministers of the gospel. He knew by some means or other, that they were the proper men to direct him what to do, in his guilty, distressed, and perishing condition. His sins revived and his hopes died. He saw no way in which a holy and just God could save him from deserved destruction. He most respectfully said, "Sirs, what must I do to be saved;" and he most sincerely desired, that the Apostles would instruct and direct him to do something, that might be the means of securing his future and eternal happiness. They understood his question in this sense, and most cheerfully complied with his importunate request. Let us next consider,

III. How they instructed and directed this awakened and inquiring sinner. On this point the text gives us plain information. As soon as he brought the Apostles out, and said, Sirs, what must I do to be saved? They said, "Believe on the Lord Jesus Christ, and thou shalt be saved. And they spake unto him the word of the Lord." In the first place, they preached the gospel to him, which is called the word of the Lord. They exhibited the character of Christ, who came into the world to seek and save them that were lost; who was God and man in two distinct na-

tures, who suffered and died on the cross, and made a full atonement for the sins of the world, that God might be *just*, and the justifier of every one that believeth in Jesus. They briefly explained saving faith, or taught him wherein it consisted. They informed him, "The word is nigh thee, even in thy mouth, and in thy heart, that is the *word of faith which we preach*; that if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God hath raised him from the dead, *thou shalt be saved*. For with the heart man beliveth unto righteousness; and with the mouth confession is made unto salvation. For whosoever shall call upon the name of the Lord shall be saved." Such a concise and clear description of Christ and the way of salvation by him, we may suppose the Apostles gave to the awakened and distressed sinner in a very short time; and then directed him to do, what was his immediate and imperious duty to do, that is, to believe on the Lord Jesus. They first explained his duty, and then exhorted him to perform it immediately, or without the least delay. It now remains to show,

IV. That they directed him right. This will appear, if we consider the following observations.

1. They directed him in the same manner, in which the inspired Prophets directed sinners to do their duty. God often sent his Prophets to reprove impenitent sinners for their sins, to warn them of their danger, and to exhort them in his name, to reform, repent, and do their duty. And we find many instances of their faithfully discharging this solemn office. Isaiah exhorted

sinners to seek the Lord and return to him immediately. "Seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Jeremiah exhorted sinners in this form: "Thus saith the Lord to the men of Judah and Jerusalem, break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskin of your hearts, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it." Ezekiel addressed sinners in these words, "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?" Joel exhorts sinners in the same strain: "Therefore also now, saith the Lord, turn ye even to me, with all your heart—and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful." All the inspired prophets, agreeably to the divine direction, exhorted sinners to change their hearts, to repent, and return to God, without the least delay. And if they exhorted sinners right, the Apostles exhorted the jailer right; for they exhorted him to believe on the Lord Jesus Christ immediately, and to do his duty as soon as he knew it.

2. They taught this awakened and inquiring sinner right, because they taught and directed him as Christ taught and directed sinners. He was a teacher who came from God, and declared,

"The spirit of the Lord God is upon me, because the Lord hath anointed me to *preach* good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." As soon as he was baptized of John, and inaugurated into his priestly office, and began to preach the gospel, he drew after him multitudes of admiring hearers. He told them, that he came not to call the righteous, but sinners to repentance. Accordingly he taught and directed them to repent and believe the gospel immediately. We are told, "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." When Christ invited sinners to come to him for life, he invited them to come to him immediately. He said unto them, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." In the parable of the gospel, those who are invited to it, are invited to come immediately, without delay. "A certain man made a great supper, and bade many. And sent his servant at supper time to say to them that were bidden, come, for all things are *now* ready." When Christ saw Simon Peter, and Andrew his brother, he said to them with an inviting and commanding voice, "Follow me, and I will make you fishers of men. And they straightway left their nets, and

followed him." And when Christ came to the place where Zaccheus had climbed up into a sycamore-tree to see him, "he said unto him, Zaccheus, make *haste*, and come down: for to-day I must abide at thy house." And he made haste, and came down, and did his duty, as soon as it was made known. As Christ saw Matthew sitting at the receipt of custom, busily engaged in his worldly concerns, he said to him with an imperative voice, "Follow me. And he arose and followed him." He knew Christ required him to follow him immediately, and he complied with his duty, without delay. But that in these and all other instances, Christ directed and commanded sinners to come to him, believe on him, and follow him immediately, appears from what he said to those who requested a permission to delay. "It came to pass as he went in the way, he said to a man, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go and bid them farewell which are at home at my house. And Jesus said unto him, no man having put his hand to the plough, and looking back, is fit for the kingdom of God." Thus Christ, in preaching the gospel, invited and commanded sinners to repent and believe it immediately. He would admit of no excuse for delay. He knew better than any other preacher ever did, whether sinners could have any excuse for delaying to embrace the gospel after they understood it. He always taught and directed sinners right, and since the Apostles taught and directed the sin-

ner, who inquired what he should do to be saved, as Christ directed such persons, they certainly directed him right, to believe on the Lord Jesus Christ immediately.

3. They taught the inquiring jailer right, because they taught and directed him as Christ required them to teach and direct sinners, in respect to their immediate duty. Just before his ascension to heaven, he called his Apostles together, and gave them his commission to preach the gospel through the world, and in that commission he directed them how to preach. "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." By virtue of this commission, they were authorized to preach the gospel every where, and call upon sinners to repent and believe it immediately. And we find, that they uniformly followed Christ's direction. When Peter preached the gospel on the day of Pentecost, three thousand were pricked in their heart, and anxiously cried to Peter and the rest of the Apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of the Lord Jesus, for the remission of your sins, and the promise of salvation." When Simon the sorcerer felt himself in the gall of bitterness, and in the bond of iniquity, Peter said unto him, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Now, Paul and

Silas taught and directed the awakened and distressed jailer in a similar manner. When he brought them out, and said, "Sirs, what must I do to be saved? They said, believe on the Lord Jesus Christ, and thou shalt be saved. And they spake unto him the word of the Lord." They preached the gospel in precisely the same manner that Christ preached it, and commanded them to preach it; which was preaching it perfectly right. They exhorted the jailer to believe the gospel as soon as they had explained, and he understood it. Or in other words, they exhorted him to do his duty as soon as he knew it, without delay.

4. They taught and directed him right, because they taught and directed him just as his serious and critical case required. He was a poor, guilty, perishing creature. He was in real danger and distress, and knew not what to do to extricate himself from his forlorn condition. He was ignorant of the gospel, and the way of salvation through the death and mediation of the Lord Jesus Christ. He needed religious instruction and direction. He applied to those whose office it was to teach and direct inquiring sinners. They perfectly understood his case and acted agreeably to it. They spake to him the word of the Lord, and in a plain, easy manner, taught him the first principles of the gospel, the character of God, the character of Christ, the precepts and penalty of the law, the entire depravity of his heart; and just desert of eternal death. Having giving him such instruction, they exhorted him to repent of sin and believe in the Lord Jesus Christ for salvation. He did not ask, and they did not direct him

how to love God, how to repent of sin, or how to believe in Christ, after he knew he was the only and all-sufficient Saviour. He did not ask, and they did not tell him *how* to do his duty, after he knew it. They taught and directed him exactly according to his character and situation, and according to their duty as ministers of the gospel. Christ had taught and directed them how to teach and direct inquiring sinners, and they taught and directed him, as Christ had taught and directed them, to do their duty as his ministers. They therefore taught and directed the jailer right. They exhorted him to do his duty immediately, which was to believe on the Lord Jesus Christ, without delay. If any thing further needs to be said to confirm this important point, I would further observe,

5. They taught and directed him right, because they taught and directed him agreeably to reason and common sense. He asked what he should do to be saved. He wanted to know his duty in his present trying situation. He thought he *ought* to do something, and he wanted to know what he ought to do, for his conscience was awake, and he felt his obligation to do right, or what his real duty required him to do. He did not ask to know what he must do *before* he could do any duty, but what he could then do as duty. The Apostles having instructed him, in respect to his character and condition as a totally depraved, guilty, condemned sinner, and in respect to Christ as the only and all-sufficient Saviour, exhorted him to judge and condemn himself, repent unfeignedly of his sins, renounce all self-dependance, and rely alone on the atone-

ment of Christ for pardon and salvation. This was his immediate duty, and the Apostles exhorted him to do it immediately; and this was certainly agreeable to his reason and common sense, and to the reason and common sense of all mankind. Thus the parent instructs and directs his child, the teacher his scholar, and the officer the soldier, in regard to duty. They only tell those under their care and direction what to do, and then require them to do it. After the child, the scholar, and the soldier are told what they must do, they need no further instruction and direction in respect to their duty. Just so, after the Apostles had told the jailer what he must do to be saved, he needed no further instruction or direction, in respect to his duty. He was morally bound to believe on the Lord Jesus Christ immediately. They had no right to tell him, he might wait till morning before he believed, or that he might merely desire, endeavour, or try to believe, before he actually exercised saving faith. When he knew his duty, he was instantly bound to do it, and had no right to ask what he must do before he was willing to do his duty, or how he must become willing. After a parent has told his child what he must do, and his child should say, I am unwilling to do it; pray, Sir, how shall I become willing; or if a scholar should say the same to his teacher; or a soldier say the same to his commanding officer; would the parent, the teacher, or the officer, give any new direction? No; they would all repeat and enforce their first command. What if the jailer had said, after the Apostles had instructed and directed him to believe on the

Lord Jesus Christ, Sirs, I am unwilling to believe, and how shall I become willing? Would they have given him any new instruction or direction? No; they had no right to say any thing more than what Christ had told them to say, "he that believeth not shall be damned." It now clearly appears, we trust, that the Apostles instructed and directed the jailer right, in respect to his duty. The example of the prophets, the example of Christ, the command of Christ, the case of the jailer, and common sense, all required them to do as they did.

[To be continued.]

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For the Christian Magazine.

REMARKS ON THE USUAL METHOD OF
INTERPRETING THE FIGURATIVE
LANGUAGE OF PROPHECY, PARABLE
AND ALLEGORY.

THE Bible is the word of God; and because it is the word of God, it certainly differs, in some important respects, from the imperfect productions of men. But there are not a few who seem to suppose, that, because the Bible is the word of God, it scarcely resembles other books in *any* respect. If we understand the word book, in its usual sense, as denoting the conceptions of the human mind, expressed in language, reduced to writing according to the common idioms of speech; the Bible, in their apprehension can hardly be included within the definition. Accordingly in interpreting the scriptures, they dismiss from their minds, in a great measure, many of the principles, which always guide them in explaining the language of a merely human author. But it ought to be remembered, that, while the *inspiration* of the sacred writers,

influenced the style and language which they exhibit, these are at the same time the proper style and language of *themselves*, as really as those of any other writers are. Hence the propriety, nay the *necessity* of interpreting the scriptures in a manner like that in which we interpret other writings, must certainly be felt. For how did the Holy Spirit influence the sacred writers? Certainly as *rational* and *voluntary* agents. "The spirits of the prophets," says Paul, "are subject to the Prophets." The appearance of the sacred volume declares that they were assisted by the Spirit of God in writing it *after the manner of men*. This, moreover, the *nature of their work* required. For why did God employ *human* instruments at all—if not in order to adapt his word to the understandings and sympathies of men? We believe, now, that the Spirit of God is the efficient cause of regeneration; yet, at the same time, who does not know that the subjects of the new birth are themselves *voluntary agents* in all that they feel and perform in the progress of this change, and that their behaviour is to be explained by a reference to the principles of the human mind, in view of religious truth. Something like this seems to be true of inspiration. Yet this circumstance seems to be in a great measure overlooked by many, when interpreting the scriptures. Nay, perhaps it may be said, *in a certain sense*, that a person might be too much influenced, in the interpretation of the scriptures, by the consideration of their having been inspired,—I mean that he might be inclined to view all their features too much in the light of *peculiarities*.

We are most liable to commit this error in respect to those portions of the sacred writings, which were composed in the manner of poetry, and of parable or allegory; in as much as the character of this kind of composition is least likely to comport with what we imagine, *a priori*, ought to be the attributes of an inspired volume. —Nothing can be clearer than that the Prophets have generally composed their sacred oracles in poetry; yet no kind of writing can be more exposed to be misapprehended by the class of interpreters, to which I have just alluded, than that, in which a poetic diction is employed in order to communicate prophetic sentiments. The imagery of a figurative style is adapted to call forth conjecture from an interpreter; while, at the same time, he is prone to indulge in this with the greater liberty, since the facts which prophecy discloses are, for the most part, not very definitely and particularly described.

The most common errors of good men in explaining the prophecies arise from their having neglected to observe how extensively the Hebrew poets make use of tropical language. Some idea of the manner of the Prophets, in this particular, may be acquired from a comparison of those predictions, which *have had* their full accomplishment, with the actual history of the events predicted.

The protection and providence of God exhibited to the Jews, in respect to their return to Palestine, through the Arabian desert, after the Babylonish captivity, is predicted by the Prophet Isaiah in the following manner, "Prepare ye the way of the Lord; make straight in the de-

sert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." "I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water: I will plant in the wilderness the cedar and the myrtle, and the oil tree; and I will set in the desert the fir tree and the pine and the box tree together."

Let any one now consult the account of the Jews' return from Babylon, as given by Ezra and Nehemiah, and then say how much of this beautiful prophetic representation, is found to correspond *literally* with historical fact. The march of the Israelites thro' this waste, was commenced by the permission of Cyrus, and sustained by his munificence. Every indigent Jew was furnished by him [to use the words of his own edict,] "with silver and with gold and with goods and with beasts; besides a free-will offering for the house of the Lord at Jerusalem,"—and in a very short time the Hebrews were settled in their respective cities. It is evident that the language of the prophet Isaiah in this instance is *figurative* in the highest degree; and that there is only a very *general* correspondence between the literal sense of the prophecy and the events which it foretold. The sinking hills and rising vallies, the fruit trees planted and streams gushing forth in the desert, are all interpreted by the *event*, as denoting merely the means of a safe and prosperous return of the Jews from the Babylonish captivity. Other examples in abundance of the same kind exist, which might easily be selected

for our purpose, did they not require a developement which would exceed the limits of this occasion.

Some of the prophecies will undoubtedly admit of a more literal interpretation than the one which we have noticed; but in all cases we are to *avoid* a literal interpretation of them, in proportion as their phraseology departs from that of the mere *historic* and *didactic* style of the scriptures; which is as peculiar for its plainness and simplicity, as the sacred poetry, for the beauty and boldness of its ornament.

The *fulfilment* of the predictions uttered by the prophets, has explained and limited their meaning; but if the time of their accomplishment was yet to come, some of them no doubt, would receive a very different interpretation from that which we must now give them. Much, it would seem then, is to be learned from such examples, respecting the interpretation of the prophetic writings in general, and the great extent to which the prophets make use of tropical and symbolical representation.—Much which should lead us to explain in a more cautious manner than is commonly done, the prophecies which are yet unaccomplished; or which should, at least, incline us to pronounce less positively concerning the *particular* and *definite* character of predicted events, that are yet future.

The errors which are often committed in the interpretation of the parables and the allegorical parts of scripture, are of a nature somewhat different from those to which we have just alluded. They often arise from mistaking the figurative for the literal sense of language. In parables, however, the *language*

should be understood in a literal sense.

It is not the *phraseology* here, but the whole subject matter of the representation itself which the writer has employed in a figurative or symbolical manner.

Parable is used by the sacred writers, and more frequently by our Saviour, for the purpose of *ILLUSTRATING* some principle of morality and religion. It is a *supposed case*, affording some popular exemplification of such principle.—Accordingly Luke introduces the mention of one of Christ's parables thus—"And he spake a parable unto them *to this end*, that men ought always to pray and not to faint,"—that is, to illustrate the efficacy of persevering, importunate prayer,—and then follows the parable of the widow and the unjust judge.—Now the error of which we complain in regard to the explanation of parables is that of giving too important signification to their subordinate parts; or of endeavouring to find branches and relations of meaning, which correspond with all the appendages, which the writer has thrown into his parable, merely for the sake of giving to the whole an appearance of verisimilitude. The error lies in supposing a too minute correspondence between the parable and the subject which it is designed to illustrate.—In the parable of the barren fig-tree, for example, a late respectable commentator makes the owner of the vineyard to be God, the vineyard, Judea—the fig-tree, the Jewish church—and the vine-dresser, Christ: whereas the context shows that the Saviour aimed at nothing more in the parable, than the communication of this simple idea, that negative virtue, merely, without ac-

tive usefulness, will not render a man's life harmless in the sight of God, nor save him from final condemnation. Had the commentator referred to, met with this parable in any merely human production, he would never have invented a signification for it, beyond the extent of this obvious moral, which it is designed to inculcate.

Dr. Johnson thus introduces the history of Rasselas. "Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, and that the deficiencies of the present day, will be supplied by the morrow; listen to the history of Rasselas, Prince of Abyssinia." What reader now of common understanding, ever looks for any thing more in the subsequent pages of Rasselas, than simply for *such a story* as shall aptly illustrate the folly of listening to the whispers of fancy with *credulity*, and of pursuing the phantoms of hope with eagerness; or the mistake of those who expect that age will perform the promises of youth, and to-morrow supply the deficiencies of to-day? Scarcely any one is so simple as not to know that the characters, the incidents, and the scenery, with which the author has filled up this instructive fiction, are all chosen, arranged and described for the single purpose of illustrating the moral so comprehensively implied in the first period; and that many parts of the story, if considered separately from their relation to the whole, would possess no particular moral signification whatever.

In a similar manner ought we to interpret the parables of the sacred volume, if we would not,

like some of those to whom they were first addressed, fall under the condemnation of hearing, but not understanding them. If for example we peruse the parable of the good Samaritan, let us be contented to learn from it, what the Saviour designed to teach—the characteristics of a truly benevolent friend and neighbour,—rather than overlooking this invaluable lesson, to find in it as some have done, Adam passing through this world, in the man passing from Jerusalem to Jericho—the devil and his angels in the robbers—the Mosaic Law, in the Priest—in the Levite, good works—in the good Samaritan, Christ—in the *inn*, the church—and in the oil and wine, grace and spiritual consolation. Nor should we feel while thus interpreting the Bible, without admitting the mystical and manifold significations of words, without finding mountains of sense in every expression and letter of it; that we are in danger of diminishing *ought in reality*, from the treasures of the sacred volume. The early education of some, most strongly inclines them to attach some unnatural peculiarity of this kind, to all the language of the word of God; and it is only after such a bias has been entirely removed from their minds, that they are prepared to see divine truth in its own admirable simplicity. He who has studied the Bible under the influence of views the most enlightened and spiritual, will undoubtedly be the most ready to declare, that, while the *separate hints* which he once could gather from the sacred writings, have been diminished in number; while some texts on which he once relied as proof texts, are taken from him, yet new ones are discovered which

before were unknown to him, and the force of others, which he has found to abide the test of a most thorough examination, is a thousand fold augmented. R.

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THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAP. XII.

Now, in the morning, I perceived that the pilgrims arose strong and vigorous to pursue their journey; and having taken leave of the family, and having received from them a letter of introduction to such other houses as had been built by their Lord for the accommodation of pilgrims on the road, they departed and went on their way. And as they went along, they discoursed with each other of the things they had seen and heard at the house Beautiful, and of the high privileges they had enjoyed there; and they were so taken up with these things that they forgot to read any in their books, as they had been wont to do while they passed along.

I think, said Ardent, that we shall be willing to bear cheerfully any reproach or persecution to which we may be subjected, for the sake of the Lord of the way, since he has endured so much for us.

Thoughtful. It would, indeed, be unworthy of the name we bear, and of the privileges to which we have been admitted, if we should shrink from any sufferings to which our Lord shall call us.

Ard. I have been rash and hasty, heretofore, and have brought myself into many difficulties by it,

but I hope that the experience I have had will teach me better in future.

Th. I hope the things we have learned will do us good as long as we live; and that the high privileges we have lately enjoyed will lead us to seek after yet greater attainments, and to be bold and zealous in the service of our Lord and Master.

Then I perceived, that, just as they were saying these things, a man came up behind them, whose name was *Flatterwell*; but the pilgrims knew him not. And having overheard some of their conversation, he said,

Fl. Hail! ye highly favored ones, ye servants of the prince Immanuel, who have undertaken this long and perilous journey for the love you bear to his name. Your prince regards you with great affection, and is willing to give you a further proof of it. You have, indeed, enjoyed high privileges at the house Beautiful, but there are higher privileges to be yet enjoyed. You have seen great things there; but you shall see greater things than these.

Ard. We have never seen you before; but you speak like one that has some knowledge of us, and of the object of our journey. We should like to know who you are.

Fl. Ask not after my name, seeing it is a secret. I am a friend to you, and to the Lord of the way; and am not ignorant of your history. I know how you forsook all that you had, for the love you bare to the Lord of pilgrims. And I know all the pains you have taken to show that love to him, and all the difficulties you have surmounted for his sake. I have done so before you, and have been rewarded for it by being appointed to an honorable

station. I am sent forth to accompany you a little in your way, and to speak words of comfort to you; and also to give you some further manifestations of the regard which your Lord has to you.

Th. No praise is due to us for what we have done. It is the King alone that has made us to differ. Had it not been for his distinguishing grace, we had remained to this day in the city of Destruction.

Fl. I know it; and I am glad to see you so sensible of it. Humility is a most excellent trait in the pilgrim's character. But I knew you possessed it in an eminent degree; for otherwise I should not have been sent out to accompany you, and to confer further privileges upon you. It is written, "before honour is humility;" and "he that humbleth himself shall be exalted." I am persuaded that the Lord of the way intends to make you eminent among pilgrims, and to prepare you for great usefulness among them; and therefore it is, that having tried you hitherto, and found you so faithful to him, he is ready to grant you further marks of his regard.

Arđ. I have not been so faithful to him as I ought; nor so firm in his ways as my brother Thoughtful. But I hope I shall be more so hereafter.

Fl. No; none are so faithful to him as they ought to be. But you have been more so than many others.—Your low opinion of yourself, however, is a good sign; and it promises well with regard to your future progress.

Th. Your commendation makes me ashamed of myself; for it brings to mind my numerous imperfections and short comings in duty.

Fl. That is well. It shows that

you are not easily flattered; and so are in less danger of being deceived and led astray, than those who have less knowledge of their own hearts.

By this time I perceived that Flatterwell had got a little before them, and as they were engaged in conversation, had turned out of the straight road into another path, which yet seemed almost as direct as the right one, and was leading them on in it with a quicker step, while the path by degrees turned more from the direct road, up an ascent that was so gradual that the pilgrims did not perceive it. Then said Ardent,

What are the new privileges which the Lord of the way is about to bestow upon us?

Fl. They are privileges granted to but few pilgrims, to such only as he regards with peculiar affection, and intends for distinguished usefulness. Yonder is a high tower, from which is a most delightful prospect. You can look down from it on all the country round for many leagues; and with the aid of a perspective glass, you can see the celestial city, and all the road thither, together with all the by-paths that turn out of it; so that after having had this discovery, you will be eminently qualified to be guides to other pilgrims, for which I am persuaded the Lord of the way intends you.

Th. We are not worthy of being distinguished above others; but if the Lord of the way has need of us, in any station, we ought not to decline it.

Fl. I admire your humility. But indeed, it is a most excellent qualification for a place of high distinction.

So Flatterwell hurried them along, till they reached the tower,

and began to ascend by a flight of steps that wound round in the inside; and I observed that there were no windows in it, only a small sky-light at the top. So they ascended, for some time, Flatterwell keeping before, and continually talking to them, in the manner he had done, of the great regard their Lord had for them, and of the high honor to which he was now admitting them, in favoring them to visit this tower, and enjoy the discoveries which were to be made when they arrived at the top. Now when they had reached a great height, I saw that Flatterwell, in his eagerness to hurry them along, not taking heed to his own steps, made a slip with his feet, and fell to the bottom, where he was dashed in pieces. At this the pilgrims stopped, in great amazement and sat down on the steps, to prevent falling themselves, for their heads grew dizzy.

Then said Thoughtful to his companion what does this mean?

Then said Ardent, I cannot tell; I fear I shall fall too; for my head is very dizzy.

Th. And so is mine. I fear to look down. What shall we do?

Ard. I know not. This is a fearful place. Shall we try to go down?

Th. Ah me! I have forgotten to look in my book to-day. But I know not whether I can see to read. There is so little light here; and my head is so much affected.

Ard. I have forgotten too. But let us try to read a little. Perhaps we shall get some direction.

So Thoughtful plucked his book out of his bosom, and opened it, and read therein as follows: "Pride goeth before destruction; and a haughty spirit before a fall." Then his hand shook, and his

head was affected again, so that he could not see for some time. And Ardent looked into the book, and found where it was written. "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." Then Thoughtful looked again, and read, "Meddle not with him that flattereth with his lips. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin."

Then I perceived that the pilgrims were sore amazed, and trembled for fear. For they began to be sensible that they must have got out of the right road, and had been flattered by the man they had followed, who had now met with the destruction he was probably intending for them. So they crept down the steps, as well as they could, which they now perceived to be very slight, and threatening every moment to give way, and precipitate them upon the pavement below, where Flatterwell had been dashed in pieces.

So, after a long time, I saw that they had reached the bottom in safety, and having earnestly besought their Lord and King to forgive them for hearkening to this deceiver, and turning out of the right path; and having begged for direction and deliverance, and further consulted their books, they found written therein, "Return, ye backsliding children, and I will heal your backslidings."

Then after they were a little revived, (for their heads were still much affected,) they considered the tower and its situation; and found written over the door by which they had entered, "*The Tower of Spiritual Pride.*" They saw, moreover, that it stood upon the brink of a precipice, on looking down which they saw the

bones of many who had been led up to the top of the tower, and thrown down from thence, by Flatterwell and his companions. Then they remembered that it was written, "Behold, I am against thee, Oh thou most proud, saith the Lord God of Hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up."

Now I observed, that though their heads were less giddy, since they had reached the ground, they complained to each other of a violent pain in the breast; attended with distressing faintness, so that they could scarcely stand upon their feet. Yet, after reading a while in their books, they recovered a little, so that they began to return by the way that they came, creeping on softly, as well as they could, till, at length they reached the high road. Here they kneeled down, and gave thanks to the Lord of the way, for their deliverance from this so great a danger, and for restoring them to the right way; and then they went forward, carefully pondering the path of their feet. So, taking heed to their steps, they went down into the valley of Humiliation, without getting any slip by the way. Now the air of this valley was very agreeable and refreshing to them, and they had not been long in it before they found themselves much recovered from the sickness they had felt. The dizziness in their heads was gone, the pain in their breasts was greatly relieved, and they had no more turns of faintness.

BUNYANUS.

ETERNITY is much less considered by us than we generally suppose. We are apt, alas! to be religious for *Time*.

EFFECTS OF THE BIBLE.—*An Anecdote.*

I was travelling about four years ago in a remote district in Bengal, and I came to the house of a gentleman belonging to Portugal. I found him reading the Scriptures in the Bengalee to seventy or eighty people, men, women and children, of that country, who were all very attentive. This gentleman told me that he had been led to employ some of his leisure moments in this way; "And to-morrow," said he, "as you pass my farm, mention my name, and they will procure you a bed; and you will then see the effects of reading the Scripture." The next day I called at his estate, where I saw one hundred men, women, and children, who had all become converts to Christianity within three or four years. I inquired how they found themselves: they appeared delighted, and thought it a happy thing for them that Europeans had translated the Scripture, that they might read in their own tongue the wonderful works of God. I had some intercourse, also, with an official person in that district, and I mention it because some persons tell you that nothing is done by the Missionaries; I asked the Magistrate what was the conduct of these Christians; and he said, "There is something in them that does excite astonishment: the inhabitants of this district are particularly known as being so litigious and troublesome that they have scarcely any matter but what they bring into courts of justice; but during three or four years, not one of these people has brought a cause against any one, or any one against them." I mention this to show that Christianity will produce, in all countries, peace and

happiness to those who know the truth as it is in Jesus.—*Lieut. Col. Phipps.*

THE PROGRESS OF ERROR.

THE doctrine of the eternal Sonship of the Divine nature of Christ produced Arianism; the doctrine of Arianism produced Socinianism; and Socinianism produces a kind of general Infidelity, or disrespect to the sacred writings; so that several parts of them are rejected as being uncanonical, and the inspiration of a major part of the New Testament strongly suspected.

Clark.

HINT TO PARISHIONERS.

No one can know the trials of the ministry, except those who undertake the arduous employment, or those who reside in their families. When we consider how much clergymen's time is occupied by unavoidable company at home, how many special meetings, if they are faithful to their master, they must attend, what a large portion of their time is occupied in visiting the sick, how much in necessary preparations for the pulpit, and then in addition to all this, what numbers of parochial visits they are required to make, and censured if they do not, it must appear obvious that their task is arduous, their trials peculiarly great. It is a great trial to be obliged to attempt to study, when the mind is distracted with the burden of a whole Society. It is a trial to be, as it were, compelled to spend that time in visiting, which ought to be devoted to writing and meditation, and then be censured for

negligent and ill-digested sermons; or, if time and pains are taken to write good sermons, to be complained of for visiting so little. Surely, if Societies or Churches knew the trials of their ministers, in addition to those personal troubles which are common to all, they would be more tender of them, more fervent in prayer for them. I do not wonder that so many of the laborers of the Lord's vineyard faint before mid-day. They ought in every way to be strengthened, and comforted, and encouraged, by their people.—*Mrs. Huntington's Memoirs.*

CONSCIENCE.

SHALL we chide, or weep to see the wickedness of these times and the distance betwixt Paul and us? O Paul, thou art almost alone. Thou studiest conscience; we of this age, craft. Thou didst gague thine own; we, other men's consciences. Thy care was to please conscience; ours, to please the times. It was thy care to walk evenly before God and men; it is ours, to serve ourselves of both. Thou, everywhere, was for conscience; we, almost no where. Thou wouldst see conscience take no wrong; now, wit out-reasons it, wealth out-faces it, money out-buys it, might overmatches it, all undervalue it. It is a wonderful thing that so rich a pearl, should be so cheap; so rare a thing, so commonly sold. Surely markets are dead for conscience. Every man is more ready to sell than to buy, and to put off upon any rate. For sixpence, a man will lie; for sixpence, he will steal; for sixpence, he will swear: yea, in some causes, and in some halls of justice, you may have twelve

consciences for one dinner. O Conscience, keep not silence at this. Know thy place. Do thy office. Cry, now thou art among scholars, tradesmen, jurors, lawyers, landlords, merchants, judges. Cry against those houses that discommon thee, against those shops that sell thee, those pleaders that purse thee, those jurors that stretch and rack thee, those judges that disgrace and hang thee.

R. Harris.

ORIGIN OF TEXTS.

THE custom of taking a text as the basis of a sermon or lecture, is said to have originated with Ezra, who, we are told, accompanied by several Levites in a public congregation of men and women, ascended a pulpit, opened a book of the law, and after addressing a prayer to the Deity, to which the people said Amen, "read in the law of God distinctly and gave the sense, and caused them to understand the reading.*

Previous to the time of Ezra, the patriarchs delivered in public assemblies, either prophecies or moral instructions for the edification of the people; and it was not until the return of the Jews from the Babylonish captivity, during which time they had almost lost the language in which the pentateuch was written, that it became necessary to explain, as well as to read, the scriptures to them; a practice adopted by Ezra, and since universally followed. In later times, as we are told in the Acts of the Apostles, chap. xiv. 21, the books of Moses were thus read in the synagogue every Sabbath day. To this laudable custom our Saviour conformed; and in the synagogue at Nazareth, read

* Nehemiah, chap. viii. 3.

a passage from the prophet Isaiah, then closing the book, returned it to the priest, and preached from the text. This custom which now prevails all over the Christian world, was interrupted in the dark ages, when the Ethics of Aristotle were read in many churches on Sunday instead of the Holy Scriptures.—*Collett's Relics of Literature.*

A GOOD EXPEDIENT FOR THE PRESERVATION OF WEALTH.

"Riches take to themselves wings and fly away."

AN old divine, commenting on this passage, observes, "Clip their wings by seasonable liberality, and you will keep them at home."

DRESS THE MIND.

ON the Sunday morning before going to church, what a dressing there is among all classes, and what a stir to appear gay and pleasing! Is it quite sufficient for the great purposes of our existence to wash the outside of the platter? Curls may be arranged, fine tortoise shell combs fixed, sparkling ear-rings hung, splendid garments displayed, and yet perhaps the gay fair one's mind may be poisoned with conceit, troubled with rivalry, and kept on the torture by ignorance and vanity. Windsor soap does not wash out the stains of the heart; Cologne water cannot throw a fragrance over an impure mind; nor will all the rubies of Golconda dazzle the recording angel into forgetfulness of filling up the leaves of the book of retribution.

Nat. Advocate.

THOUGHTS ON THE DEATH OF A SABBATH-BREAKER.

To the Editors of the *Christian Magazine*,
Gentlemen,—I send you a few thoughts occasioned by the death of a Sabbath-breaker, which you are at liberty to insert in the *Magazine*, if you think proper.

Nothing can be more clear than that to reject the Bible, and neglect the institutions of the gospel, is unsafe and dangerous; nor are those who do this those only who openly deny revelation: for, in fact, all those are of this character, who do not conform their lives to the precepts, and their minds and hearts to the doctrines and sentiments, of the word of God.

The Bible was given, that learning our evil condition and becoming sensible, through the blessing of the Holy Spirit, of our aberration from rectitude, we might be recovered to the side of virtue and salvation. Because, whether we will or not, we must be associated either with the good, or with the bad; with God and holy angels and the spirits of just men made perfect, or with the devil and his angels, and all reprobate spirits: and whoever casts away the law of the Lord and despises the word of the Holy One of Israel—must be associated with the latter.

The way of transgressors is hard. So Heaven has decreed, and so it must be. There is more-over a reason for it in the nature of things. God is unalterable not merely from choice, but in his very nature—So he has taught us: ‘I am the Lord, I change not.’ Every thing is in conformity with this fact in his character. Existing ever the same, there was an infinite beauty and loveliness to the mind of God in virtue and an infinite deformity in sin. In this

view of things, it was, He laid the foundations of his government: in this view, He created his rational offspring: in this view, He gave them laws: in this view, He puts a difference between the precious and the vile: and in this view, He will forever treat the sinner differently from what he will the righteous. No circumstances, no change of state or outward condition, can alter the case. Whether sinners of this or of that character, if still impenitent, God must from the nature of things, and from the perfection of his character, deliver us over unceasingly to evil and to misery; because that never can be virtue which is now vice.

Depart from the word of God, and no one knows to what he may be left. He takes part at once with the enemies of righteousness, and lays himself open to all iniquity—He plants himself openly against order and rectitude—Principles sure as those which regulate the sun in his course, operate continually to his final overthrow—He may hope for success and flatter himself in his deception for the present, but the moment hastens when confusion and dread dismay shall overwhelm him, forever and ever. No man hardeneth himself against God to prosper. The eternal principles of order shall plague him, and the steady movement of the Almighty in display of infinite benevolence shall set him abashed at last, a monument of desolation. Men sport with the Bible now. It is their jest-book and the butt of ribaldry with some. They pour contempt upon its doctrines and make the humble worshipper their song.

But where is the man to do this? Cut off in an evil hour he is gone—or though such remain and

abound in the community, they shall go as awfully, perhaps, as any who have gone before them. There is no withstanding God, nor the vengeance of his powerful displeasure. He may long bear and forbear, but by and by that blow shall come, fatal and eternally decisive—and it may be a hastened blow.

True, we are not rashly to conclude on the final state of men from the judgments of God upon them; but neither are we to forget that he, that being often re-proved hardeneth his neck, shall suddenly be destroyed and that without remedy. It is the appointment of heaven too that ‘the wicked shall not live out half their days:’ while ‘the righteous hath hope in his death the wicked are driven away in their wickedness.’

Always avoiding rash and particular references, it cannot be too firmly impressed upon our mind, that even in this life, and especially in the manner of its close, God is wont, not unfrequently, to visit notorious offenders with special marks of his displeasure.

The events of life may connect much more closely with character and conduct, than we are aware of or can decide upon. God sees behind the curtain which hides the spiritual world from us, and weighs our actions in an even balance; and though He does not retribute fully in the present world, he may yet do it in sufficient measure to evince his general love of holiness and hatred of sin. Though not invariable and sure, there is a constituted connexion between piety and happiness, impiety and misery—To live long and see good days, the word of God instructs us to keep our tongue from evil and our lips that they speak no guile: while

on the contrary, it threatens us that if we refuse instruction, and after repeated warnings, still remain impenitent, we shall be cut off with marked displeasure—and something according to the life, may be the final close. It is the way with sinners to wax worse and worse. Judgments often thicken in proportion to their guilt, and the final issue is awful and affecting. Behold it in the profligate: behold it in the profane: behold it in the man of intemperance and licentiousness. They often bear the marks of God’s displeasure thicker and thicker in poverty, disease and disgrace; in horrors of conscience and despair, or in a turpidity which to a reflecting, serious mind, is scarcely less painful and distressing. Bold offenders are ever liable to sudden and awful death. If these men die the common death of all men, that is, if they die a natural death, then, said Moses, ‘the Lord hath not sent me.’ Accordingly they did not die a natural death. The earth opened and swallowed them up. Nor though the day of miracles is past, have sacred things ceased to be profaned. Strange fire has been offered by others besides Dathan and Abiram; and sin is still as offensive in the sight of God as it was in the day of Moses. The way of transgressors is a hard way and ever liable to an appalling issue.

Reader, beware of sin—By degress it becomes the element of him who indulges it—Reason and judgment, fear and shame, the hope of heaven and the dread of hell, are all as nothing to prevent indulgence when we once become enslaved. Consider what amazing power sin has in the soul, and arm yourself against it by the word of God and by prayer

For surely there is a God in heaven who marks the enormity of sin and will punish the transgressor with his rebukes.

For the Christian Magazine.

I know not, said one, that I neglect to do any thing in my power to promote the interests of true religion in this place; and I seem to be held in very little repute, scarcely any person even noticing me. To which it was replied, my good Friend, set yourself down for *nothing*, and if any person takes you for *something*, it will be all clear gain.

From the Utica Christian Repository.

OBJECTIONS TO UNCONDITIONAL SUBMISSION, CONSIDERED; IN A LETTER TO A FRIEND.

Dear Friend,—I have read Mr. S.'s arguments against unconditional submission, which appear to me more plausible than conclusive. Submission is as well understood, I believe, as resignation; and either term properly signifies a willingness to suffer any evil which God pleases to inflict. This willingness, however, does not imply any love to evil, but only love to God who inflicts it. Love to God is always implied in submission, which can flow from no other source. None but a regenerate person, or if you please, none but a christian ever exercises submission to God under any evil which God inflicts, whether small or great. Indeed, the same spirit of benevolence, which will dispose a person to submit to God, under the least evil, will dispose him to submit to God under the greatest; because God appears as amiable in inflicting the greatest, as in inflicting

the least evil. The difficulty, if there be any in this question, lies not in determining the nature or degree of submission, but in determining *when* any regenerate person or real christian ought to be willing that God should destroy him in a future state. To set this point in as clear a light as I can, I would observe,

1. That a person may be regenerated, and yet not know that he is so. Though regeneration consists in *new* affections, and he may know, in the time of it, that he does exercise *new* affections, yet he may not know that his *new* affections are *holy* affections, and consequently not know that he is the subject of a saving change, and a real child of God. He may be in this dark and doubtful state, for days, or weeks, or even for months, after his heart is renewed. This many a christian has declared when he made a public profession of religion.

2. A renewed person or real christian, who does not know that he is renewed, cannot know that he is entitled to eternal life, according to the promises of the gospel. Though it be true that he *is* entitled to eternal life, yet he sees no evidence of it so long as he sees no evidence of being a subject of saving grace. Therefore,

3. A regenerate person or real christian, in such a situation, must view himself as exposed to future misery. As he does not view himself as a believer, he must view himself to be an unbeliever and actually deserving and exposed to the punishment of an unbeliever; or, in other words, he must suppose that God is as much disposed to punish him forever as any other sinner.

4. While a regenerate person or real christian, thus views him-

self under a sentence of condemnation, he certainly ought to be willing that God should execute that sentence of condemnation upon him. He certainly must be willing that God should do this, or else he is unwilling. But to be unwilling, is practically saying that God shall not reign over him, or dispose of him as shall be most for his own glory. Now I ask Mr. S. or any other person, how a real subject of grace ought to feel in such a situation as this? You will say he ought to *desire* salvation. I say so too. But ought he to desire salvation absolutely, or unconditionally, whether he be a subject of grace, or not? He does not know that he is a subject of grace, or that he ever will be. And therefore, he does not know but God is morally obliged, according to the threatening of his law, and according to his eternal decree, to cast him off forever. And should he, in this situation, stand and contend with his Maker, or cordially submit? I am now ready to meet the arguments or objections which you mention.

Objection 1.—None but real christians do exercise the virtue of true submission to God's will under afflictions, or in the prospect of them.

Answer.—This is said, and meant, as an objection against those who advocate unconditional submission, and is really the substance of all Mr. S. has said to refute the doctrine he opposes; for all the absurdities he endeavors to point out, as arising from the doctrine, are supposed to arise from the character and condition of a real christian. But this is fighting against a man of straw, of his own make. The advocates of unconditional submission, who understand them-

selves, freely grant, that it is only the subjects of grace, or the real christian, that does exercise true submission. I know indeed that Mr. Hooker and Mr. Shepard maintained, that a sinner under awakening and conviction must be willing to be cast off forever, in order to prepare him for regeneration or true conversion. This we acknowledge is an erroneous opinion; and no Hopkinsian that I am acquainted with adopts this opinion.

Objection 2.—If we suppose a person submissively resigned to future misery, we must suppose him, of course, to be a christian.

Answer.—Freely and fully granted, as being nothing to the purpose.

Objection 3.—We have, then, this incongruity presented. Here is a christian, resigned to future evil, which can by no possibility take place under the government of God. For God cannot, without a sacrifice of his veracity, permit a real christian to perish.

Answer.—Very true; but what then? Though God cannot permit a real christian to perish, and though a real christian, who *knows* he is a real christian, ought not to be willing that God should violate his promise, and cast him off forever; yet, it by no means follows, that a real christian, who does *not* know that he is a real christian, ought not to be willing that God should cast him off forever, if his own glory requires him to do it. And if he be not a christian, as he supposes he is not, he cannot know but the glory of God will require him to cast him off forever. His duty is precisely the same in his supposed situation as it would be if he were not a real christian.

Objection 4.—It follows, then, as the evil in question is not, un-

der the government of God, a possible one, that a supposed resignation to it, is not, and cannot be true submission; for true submission is resignation to present evils, or to those which are certain in prospect. This, therefore, is imaginary submission. It costs but little, and is worth still less.

Answer.—A real christian may exercise as real submission to a supposed evil, as to a real one. And if he does not exercise as real submission to a supposed evil, as to a real one, he is as guilty, as if the supposed evil had been a real evil. When Joseph's brethren came to their father and made him *believe* that Joseph had been torn to pieces, by a wild beast, ought not Jacob to have been submissive to God, under his *supposed* bereavement? And was he not *criminal* in feeling, and saying as he did? "It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, but he *refused* to be comforted."—Though his son was not dead, yet he verily believed that he was dead, and that God had bereaved him of his darling. In this belief he was altogether inexcusable in refusing to submit to God, and to be comforted. And surely, if he had submitted to this supposed, or if you please, imaginary evil, it would have cost him much, and been worth all the gold of Ophir. The application is easy. A real christian, who believes he is not a real christian, ought to be willing to suffer that future punishment, which God might inflict upon him, if he were, and

always should be an impenitent sinner.

Objection 5.—Imaginary submission can never be a real test of christian character. Actual submission only is evidence of it. Indeed, no state of mind which depends upon the future, can ever be at present, evidence of a christian temper. We appeal, and must appeal to past experience, or present actual experience only, for a test of our religion. Submission, then, to a supposed misery that is future, is no evidence to us of religion, unless that misery is so certain that it becomes *present*. But in the case supposed, the misery is not only future but actually impossible.

Answer.—Is it not a *present* evil, to expect, and fear, a future and eternal evil? Has it not been shown that a real christian, who does not know, nor think, that he is a real christian, has just ground to expect, and fear, a future, and eternal evil? His fear is not imaginary, but real; and his submission ought not to be imaginary, but real. His case exactly resembles Jacob's. He supposed his son was dead; and his supposition, though not founded in reality, was yet founded upon credible evidence, and such as carried full conviction to his mind, and laid him under moral obligation to be really and immediately submissive to the supposed will of God; yea, to the real will of God; for it was his revealed will that he should be submissive to him in the mournful situation in which he had really placed him. So it is the real will of God, that a real christian, who does not know, nor believe, that he is a real christian, should be at that time, whether *before* or *after* he has had a hope, willing that he

should cast him off forever, if his glory requires it, as he does not know but it may. I now ask whether unreserved submission to the divine disposal, is not directly calculated to remove the doubts of a doubting christian, and whether any thing else can remove his doubts? Submission in this case is the test, and the only infallible test to himself of his christian character. If a doubting christian comes to be submissive to God whether he should save or destroy him, he then has an infallible evidence that he is a friend of God, and that God is his friend, which must remove his painful doubts.

Objection 6.—There are other difficulties still, attending this speculation. A state of future misery, involves a state of future disobedience and rebellion against God. And we have already seen that submission can never be opposed to obedience. Submission to a state of future obedience is absolute rebellion.

Answer.—It is granted that present submission is inconsistent with present disobedience. No person in the actual exercise of submission to God, can, by that actual submission, disobey God. But how does it appear, that present submission to God, is inconsistent with future disobedience to him? Does not a real christian, in the morning of life, desire that God would not take him away in the midst of his days, but allow him to live longer in this world? But does he not expect, that, if he should live to the common age of man, he shall be guilty of more or less disobedience to God in that period? Is he not, then, willing, at present, to disobey God in future; And is his present willingness to disobey God in future, when he has

told him that he shall not be perfect in this life, present disobedience? It is real submission to a certain, expected evil, which he hates in its own nature. But if a christian may be submissive to God, in appointing him to disobedience in time, why may he not be submissive to God, in appointing him to disobedience in eternity. Supposing God had told Lucifer, the day before he disobeyed, I have determined that to-morrow you shall disobey. Ought not Lucifer to have said, from the heart, I submit. Not my will, but thine be done? And had he felt and said this, would his submission to future disobedience, have been present, actual disobedience? I leave it to Mr. S. to solve these cases of conscience, which I have mentioned.

Objection 7.—But the question sometimes comes up in this form: If we could be assured, that it would be for the glory of God that we should be cast off, ought we not to acquiesce? And, in answer to this, I have simply to observe, that such an assurance is absolutely impossible. God cannot break his promises. God cannot change his character. It cannot be for his glory that those should be miserable forever, who are submissive to his will. Of what use is it, then, to state and reason from cases that are impossible ones, and subversive of the whole nature and government of God, if they should occur? Much more, how can it be a test of christian character, to conjecture how we should act and feel, or ought to act and feel, in cases that are actually impossible?

Answer.—It is readily conceded, that a christian, who does not know nor believe that he is a christian, cannot be assured that it would be for the glory of God

that he should be cast off; and it is asserted, on the other hand, that a christian, who does not know nor believe that he is a christian, cannot be assured that it would be for the glory of God that he should be saved. For God cannot break his promises, nor his purposes. The christian, who does not know that he is a christian, cannot know what God's purposes are respecting him; and therefore, it is his present duty to be willing that He should execute his purposes, whether they are in his favor or against him. His present state of uncertainty requires him to exercise present submission, whether his future state should be either happy or miserable. And his present submission or opposition to God, in his present state of uncertainty, is a criterion, to determine whether he feels *right* or *wrong* at present; but not to determine whether he is a real christian or not. For though he may feel wrong in his present state of darkness, he may afterwards feel right, as Jacob did, after he had refused to submit and be comforted.

Objection 8.—It is again asked, *Is it not the duty of those who are cast off, to submit to their condition?* And if you will only view this question as it respects different considerations, it is very easy to answer it. As to that part of the future state of condemnation, which involves disobedience and rebellion, it is no duty to submit to this, but to become obedient and cease from rebellion. And in regard to actual misery, fallen spirits are bound to acknowledge the justice of God in it, and their full desert of it. But it is their duty to repent and reform, and, were it possible, to deliver themselves from misery, though we

have reason to believe that they will never do this."

Answer.—The spirits in prison are undoubtedly bound cordially to acknowledge the *justice* of God in punishing them forever, and cordially to acknowledge the *sovereignty* of God in continuing them in a state of moral depravity forever. And the cordial acknowledgement of both the *justice* and *sovereignty* of God towards them, I should call perfect submission to God both as to their sinfulness and misery.

Mr. S. concludes his arguments or objections against unconditional submission, with the following general observations, which deserve some notice :

"On the whole it is a matter of regret, that this subject has been agitated in our churches. It is easy to perceive that much has been said upon it, without definite ideas of the nature of true submission, and much said against it with mistaken apprehensions of the design of those who advocate the affirmative. What is aimed at, I take to be these simple truths—The will of God is the rule of right, and creatures ought to submit to that will—The law of God is perfectly just, and we ought to approve of it, though it condemn our conduct—We ought to feel that we deserve to be cast off, and it is mere grace which delivers us from destruction. To these truths we all accede. Why not inculcate them, then, in this simple and intelligible form, and not endeavor to impress them by the statement of cases, which are *revolting* to the feelings, and impossible in the nature of things! Most of the disputants upon these subjects seem to me to have left submission *undefined*, and not to have distinguished between active obe-

dience and suffering with resignation, or shown how the one stood related to the other, or that the one can never interfere with the other.

Answer.—Will not all those who are finally cast off at the last day, be constrained to accede, in their understandings and consciences, to these simple truths. "That the will of God is the rule of right, and creatures ought to submit to that will—That the law of God is perfectly just, and they ought to approve of it, though it condemn their conduct—That they ought to feel that they deserve to be cast off, and that it would have been mere grace, to have delivered them from eternal sin and misery?"

But will those who are finally cast off exercise any true submission? Is a sense of moral obligation to obey God the same as obeying him? Is a sense of our desert of being punished for disobeying God, the same as submitting to his hand and heart in punishing us? Is there any thing in Mr. S.'s definition of submission, that an unregenerate man, remaining unregenerate, may not feel and express? I regret that the doctrine of unconditional submission, has not been better defined, and more repeatedly, and forcibly inculcated in our churches, than it ever has been, and *especially of late*. "Young men think old men to be fools," but it would be well if young men would remember the last clause of the proverb.

SENEX.



ALL your hope, light and comfort, must be derived from one little book, which may be carried in your pocket.

CANDID REMARKS ADDRESSED TO
CHRISTIANS ON THE SUBJECT OF
THEIR HAVING CONCERN IN LOT-
TERIES.

THE writer of the following remarks has no wish to narrow the views or feelings of his christian brethren, or to prevent them from engaging in any pursuits consonant with their sacred profession. But the best understanding which he has been able to obtain of the subject of lotteries, has given him the conviction that a concern in them, whether as founders or conductors, or vendors or purchasers of tickets, is among those things which, to the christian, are inexpedient and unlawful.

The several arguments which are urged in favor of lotteries, appear to him by no means sufficient to establish their innocence. The end which they have in view is often adduced for their justification. We are told of an increase to the revenues of government; of the promotion of works of public utility; of aid to the cause of literature and science. And it is true that lotteries are usually established for good purposes: rarely, and perhaps never, for purposes absolutely evil. But this fact is very far from rendering it certain that their establishment is either wise or innocent. Gaming-houses, and even brothels, have in some countries been licensed, and made to yield a public revenue; and thus, in a certain respect, have afforded aid to objects of usefulness. But what christian would therefore approve of them? Who does not see that the mischiefs arising from them, in other respects, must a thousand times exceed the trifling benefits which they are made to produce? And so the

simple fact that a lottery is established for a good purpose, may be utterly insufficient to justify its establishment, or to render it proper for christians to have any concern with it. If a lottery is an evil in itself, it ought to be entirely avoided. We are not allowed to do evil, that good may come.

It is true that professed christians sometimes have had concern in lotteries. And this has led others to think well of them, and to become interested in them likewise. But it is to be remembered that even good men have sometimes done wrong. And the very practice now referred to, it is believed, is an instance in which such wrong has been committed, either through want of consideration, or through that false reasoning which supposes the end to sanctify the means.

It has been said that the principle of lotteries is the same as that of insurance: and this has been adduced as another argument in their favor. But this assertion is certainly erroneous. The cases are widely different. The business of insurance is, for substance, the creation of a common fund, from which, by a previous contribution to it, those on whom the casualties of life fall, may be saved from embarrassment and distress. Insurance affords relief only where there has been loss; and affords it there, not at random, but on the principles of open and fair dealing. Nothing like this can be claimed for lotteries.

Some have attempted to justify lotteries by referring to that casting of lots often mentioned in the scriptures. But these cases evidently have no such resemblance as is contended for. That casting of lots mentioned in the scriptures

was a solemn appeal to God, imploring his decision of matters in which his own glory was concerned, or which the human powers were thought incompetent rightly to determine. But so far as lotteries are an appeal to God, they are marked with profaneness. The matter to be determined is a few dollars, voluntarily placed at hazard, in the hope of obtaining a larger sum, without labor, and at the expense of others. Here is no necessity for an appeal to God. The very attempt to obtain wealth in this way, is a thing, it would seem, of which God must disapprove. And if an appeal is made to him, it is an appeal which takes his name in vain. And of this every man may be convinced by examining facts connected with lotteries, as well as by examining the principles on which they rest. From both sources he will learn that there is no more resemblance between the appeal made to God in common lotteries, and that made to him by the scriptural casting of lots, than there is between profane swearing and the solemnity of an oath.

In many well regulated communities, lotteries are absolutely prohibited by the civil law. Where such is the case, there is an additional reason why the christian should stand aloof from them. He is certainly under sacred obligations to obey the laws of the land. And how a professed christian can stand forth in the face of those laws, and let the whole community see him discard their authority, it is difficult to conceive. The influence of his example is evil, and especially on younger minds. Let the rising generation only act at large on the principle which he sanctions, and there is an end to

all the blessings of our free and enlightened institutions. And the same consideration is worthy of the serious regard of all other men of honorable sentiments, who countenance lotteries when prohibited. By violating the civil laws, they weaken the force of those laws on the whole community, and help to break down the barriers by which our dearest interests are guarded.—But even where the civil law allows of lotteries, it is not on this account certain that they are lawful to the christian. He has a higher law to which he stands accountable: a law that takes a deeper hold of his conduct, and exacts a stricter account of the moral influence which he exerts, than any of the rules devised by men. He has made a solemn vow that he will be governed by the law of God, and by that he will be judged. What, then, is the decision of that law on the subject before us.

For an answer to this question, consider a moment what lotteries are, and what are the effects which they tend to produce. Lotteries are a species of gambling. Some may not have been accustomed to view them in this light. But a very little consideration will show that they cannot admit of a softer definition. In every lottery, money, or property, is placed at stake, and those who place it there win or lose on the same principle precisely, as though the matter were settled by throwing dice, or by any other game of chance. It is of no consequence to the argument that persons who merely purchase tickets, do not themselves play the game. They stake the money, and then look on while a third person, with their consent and approbation, plays it for them. And how can a man justify him-

self in doing this, by any reasoning which would not justify him in sitting down at the gambler's table? Between lotteries and other games of chance there may, indeed, be a circumstantial difference; but the general nature of both is the same. It is alike true of them both that property is voluntarily placed at hazard; that, of the persons concerned, some win, and some lose; and that those who are successful, are so at the expense of others, without any virtuous enterprize or industry of their own. Lotteries, then, are nothing less than a branch of gambling. And this would seem a sufficient reason why they should be utterly avoided by every one who professes himself a servant of a holy God. Let every christian who stands connected with them, either as a vender or purchaser of tickets, or as a promoter of them in any other way, ask himself solemnly, if such a practice can be consistent with his sacred profession.

Lotteries, like all other kinds of gambling, produce mischievous effects. They are destructive of industry. It is evidently the will of God that men should live by honest labor in some lawful calling. And when they turn aside from his appointment in this respect, evils always ensue. But the whole tendency of lotteries, is, to turn them aside, and fill them with vain expectations of wealth without labor. The man who has purchased a ticket, must frequently visit the lottery-office—the place where he hopes his fortune is to be made. This consumes his time, and gives a check to his lawful business. He is likely moreover to reason with himself that if he should obtain the wished for prize, it will be more than sufficient to remune-

rate him for his lost hours; and hence he feels less concerned that his hours should be thus consumed. Pursuing this course, his habits of sober industry are gradually undermined, and are succeeded by idleness, and a reliance on chance for the means of subsistence, or for an increase of his property. It is not, indeed, every case which proceeds to this length. But that such is the tendency of lotteries, is too evident to admit of a doubt. And that, in many cases, such, to a greater or less degree, are their actual effects, is equally evident and certain. It is in the very nature of lotteries, to unhinge the sober and industrious habits of the community, and to lead men to seek a livelihood, without industry, at the expense of each other. And a system which merely has a tendency to such results, ought certainly never to be countenanced by a well-wisher to his fellow men.

Lotteries lay a heavy tax on that class of persons who are least able to bear it. The greater part of the tickets which are sold, are sold probably to the poorer half of the community. The splendid scheme which is held up to their view, and the specious representation which is given of the subject, inflame them with inordinate desires, and with unreasonable hopes, of a prize. They take the money which ought to be appropriated in other ways, and pay it for a ticket: which coming up a blank, their money, to them, is lost. They are not satisfied, but must try their fortune again. And this being followed by a similar result, they must try yet again. And thus their hard earnings are squandered away, while they themselves, or their families, are deprived of

the comforts which might have been procured; and, in some cases, even while they are unable to pay the debts which they have already contracted for the necessities of life. A fact related to the writer, illustrates this remark. A poor man was called on for the payment of a debt of sixteen dollars. He had not money to pay it, and could not obtain it. But it was known that he had, within a given period preceding, expended eighty dollars in the purchase of tickets, most or all of which he had lost. Probably other instances exist similar to this. Shall the poor be encouraged to gamble away their money, when they cannot pay their honest debts? And shall christians help to uphold that system of gambling, by which the poor are induced to pursue this wretched course? It may, indeed, be said that there is no compulsion used: that every man acts free. But, allowing this to be the case, is there no harm in holding out the temptation? Is there no harm in being accessory to the mischief, and helping to uphold the system which produces it?

It is true that occasionally a poor man draws a valuable prize. And there are instances in which such an one uses the acquisition well. But instances of this kind are not numerous. A sudden change from poverty to wealth, is far from being favorable to a man's real welfare. He, who is the subject of this change, is not prepared for it. He knows not the value of the property which he has received. He is perhaps lifted up with pride. And often his chief concern is to devise methods of spending what he has so easily obtained. A few hundred dollars acquired gradually by honest industry, are really

of more worth to a man, than as many thousands thrown into his hands suddenly without costing him any labor. And no man is in fact thought much better of by those around him, on account of the riches which he obtains by lotteries. The community will not feel for him that regard and esteem, which they feel for one who has acquired wealth by his own virtuous enterprize. They view him rather as one who is made rich at the expense of others, without any merit of his own: as the gamester sweeps the table, and takes the purses of his comrades, merely because chance, in its random movements, happened to fall out in a particular manner. Money, then, in lotteries, is collected from the many, and bestowed upon the few, without any regard to ability or merit, and in most cases to the material injury of those who gain, as well as of those who lose.

Other mischiefs not unfrequently arise from them. While the holder of a ticket waits for the day of drawing, he often feels an uncomfortable anxiety: and when the drawing is over, he often feels an uncomfortable disappointment, and envies those who have been more fortunate. And while these emotions, and others kindred to them which the lottery excites, agitate his breast, he cannot be a happy man: nor can these feelings do otherwise than leave an injurious impression on his character. And then, when habits of industry are weakened, and those of idleness are induced, as is too often the case, a great step is taken towards other kinds of gambling. The transition to them is by no means difficult. And these are very naturally followed by tippling and profaneness, with their attendant evils.

It is not, indeed, meant that every purchaser of lottery tickets, runs this career. But it is meant that there is a tendency in lotteries to lead onward to such results; and that sometimes, in a greater or less degree, they actually do lead to such results.

The evils of lotteries, which have now been mentioned, have long been lamented by many of the wise and good. On the ground of these evils it is that lotteries have been prohibited by the civil government of different countries. And there appears abundant reason why they should be thus prohibited. In Great-Britain, where they have been sometimes prohibited, and sometimes allowed, since their first introduction there, they have been of late utterly abolished. A committee of the House of Commons, several years ago, to whom the subject was referred, "strongly recommended their entire abolition." "The evidence adduced before them," says a writer of that country, "unfolded a dreadful scene of misery, vice, and ruin, brought on by means of lotteries." And although the measure recommended, was not then adopted, yet the friends of piety, and virtue, and good order, did not suffer the subject to rest. They persevered, and have at length realized the accomplishment of their wishes. As a later writer, who denominates the system "manifestly unchristian and immoral," says, "we feel deeply grateful that the nuisance is now at length abolished."

From the "misery, vice, and ruin," produced by lotteries in Great-Britain, where the system has been longer pursued, it would be well for other communities to receive instruction. And especially where laws prohibiting lot-

teries already exist, it would seem, from these facts, to require much and careful deliberation before they are repealed. If the wholesome restraints established by our fathers for the good of the community, are, one after another, to be thrown off, as different persons feel them to be irksome, we shall soon lose the rich legacy which has been bequeathed us in our valuable institutions. And it is particularly to be desired that professed christians, instead of being found the patrons of lotteries, should, like their brethren on the other side of the Atlantic, exert a contrary influence, and labor for their suppression. It is time for the disciples of Jesus to put away evil, and to have no concern with any thing which is not praiseworthy and of good report. And to them the foregoing remarks are respectfully, and affectionately submitted, in the hope that they will lead to serious consideration, and inquiry after the truth; and that, so far as the truth is here exhibited, or shall be otherwise discovered, it may be obeyed. Earth with its little scenes will soon close, and eternity will be all. May every disciple of the Lord exert that influence in the world, which will be attended with the happiest results in the world to come.

THE ART OF IMPROVING LIFE.

It is astonishing how much more anxious people are to lengthen life than to improve it; and as misers often lose large sums of money in attempting to make more, so do hypochondriacs squander large sums of time in search of nostrums by which they vainly hope they may get more time

to squander. Thus the diurnals give us ten thousand recipes to live long, for one to live well; and hence the use of that present which we have, is thrown away in idle schemes of how we shall abuse that future we may not have. No man can promise himself even fifty years of life, but any man may, if he please, live in the proportion of fifty years in forty:—let him rise early, that he may have the day before him; and let him make the most of the day, by determining to expend it on *two* sorts of acquaintance only, those by whom something may be got, and those from whom something may be learnt.—*Lacon.*

MISSIONARY ANECDOTES.

THE following Anecdotes were related at the late annual meeting of the Kingston Branch Wesleyan Society (Jamaica.)

A respectable Bristol merchant, was waited on by a clergyman, to solicit a donation in behalf of a religious institution—he gave him 20*l.*

While conversing, a letter was brought to the merchant, and after having perused it, he said Sir, I must request you to return the money, this letter informs me of the loss of a vessel, by which I am deprived of 30,000*l.*—the clergyman did so—the merchant withdrew to his study, and returned with a bill of 100*l.* saying, Sir, take this money, my property is at God's disposal, and *if I will not give it, God will take it.*

A lady one morning, applied to some gentlemen who were appointed to examine the tickets of admission to a missionary meeting in England, and as she had no

ticket (not being a subscriber) they were obliged according to the established rule, reluctantly to refuse admission—she retired a few paces and again addressing the gentlemen said; I stated that I was not a subscriber, but I forgot, I am a subscriber—I had one son, the prop of my declining years, and I have given him to the God of missions.

A man had retired from business after being very successful, but had become so penurious that he would not part with a penny to assist the poor.—From a variety of circumstances, however, this man was again reduced to indigence. He reflected in his poverty, how hard and unfeeling he had been in the days of prosperity, and vowed, if God did but raise him a second time, that a proportion of his wealth should be devoted to charitable purposes. God in his mercy did raise him a second time, but the rich man now became as hard hearted as before, and again he was reduced to want and indigence. Oh, thought he, with himself now, how justly do I deserve this load of affliction, could I, but be spared to become once more a fortunate man, I should never forget the hand that raised me from the dust.

In answer to his prayers, providence smiled upon him again, and he felt that sentiment in its full

force. “He that soweth sparingly, shall also reap sparingly.” He gave to the cause liberally—was raised to wealth and affluence a third time—and the end of that man was better than the beginning.

BRAINERD.

WHAT Foster said of Howard has been applied to Brainerd. The energy of his determination was so great, that if, instead of being habitual, it had been shown only for a short time, on particular occasions, it would have appeared a vehement impetuosity; but, by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more and the character of the individual forbidding it to be less. His conduct implied an inconceivable severity of conviction that he had one thing to do; and that he who would do some great thing in this short life must apply himself to the work with such a concentration of forces as to idle spectators, who live only to amuse themselves, looks like insanity.—*History of Missions.*

Obituary Notice.

DEATH OF MR. HALL.

It becomes our duty to announce, that the oldest missionary of the Board has been called from his labors, and from a mission, too, which, as it would seem to a human observer, could not well dispense with his services. The

missionary to whom we refer, is the Rev. GORDON HALL.

On the 2d of March last, Mr. Hall left Bombay on a tour for preaching on the continent, which he prosecuted with his characteristic zeal and enterprise, until the 20th of the same month,

when, at Dhoorlee-Dapoor, near Nasseek, at 4 in the morning, he was seized violently with the cholera, which, in little more than eight hours, terminated his life. These are all the facts, which have yet come to our knowledge, except that Mr. Graves, his surviving fellow-missionary says, he imparted suitable advice to those around his couch—prayed with them—and several times gave expression to his feelings, in ascriptions of praise and glory to God. The violent, the overwhelming nature of his disease would, of course, permit but few remarks of any kind to be made. He was attended by two native youths.

Mr. Hall is known to have been one of four young men, who, while members of Williams College, some years before the formation of the American Board, made missions to the heathen a question of deep personal concern, and dwelt upon it with feelings of interest, inspired and cherished by faith, and hope, and charity. Three of these—Mills, Richards, and Hall—are now dead; and, far from their native land, among the heathen whom they loved, lie the remains of the two last; while the bones of Samuel J. Mills were deposited in the African waves. They saw the answer to their prayers, and eminently were they honored in the instrumentality, by which that answer was secured. While American missions are remembered in the land which gave them birth, or in lands which they have blessed, the names of these men, and those of their asso-

ciates, will be cherished, with an endeared recollection of their Christian heroism.

Among Mr. Hall's natural qualities, force of mind was the most prominent; and this he possessed in so high a degree, as to predispose and to qualify him for great undertakings. Connected with this, was so much piety and moral courage, as rendered him, by the grace of God, strong and unyielding in purposes of Christian benevolence; and, blessed with health, he held on his way, amid numerous trials and discouragements, until he thought he beheld the dawn of the morning, and saw the clouds breaking and the star of promise shining in the east.

It is to be noted, with lively gratitude, and not without admiration of providence, that Mr. Hall was spared to the mission, and to the Mahratta people, long enough to see the entire New Testament translated into the Mahratta language, and issued from the press, after very diligent and careful revision. This desirable and important object was attained just before he commenced the fatal tour.

The afflicted widow of Mr. Hall is now in this country, with her only surviving child, as is known to our readers. Of English birth, and of course a stranger here, and now bereaved, she will doubtless find an alleviation of sorrow in Christian sympathy, as well as in reliance on the "Father of the fatherless, and Judge of the widows."

Missionary Herald.

Ordinations and Installations.

June 23,—Rev. JOHN W. ADAMS of Auburn Seminary, was ordained Pastor of the First Presbyterian Church in Syracuse, N. Y. Sermon by Rev. Dr. Richards.

June 25,—Rev. EBENEZER MASON was installed Pastor of the Reformed Dutch Church of Brooklyn, L. I. Sermon by Rev. Dr. McMurray.

June 27,—Rev. DANIEL H. JOHNSON was installed Pastor of the

Presbyterian Church in Windham, N. Y. Sermon by Rev. Mr. Henshaw.

June 28,—Rev. THOMAS L. SHIPMAN was installed Pastor of the Church in Southbury, Ct.

July 12,—Rev. VERNON D. TAYLOR was ordained Pastor of the Congregational Church in Elizabethtown, N. Y. Sermon by Rev. Mr. Hopkins.

July 19,—Rev. AUGUSTUS B.

REED was installed Pastor of the First Congregational Church in Ware. Sermon by Rev. Mr. Snell, of North Brookfield.

Aug. 16,—Rev. NATHAN HOYT was ordained at Stillwater, N. Y. by the Presbytery of Albany, as an Evangelist. Sermon by Rev. Mr. Clarke, of Charlton.

August 23,—Rev. Mr. MONTEITH was ordained Pastor of the Presbyterian Church in Pearl street, New-York. Sermon by Rev. Dr. Rowan.

Ordained over the Congregational Church and Society in Spencer, Ms. Rev. LEVI PACKARD. Sermon by Rev. Mr. Huntington, of North Bridgewater. Rev. JOHN WILDER, Jr. was at the same time ordained as an Evangelist.

At Westfield, Vt. over the Congregational Church, the Rev. SILAS LAMB. Sermon by Rev. P. Bailey, of Berkshire.

At Sutton, Rev. JOHN MALTBY, over the Congregational Church. Sermon by Rev. Mr. Hoadley, of Worcester.

At Strong, Me. Rev. JACOB HARDY, over the Congregational Church. Sermon by Rev. Mr. Tappan, of Augusta.

At Stow, Vt. over the Congregational Society, the Rev. RALDIN A. WATKINS. Sermon by Rev. J. N. Loomis.

At Northampton, Ms. over the second Congregational Society, the Rev. E. B. HALL. Sermon by Rev. Dr. Ware.

At Rush, Monroe county, N. Y. Rev. ERIE PRINCE, as an Evangelist, by the Genessee Consociation. Sermon by Rev. Mr. Whittlesey.

Sept. 13,—Rev. Thomas Vernon, was ordained Pastor of the Congregational Society in Rehoboth, Introductory Prayer, by Rev. Mr. Fisk, of Wrentham; Sermon by Rev. Mr. Mann, of Bristol, R. I.; Consecrating Prayer by Rev. Mr. Wilson, of Providence, R. I.; Charge to the Pastor, by Rev. Mr. Andros, of Berkeley; Right Hand of Fellowship, by Rev. Mr. Townsend, of Sherburne; Address to the Church and Society, by Rev. Mr. Cogswell, of Dedham; Concluding Prayer, by Rev. Mr. Williams, of Attleboro'.

Sept. 27,—Mr. THOMAS GOODWILLIE was ordained to the office of the gospel ministry, by the Associate Presbytery of Cambridge N. Y. and admitted as assistant and successor to his father, the Rev. David G.

Sept. 27,—Rev. A. BROWN was ordained over the North Church and Society in Hartford, Vt. Sermon by Rev. President Tyler, of Dartmouth College.

October 5,—Rev. FREDERICK E. CANNON was installed over the Congregational Churches and Societies in Ludlow and Cavendish, Vt. Sermon by Rev. Mr. Cannon of Gill, Ms.

TO CORRESPONDENTS.

We have received a communication from Xanthus, in answer to Investigator, which is written with candor and ability. But we think, that as so long a time has elapsed since the communication of Investigator was inserted, the discussion cannot now be renewed to much advantage. We think, moreover, that our correspondents have already gotten as near together on this subject as they are likely to come, and probably have said the substance of all they would say. should the discussion be continued.

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No. 12.

THE APOSTLES' DIRECTION TO THE
AWAKENED JAILER.

A SERMON.

ACTS, XVI. 29—32. *Then he called for a light, and sprang in and came trembling, and fell down before Paul and Silas: and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.*

[Concluded from page 327.]

IMPROVEMENT.

1. It appears from the case of the awakened and distressed jailer, that God is able to awaken and alarm the most secure, stupid and stout-hearted sinners, who think they are, and appear to be, the most out of the reach of all human means of conviction. There is great reason to believe, that the jailer was a stupid, bold, hardened sinner. Keepers of prisons are commonly men of this character. They need to be men of great strength, courage and resolution, in order to govern the most malignant, unruly and unprincipled members of civil society. The Apostles resided some time in the

city of Philippi, and often preached in public, and excited much attention. A damsel possessed with a spirit of divination followed them day after day for many days, crying, "These men are the servants of the most high God, which show unto us the way of salvation." It is very probable, that most of the inhabitants of the city heard the Apostles preach, and the jailer among the rest. But their preaching did not alarm his fears; it only, perhaps, excited his contempt, or opposition. But though preaching failed of alarming his fears and awakening his conscience; yet God by his providence, could produce these serious and solemn effects. When he made the earth to tremble under him, he made his heart to tremble within him, and constrained him to cry in deep distress and anguish of heart, to the Apostles, whose preaching he had despised, "Sirs, what must I do to be saved?" God has access to the hearts and consciences of those sinners, who disregard his word and his sabbath, and shun all religious instructions; and can employ his providence to teach them what nothing else would teach them. How often does God alarm those who hated instruction and despised reproof,

by some sudden or sore dispensation of providence towards themselves or others? God can at any time, make his providence effect what his word has failed to effect. No person or people are out of the reach of conviction. God can find out his enemies, though they endeavor to secrete themselves in the highways and hedges. God can go to the houses of those who refuse to go to his house. God can meet those in his house, and make his word sharper than a two-edged sword to their hearts and consciences. The case of the jailer, the case of Manasseh, and the case of the crucifiers of Christ, read a lesson of solemn instruction to all secure, stout-hearted sinners. God can lay them as low as he laid the jailer, and constrain them to cry for mercy. Is it not time for God to arise and plead his own cause while so many make void his law, and presumptuously pursue the path that leads to ruin! There is reason to desire and hope, that when the enemy comes in like a flood, the Lord will set up a standard against him. God's ear is not heavy, that it cannot hear, nor is his hand shortened, that it cannot save. God says to his people, "I will work, and who shall let it?" When God shall take his own work into his own hands, the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

2. It appears from the case of the jailer, that awakened and alarmed sinners need peculiar instruction. He was ignorant, and needed and desired instruction; and all sinners under awakenings are plunged in darkness and distress. Though they have gained much speculative instruction in

their state of stupidity, yet when they are awakened out of stupidity, and come to realize spiritual and divine objects, they find themselves grossly ignorant of them. They find it is one thing to know God in speculation, and another thing to realize his being, his presence, his all-seeing and heart-searching eye, his purity, holiness, justice, and sovereignty. They find it is one thing to know in speculation, that the law of God is holy, just, and good; and another thing to realize that it is exceeding broad, and extends to all the thoughts, intentions, desires, and exercises of the heart, and requires pure, perpetual love to God and man, upon pain of eternal death. They find it is one thing to believe in speculation, that their hearts are depraved and that they have not the love of God in them; and another thing to realize that they are totally selfish, opposed to God and all righteousness, which is a constant transgression of the law of love, and renders all their thoughts, words and actions altogether sinful and displeasing to God. They find it is one thing to believe in speculation, that they are unwilling to be saved; and another thing to realize their sensible opposition to salvation, and the terms upon which it is offered in the gospel. They find it is one thing to believe in speculation, that time is short; and another thing to realize its shortness in the view of eternity. They find that it is one thing to believe in speculation, that they ought to love God and embrace the gospel; and another thing to realize, that they never will love God and embrace the gospel, unless he exercise his power and grace in changing their hearts. While awakened sinners are involved in

such darkness and ignorance, they need and desire religious instruction, and are ready to ask what they must do to be saved. The jailer asked this question, with great solicitude and concern. The three thousand, alarmed on the day of pentecost, asked the same question; and whenever God awakens sinners, they need and desire religious instruction, relative to the way of salvation.

3. It appears from the instruction and direction that the Apostles gave to the jailer, how ministers ought to instruct and direct inquiring sinners. They taught that awakened and distressed sinner, as the prophets taught and directed sinners; as Christ taught and directed sinners; as he taught them to teach and direct sinners; and as the case of sinners and common sense taught them to teach sinners; they therefore taught and directed sinners perfectly right; and all their successors in the ministry ought to follow their perfect example. They taught awakened and distressed sinners the knowledge of God, of Christ, and of themselves, by unfolding the great and precious truths of the gospel. And when they had enlightened their understandings and consciences to know their duty, they then exhorted them to do their duty, without any delay. They did not advise them to wait for more time, more light, more strength, or for a better disposition to do their duty; but exhorted them to do their known duty immediately, upon pain of the penalty of unbelief. They told them plainly, if they believed, they should be saved; but if they delayed and refused to believe, and rejected the counsel of God against themselves, they must perish. They proposed the only condition of salvation,

and required them to comply with it immediately. They proposed no duty before their first duty to believe on the Lord Jesus Christ. They allowed of no excuse for their depravity or impotency, but urged them cordially and immediately to obey the gospel. This is the apostolic and scriptural mode of directing inquiring sinners, which all the ministers of the gospel ought invariably to follow. But,

4. It appears from what has been said, that there is ground to think, that some, if not many ministers, are wise above what is written, and do not teach and direct inquiring sinners in the apostolic and scriptural manner. How seldom do you find, in the sermons you read, proper instructions and directions given to sinners under concern, and anxiously desiring to know what they must do to be saved? How seldom do you find them directed to repent and believe the gospel immediately? How often do you find them directed to read and pray, and *wait* for more light and strength to repent and believe the gospel? How seldom do you find in the Tracts you read, proper directions and instructions given to awakened and unawakened sinners? And how often do you find unscriptural instructions and directions given? How often do ministers in preaching to sinners, omit instructing them in the great and peculiar doctrines of the gospel; or if they do not omit to teach them such doctrines, how often do they contradict their instructions by their directions? They direct them to seek and strive after a good heart, and wait till God shall be pleased to grant them his special grace. Are these apostolical and scriptural directions? How often

do ministers in their private discourses with awakened and inquiring sinners, advise them to do a long series of duty, they do not and cannot say how long a series, before they make them a new heart, or repent, or submit to God, or believe the gospel? Do not some ministers publicly deny some of the terms of salvation, and explain away and lower down others, so as to make them appear pleasing to every unrenewed heart? Do they not direct sinners to do that, and only that, in order to be saved, which they are naturally willing to do, while remaining in impenitence and unbelief? I now appeal to what you have read, to what you have heard, and to what you know, in respect to the manner, in which some, if not many ministers, teach and direct awakened, inquiring sinners. Do they teach and direct either awakened or unawakened sinners in the apostolic, scriptural manner? Do they not virtually deny, or alter the terms of salvation, and teach sinners to pursue a course, which if they should follow, would prove fatal? There is but one right and safe way of ministers teaching and directing sinners, and that is to follow the example of Christ and the commission he has given them to preach the gospel.

5. It appears from what has been said, that ministers are under peculiar obligations to teach and direct awakened and anxious sinners right. They are the appointed and professed servants of the most high God, to show unto men the way of salvation. Christ, who has commissioned them to preach the gospel, has instructed them, both by precept and example, how to preach it. They are sacredly bound to understand and preach the pure gospel, and to

teach and direct sinners in the only way to eternal life. Their spiritual and eternal interests are committed to their charge, and they watch for their souls, as those who must give account. They are responsible for all the instructions and directions they give them. If they teach and direct them erroneously, they may be accessory to their destruction, and their blood will be required at their hands. There is no part of their ministerial office more difficult and important to discharge wisely and faithfully, than that of giving right instructions and directions to sinners in distress. They love to be deceived, and love their deceivers. Their teachers are in danger of seeking to please them, rather than to please God. We know that this was the case in respect to the Jewish teachers. They often preached smooth things, and taught for doctrines, the commandments of men, and sinners loved to have it so. There were such men-pleasing teachers in the apostles' days, whom they condemned and sharply reprov'd; and there have been a great many of the same character since. It behoves ministers to take heed to themselves and to the doctrines they teach, that they may save both themselves, and those who hear them. Not only stupid but awakened sinners love to be pleased, and ministers too often love to please them. When they ask what they must do to be saved, they often mean to ask, what they must do with a sinful heart to get a holy heart; and many ministers are disposed to answer their question in this sense, and seriously undertake to tell them what they must do with a *bad* heart, to get a *good* heart; and advise and encourage them

to do it. Do they not tell them to go on, they are in a fair way, and will soon be converted? Is this mode of teaching and directing the awakened and anxious, agreeable to the example of Christ and the Apostles? Is it not criminal in the directors, and dangerous to the directed?

6. It appears from what has been said, that sinners have no right to ask, what they shall do to be saved, *after they know what they ought to do*. This we know is almost universally the case. After they have heard the gospel plainly and intelligibly preached; and after they have conversed with one and another, and with their ministers, upon the state of their minds, and after they have been plainly told and caused to understand what they *ought* to do, to be saved, and what if they would only do, they should be certainly saved; still they are ready to ask time after time, time after time, what they shall do to be saved. This argues something wrong in their views and feelings. It argues their dislike to the salvation offered to them in the gospel, and the terms upon which it is offered. It argues a criminal desire to be saved in some other way than that which the gospel proposes, and a determination to be saved in some other way, or not to be saved at all. After they have been directed and have *known* the only right way of salvation, they plead, and plead to be directed to some easier and more pleasing way of salvation, which is opposing all the wisdom and grace of the gospel. But have they any right to ask what they shall do to be saved, in any way *different* from and in *opposition* to the only right and possible way of salvation proposed in the gospel? Supposing,

after the awakened and alarmed jailer had heard and understood what the Apostles taught and directed him to do, to be saved, he had still continued to ask, what he must do to be saved, if he neglected or refused to be saved in the way they had pointed out; would they not have said, you have no right to ask such a question, and we have no right to answer it. We have set life and death before you, and urged you to choose life, but if you choose death rather than life upon the gospel terms, you must die, for he that believeth not shall be damned. But after the Apostles had told the jailer what he must do to be saved, and he understood their instruction and direction, he *presumed* not to ask another question. He was satisfied, that they had taught and directed him right, and cordially complied with their direction. After the Apostles had answered the solemn question which the three thousand put to them, they saw that they had answered their question, and directed them right, and they immediately embraced the gospel, and presumed not to repeat the question, what they must do be saved? Sinners at this day have so often been told by books and by preaching, that they ought to do something that *is not their duty* to do, in order to be saved, that they all, whether awakened, or unawakened, think they have a *right* to ask what they must do, which is not their duty, or which they may do with a wicked heart, in order to be saved. But though ministers have so often attempted to tell them what that something is, which they ought to do from a wicked heart in order to be saved, they all suspect their directions and instructions are wrong, and those who are under genuine

convictions, *know* that they are wrong; yet their wicked hearts still prompt them to ask, with great solicitude and anxiety, what they must do to be saved. When they *know* their duty, they have no right to ask what they shall do, which is not their duty. They often make a self-righteousness of asking this question. The famous Mr. Tennant viewed this question in this light. He had a brother under deep concern, who repeatedly came to hear him converse on his distressing case, accordingly he conversed with him time after time, and instructed and directed him, in respect to his immediate and important duty; but he was not satisfied, and came time after time to be instructed and directed. At length Mr. Tennant suspected, that he made a self-righteousness of inquiring so often to know his duty, after he had been told. Accordingly, one morning when his brother came into his study, he looked at him with a stern countenance, and said, be gone, be gone, I have no more to say to you. This had its proper effect, and threw him into the hands of God, and proved the means of his salvation. Sinners have no right to ask what they must do, before they do their duty which they know.

Finally, it appears from the whole tenor of this discourse, that all sinners are in a very guilty and deplorable condition. They are by nature, totally depraved and under the dominion of sin, and exposed to eternal death. While they are stupid, they are ignorant of their guilt and danger. After they are awakened to realize their wretched and hazardous situation, they are like the alarmed jailer; they know not what to do to escape the wrath to come. They apply to those

whose office and duty it is, to instruct and direct them. If they are properly instructed and directed, their hearts rise against the terms of salvation, and their duty to comply with them, and persist in seeking and striving to obtain regenerating grace, and will continue to seek and strive until they perish, unless they are discouraged, or unless God, in sovereignty, bows their wills to the sceptre of Christ. But if they are *improperly* taught and directed, they will seek in error with avidity, and pursue a pleasing path to destruction, unless God interposes, enlightens, convinces, and converts them. But God is under no obligation to awaken the secure, or to convince the awakened, or to convert the convinced. They say unto God depart from us, for we desire not the knowledge of thy ways. They deserve to be left to pine away in their iniquities; and is not God practically saying, "Let them alone?" You may read the Bible, but you will either misunderstand or pervert it, in order to find an excuse for the neglect of duty. You may ask and be told, what you must do to be saved, but you will still neglect your known duty, and seek and strive to find an excuse for your neglect. You will certainly, unless God exert his unpromised power and grace, choose and walk in the road to ruin. Neither men, nor means, can prevent your destruction. You are in the hand of God, as the clay is in the hand of the potter, who has a right to save or destroy you, as he shall see to be most for his glory. Can you realize this, and be easy and unconcerned? You cannot. No sinner ever could. The jailer could not. Manasseh could not. The crucifiers of Christ

could not. The day of distress is coming. Prepare to meet your God, before it be too late. "If thou be wise, thou shalt be wise for thyself: but if thou scornest thou alone shalt bear it."



For the Christian Magazine.

EXPOSITION OF HEBREWS, IV. CHAP.

The nature and design of the argument in the fourth chapter of Hebrews, with a translation of ver. 1—11.

TRANSLATION.

WHEREFORE let us fear, lest a promise being left of entering into his rest, any of you should fail of it. For to us the promise was announced as well as to them; but the promise did not profit them, not being received in faith by those who heard it. But we, who believe, enter into rest, as the scripture says; "So I swear in my indignation they shall not enter into my rest;" namely, (rest from) the works which were completed at the beginning of the world. For he spoke in a certain place of the seventh day, thus, "And God rested the seventh day from all his works;" and again, in the (Psalm) aforesaid, "They shall not enter into my rest." Since then it remains that some must enter into it, and they, to whom the promise was addressed, entered not in because of unbelief, (it follows that believers enter into it.) Again he specifies a particular time, "To-day," (saying this by David, after so long a time, as has been mentioned,) "To-day, whilst ye hear his voice, harden not your hearts." Now if Joshua had given them rest, he would not afterwards have spoken of another day. Therefore, there remains

a rest for the people of God. For he, who hath entered into his,—God's rest, he also ceases from his labours, as God did from his.

Let us therefore strive to enter into that rest, lest any should perish after the like example of unbelief.

THE NATURE AND DESIGN OF THE ARGUMENT.

In the preceding chapters, the Apostle has warned the Hebrews against apostatizing from Christianity through unbelief. This warning he enforced, by quoting from the 95th Psalm, the language which David, for a like purpose, addressed to the Israelites of his day. The quotation ends thus, "So I swear in my indignation they shall not enter into my rest." After showing that this threatening had been executed upon the ancient Israelites, for their unbelief; the writer warns his readers against bringing upon themselves the like evils, by disbelieving the gospel.

But, prone to understand the threatenings and promises of God in a *temporal* sense only, the Hebrews might say, The rest, here spoken of, means quiet possession of the promised land, and not spiritual rest, such as the gospel proffers. Besides, it is not asserted, they might say, that believers only enter into that rest, therefore the quotation does not apply to us.

The writer proceeds, in the passage just exhibited, to answer these objections. He asserts that the rest spoken of is promised to believers under the gospel, as well as to the ancient Israelites. For we have received the promise, says he, as well as they. That is, the promise of spiritual rest. But they were excluded

from this rest, on account of unbelief. And unbelief will produce the *same* effect at the present day. It is only *believers*, who enter the promised rest. This is implied in the declaration, "So I swear in my indignation they shall not enter into my rest;" for it was made concerning those who believed not, who tempted God, and always erred in their hearts. Now if such were *excluded* from the promised rest, the natural inference is, that those of an opposite character are *admitted* to it. Just as from the declaration, "He that believeth not shall be damned," we necessarily infer that believers will be saved.

To correct the erroneous opinion entertained by the Hebrew Christians, that, by the promised rest was meant the peaceful residence of the Israelites in Canaan, the Apostle proceeds in the following verse, to explain the nature of the rest in question. But we, who believe, says he, enter into rest; as he said, So I swear in my indignation they (that is, unbelievers) shall not enter into my rest; namely, (rest from) the works completed at the beginning of the world.—In other words, such rest as God enjoyed, after the work of creation was finished. The writer means to say, that when God spoke of *his rest*, he referred to such rest as this; for he then quotes a passage of scripture in order to illustrate it. He spoke in a certain place of the seventh day, thus, And God rested the seventh day from all his works. Consequently the rest spoken of is spiritual, for other rest cannot be predicated of God.

To impress this truth, however, more deeply, the writer repeats what he had before said. Again, that is, in the place of

scripture already quoted, it is said, ye shall not enter into *my rest*, meaning such rest as God enjoys.

I may now add, that the Apostle is justified in thus defining the phrase, *my rest*; for this phrase is never used when God speaks of giving the Israelites quiet possession of Canaan. His language, when speaking of this, is, "For ye are not come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about you. Here, rest does not mean, in itself, the possession of Canaan, but simply freedom from the hostility of enemies. Besides, the oath, by which the Israelites were excluded from Canaan, is expressed thus, in the passage from which the Psalmist quotes; "Doubtless ye shall not come into the land which I swear to make you dwell therein." He does not say *rest*, but *land*. There is, then, no instance in scripture, in which the quiet possession of Canaan is called *my rest*. Hence the writer, with propriety, makes the passage, "So I swear in my indignation they shall not enter into my rest," *emphatic*, in order to show that *my rest*, means *spiritual* rest, such as God enjoys.

He next adverts to the conclusion before drawn from this passage, namely, that *believers* only are admitted to the rest of God; and then proceeds to establish more firmly the fact, that the Psalmist, in the quotation, intended rest of a spiritual nature. For, says he, David specifies a particular time, saying, "To-day, after so long a time, whilst ye hear his voice, harden not your

hearts;" alluding to the whole passage from the 95th Psalm, which had been quoted. For, says he, if Joshua had given them rest, (that is, the rest alluded to,) David would not afterwards have spoken of another time, namely, of entering into it. But David has threatened the men of his day with exclusion from the rest of God, as their fathers were excluded from it, if, like them, they hardened their hearts, and would not harken to the voice of God. There would have been no propriety in doing this, if the rest alluded to, meant a quiet residence of the Israelites in the land of Canaan; for they had already been in possession of it five centuries, and how could David say, *To-day*, if you cherish unbelief, it will prevent you from entering the promised land? The Psalmist, therefore, had reference to happiness of a more exalted nature. Consequently, adds the Apostle, there remains a rest for the people of God; that is, a spiritual, glorious rest, such as God enjoys. But, to remove all doubt on the subject, the writer adds, For he, who hath entered into his, that is God's, rest, he also ceased from his labors, as God did from his. Let us, therefore, strive to enter into that rest, lest any should perish after the like example of unbelief.

Such is the Apostle's reasoning. He first states the fact, that the same rest is proffered to christians, which was promised to the ancient Israelites, and that it is such a rest as *believers* only are permitted to enjoy. He then explains its nature, and by reasoning out of the scripture, and showing how the Psalmist understood it, proves it to be a spiritual, heavenly rest. In doing this he establishes the fact, that, under the

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Jewish dispensation, the same rest was promised to believers, which is proffered to them by the gospel; namely, spiritual, heavenly enjoyment: upon this fact rests the whole fabric of his reasoning. For, if the ancient Israelites failed of *such* a rest through unbelief, it was much to the writer's purpose, to hold them up as a warning to the Hebrew christians. It was saying to them, Here you behold the consequences of unbelief. It not merely caused your ancestors to perish in the wilderness and fail of the *promised land*; it debarred them from a better, even a heavenly country, from the New Jerusalem, the *rest of God*. If unbelief is cherished, its influence upon *you* will be equally *fatal*; it will exclude you from *heaven*. B.

For the Christian Magazine.

N.'S REPLY TO J. ANONA.

Messrs. Editors,—I find in your Number for September last, a reply to a piece of mine upon the question, 'Whether saints ought to pray for perfection in holiness in this life?' which you were so good as to insert in your June Number. I meant to state the question plainly and intelligibly. I said it did not imply, that saints ought *not to desire* to be perfectly holy, nor *that God did not require* them to be perfectly holy, in this life, but only that they ought not to *pray* that God would *make* them perfectly holy, before they leave the world. The writer of the Reply makes some serious, not to say severe, remarks upon the sentiment I advanced and upon the ground upon which I founded my opinion and drew my inferences. I have been considerably acquainted with Calvinists, and I

am satisfied that they generally maintain the opinion, that God has *determined* not to make any saints perfectly holy in their present probationary state; and that this is their general opinion, I still take for granted, without offering a single argument to prove it. But I think the Bible affords abundant evidence, that *God has determined not to make any saints perfectly holy, this side of eternity.* I confidently rest my belief of this truth upon the few following passages of Scripture. Job, ix. 20, If I justify myself, mine own mouth shall condemn me: if I say I am *perfect*, it shall also prove me perverse. 1 Kings, viii. 46, For there is no man that sinneth not. Prov. xx. 9, Who can say, I have made my heart *clean*, I am *pure from my sin.* Eccl. vii. 20, For there is not a just man upon earth, that doeth good, and sinneth not. Phil. iii. 12, 13, Not as though I had already attained, *either were already perfect*; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended.—Since neither Job, nor Solomon, nor Paul attained to perfection in holiness before they died, there is no scriptural ground to believe, that God ever has made, or ever will make any mere man perfectly holy in this life. The consequence appears plain and irresistible, that saints have no right to *pray*, that God would make them perfectly holy in their present state of probation.

If I have proved, that God has determined not to make christians perfectly holy in this world, and if I have proved, that it is not their duty to pray for sinless perfection before they die; then I think I have fairly and fully re-

futed two great and dangerous errors, which are more or less prevailing at the present day. One is, that of the Methodists, who maintain that some christians do actually attain to perfection in holiness, in this life; and the other is, that if christians pray *in faith* for perfection in holiness, or for any other favor, the particular favor they shall pray for, will certainly be granted.

I hope what I have now written will satisfy the mind of the writer of the Reply: but if it does not, and he should be disposed to write again, I would just hint to him, that it is possible he may receive a Rejoinder, which will smell so strong of the lamp as to offend his tender nerves.

N.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XIII.

So they went on, conversing of the dangers of the way, and of the terrible conflict which the pilgrim Christian had here with the fiend Apollyon; and the slips he got in going down into the valley, which were the occasion of it, till they came to a place where another road came into their way from the left hand which appeared to be much more beaten than their own path. And as they were considering it, they saw three men coming along this road whom they thought they knew by their gait. So they stopped till they came up, and they proved to be, as they had supposed, their old companions, whom they had left behind at the village of Careless, to wit: Feel-well, Love-self and No-law.

Then Feel-well, who was the foremost, came forward, and shook them cordially by the hand, saying,

How do you do brethren? I am glad to see you again. We have overtaken you, it seems, though we staid behind a little. I conclude we walk faster than you.

Ard. That may be indeed, for we have made but poor progress to day.

No-law. Aye, aye, I understand it. You that will be so precise, are likely to be stumbled at every stone in your path. But we get along bravely.

Feel-w. Yes, that we do. And we have had a charming time, since we saw you. I wish you had been with us to share our enjoyments.

Th. We have had some enjoyments too, such as the world cannot give nor take away. But we have had some trials, through our own folly, and have been led out of our path, to our great hindrance and damage.—But the Lord of the way has mercifully delivered us, and restored us to the right way again. But you seem to have been led out of the way too; for you came in now by another road from the left hand.

Feel-w. We have not come by your path, indeed. And it was well we have not, as appears by your account; for we have had no trouble at all except coming up the hill Difficulty, which we found rather steep.—But we took our own time for it, and got up without much fatigue.

Love-s. I am very glad we were not in company with you, in your troubles. Perhaps we should have been involved in them too. But we have got along very well so far.

Ard. But where did you get into this road by which you came, if you ascended the hill Difficulty? I had thought it was the same that turned out on the left hand, at the other side of that hill.

Feel-w. No, that is the path to Destruction. We had no inclination to go in that. But this leads from the house Beautiful, where we lodged last night.

Ard. You mean the new house on the left hand, a little out of the road just after you had got up the steepest part of the hill, with the name on it in large letters.

Feel-w. Yes; the ladies told us that the old house had gone to decay, and they had built this new one, for the better accommodation of pilgrims.

Ard. They are deceivers. Their true names are Hypocrisy, Carnal-Policy and Heresy. The old house is not decayed at all, and is never likely to decay, being built of living stones. We lodged one night at each house, and found a vast difference between them.

Feel-w. I cannot believe they are deceivers. Their conversation suited me very well; and I enjoyed myself in their company remarkably. I could have been willing to spend my days there, but only that I wish to be going on to the celestial city.

Love-s. I cannot believe they are deceivers. It must be some slander upon them. They certainly keep a very good house.

No-l. I care not who they are, since I had a very pleasant evening, a good supper, and a comfortable night's lodging.

Th. But how came you into this road? Why did you not keep along to the summit of the hill? You would then have seen that

the old house Beautiful yet stands, without any appearance of decay.

Feel-w. The ladies told us that path was bad, and travelled by none but a few bigoted people who were for having every thing after the old way. They put us into this road which leads, with a slight bend to the left, from the back part of their house, and which is travelled, as we perceive, much more than the way you came. The descent too into the valley of Humiliation, is not so great, they said, by this path, and is moreover, as we found, provided with good steps, so that there is no danger of slipping, as there is in the old path which has often proved so disastrous to pilgrims. We have found it safe and easy.—And as it has led us here to the same place where you are, I see no reason why we should not prefer it. There are more ways than one to the celestial city.

No-l. Yes; there are a great many ways to the celestial city; and if I get there, as I am well assured I shall, I do not see what difference it will make by what path I came.

Love-s. I do not like to go far from the straight path, lest I should loose my way entirely, and never reach the city. But while I keep as near it as we have this time, even if your path is the right one, it gives me no trouble.

Th. From your loose manner of talking about the way, I should conclude you had been at the new house, and received some lessons from her that assumes the name of Charity. You talk very much in her manner.

Feel-w. We did indeed discourse with her, as well as with Piety and Prudence; and were

well pleased with the instructions they gave us. I know not which I liked best, Piety or Charity.

Th. What did you like so well in her that was called Piety?

Feel-w. Oh, I liked every thing. She spoke to my heart. She cautioned us against entering into any unprofitable discussions; and requested us to talk only of those things which would increase our good feelings. And this was just what I wished to do. So we had a charming time of it.

Th. What did you understand her to mean by good feelings?

Feel-w. Oh, just such feelings as I have; happy feelings, joyful feelings. I know nothing about any other good feelings but such as these.

Th. No inquiry was made, I suppose, into the nature of those feelings, nor from what principles they proceed, nor to what actions they tend, in order to ascertain whether they are genuine or spurious.

Feel-w. Genuine or spurious! I do not know what you mean by such terms. Good feelings are good feelings; and no inquiry needs to be made about them. The great thing is to have them. If you only experience them, you will know well enough that they are good. I know they are good because they make me happy.

Th. I should think it of some importance to inquire into their nature, before I decided. I am sensible that I have had selfish affections, and I think I have had some benevolent affections; and I believe also that I have had many feelings which were merely animal, and just such as the brute animals have. I do not suppose they are all equally good. My selfish affections I consider sinful; my benevolent affections holy; and my animal feelings neither

sinful nor holy, any more in me than in the brutes.

Feel-w. You are too *metaphysical*. I do not like metaphysics. And you would condemn all my good feelings, as nothing, or worse than nothing. You are against a religion which consists in *feeling*, I see. I do not think we *feel* any too much. I have a poor opinion of a cold, unfeeling, speculative religion. I want a religion that I can *feel*; and I rejoice that I have such a religion. Glory to the King!

Th. I do not think we have too many right affections; but I do think we have too many wrong ones. And I fear that we sometimes place great dependence on those feelings which are merely animal, and think they are religious affections. I think all true religion consists in right affections; but if we consider all our pleasant feelings as true religion, I think we shall be in danger of deceiving ourselves, and perhaps fatally. We shall, at least, be in danger of thinking more highly of ourselves than we ought to think.

Feel-w. I do not wish to hear any of your speculations. I wish to talk on some more profitable subject.

Th. I think it cannot be unprofitable to examine ourselves, since we are commanded to do it. And I do not see how we can examine ourselves to any good purpose, unless we know how to distinguish right affections from those which are not. If we call evil good, and good evil, we shall be likely to come to a very wrong conclusion, after all our self-examination.

Feel-w. If I had as little feeling as some, I might need to examine myself closely in order to find it. But I have too much to be able

to doubt; or to have any need of examining.

Love-s. I perceive that I shall not agree with brother Thoughtful, in his views. But I should like, nevertheless, to hear something more about them. Pray, what do you mean by animal feelings?

Th. I mean such feelings as we have in common with the brute creation.

Love-s. How do you distinguish them from what you call benevolent and selfish affections?

Th. By their being *involuntary*. Selfish and benevolent affections are *voluntary*, and are either sinful or holy. But animal feelings are involuntary, and neither sinful nor holy. The presence of some objects excites in us feelings that are pleasant; that of other objects feelings that are painful. And it is so whether we will or not. We cannot help having these feelings, unless we turn away our attention from the object whose presence excites them. We cannot look upon an object of distress without having some feelings of sympathy excited.

Love-s. But are not feelings of sympathy towards an object of distress something good?

Th. They are a natural good, like a good memory, or a good eyesight; but not a moral good, like love to God or love to man.

Love-s. How do you prove that they are not a moral good, and of the nature of true religion?

Th. The brute animals have no true religion; nor have they any sin. But the brute animals often exhibit such feelings, in as high perfection as men do. I have seen my dog manifest such feelings in a much higher degree than some men do. But I never thought my dog had any true re-

ligion. Most of the brute animals with which we are acquainted exhibit strong feelings of sympathy, when one of their own species utters the cry of distress, and hasten to his relief. And when he is relieved, they show that they sympathize also in his joy. If these feelings are not of the nature of true religion in the brutes, I see no reason why they should be thought to be so in human beings.

Love-s. But is not a want of feeling, spoken of in scripture, as a mark of great depravity?

Th. Yes. A want of benevolent affections, in human beings, is an evidence that the contrary affections exist in them. Selfish affections are sin. A want of animal feeling may sometimes be an evidence of great depravity in men, because a long course of wickedness deadens and destroys the natural capacity for such feelings. The original capacity for such feelings depends probably on the animal constitution, and is different in different persons, as their constitutions differ. Another great difference is made by the course of education and manner of life. So that two persons equally good or equally bad, may manifest very different degrees of it. But the same man will be likely to manifest more animal feeling, after he becomes a good man, than he did before, because his benevolent affections will lead him to take a greater interest in the welfare of others, and of course to direct his attention more to them.—He will now, more frequently than before, weep with them that weep, and rejoice with them that rejoice; because his attention is not so much directed towards himself and his own interests and concerns.

Love-s. I think the inquiry is rather too abstruse and metaphysical to be very profitable. But I like one remark you made very well. It is that our capacity for having these animal feelings may differ as our animal constitutions differ, and consequently, that, two persons equally good, may have different degrees of feeling.—Here is brother Feel-well, who has a great deal more feeling than I, but I have not been willing to think it was because he had so much more religion than I; though I did not before know how to account for it.

No-l. I think that remark must be right; for I have less feeling than either, and yet my faith is as strong, if not stronger, than theirs. Brother Love-self often has some doubts about his final acceptance, but I never have any doubts. And faith I think, is the sum and substance of all true religion.

Feel-w. Brother No-law always leaves out works; I am for both faith and works. But I am for good feelings above all.

Th. Faith and works are both necessary and so are *good* feelings. But the subject we are upon, was to find out what feelings, are really good. I have already stated my reasons for considering mere animal feelings as neither good nor evil, in a moral sense; that is, neither holy nor sinful. But our benevolent and selfish affections are often called feelings too. I have already said, that I consider benevolent affections holy, and selfish affections unholy. What do you say to that?

Love-s. I do not believe it. I believe that God has made us selfish creatures, and that it is impossible to be otherwise.

Th. In what, then, does holiness consist?

Love-s. In love to God, and love to man.

Th. What kind of love?

Love-s. I do not know of but one kind of love.

Th. There are two kinds of love, however; selfish and disinterested. I may love God, merely for his kindness to me; and I may love him for his own excellent character, without waiting to inquire whether he is my friend or enemy. I think holiness consists in disinterested love to God and man; or rather in a disinterested regard for all beings capable of enjoyment or suffering.

Love-s. What do you mean by *disinterested* love? I should think disinterested love would be no love at all. If I feel no interest in another, I have no love for him. I should suppose disinterested love to be the same as indifference.

Th. No. The word *interested* has two meanings. *Disinterested* is opposed to one of these, and *uninterested* to the other. If I say I am *interested* in the success of a particular enterprise, I mean that my private interest will be promoted by its success; or, I may mean, that although its success has no connexion with my private interest, yet I feel a deep concern for the welfare of those who are engaged in it. But if I were to make the contrary affirmation, I should say, in opposition to the first sense of the word *interested*; that I am entirely disinterested in regard to that enterprise, because its success has no connexion with my private interest; and in opposition to the second sense of the word *interested*, I should say, I am uninterested in that enterprise; that is, I am indifferent about it. Disinte-

rested love to God and man, is regarding the happiness of each according to its real worth.

Love-s. Then it is impossible for any man to exercise it; for it is impossible for any man to know the real value of the happiness of God, or of his fellow men, or even of himself. And so he never can regard each according to its real worth.

Th. Does God himself know the value of his own happiness, and of that of each creature?

Love-s. Certainly.

Th. Then God can regard each according to its real worth. And the true nature of holiness is to be ascertained by what it is in God. Men are no further holy than they are conformed to him in the temper of their minds. No doubt God regards every thing according to its real worth; that is, he is perfectly disinterested. And we ought to be like him in this according to our capacity.

Love-s. I am not so sure of that. God regards his own glory supremely; and why should I not regard my own happiness supremely?

Th. "God regards his own glory supremely, not because it is *his own*, but because it is *glory*." That is, he regards it above every thing else, because it is more valuable in itself than every thing else; and not because he is in the least degree selfish. And he requires us to make his glory our supreme object too, for the same reason that he does. It is written, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Love-s. I still think it impossible for men to regard every thing according to its real worth; because they never know the real worth of any thing.

Th. Perhaps my definition would have been better, if I had said disinterested love to God and man, is regarding the happiness of each according to its real worth, as far as that is known. The addition, however, is only necessary in order to guard against your objection; for nothing can be an object of love any farther than it is known. We do know enough, however, of God, to know that his happiness is worth more than that of all creatures, and ought to be so regarded. And we know enough of our fellow men, to know that their happiness is as really valuable as our own, and ought to be regarded accordingly. We do know enough, therefore, to make the glory of God our supreme object, and to love our fellow men as ourselves.

Love-s. If I am to love my neighbor as myself; then it is my duty to love myself; and so, some degree of selfishness is right.

Th. No. Your love to yourself ought not to be selfish love. If you regard every thing according to its real worth, as far as that is known, you will regard your own happiness in its due proportion. You will not overlook yourself, any more than you will overlook your neighbor. You must love yourself with a disinterested love. Selfishness consists in regarding our own happiness because it is ours, and in regarding the happiness of others no farther than it is conducive to our own, and for no other reason. If my love to God is selfish, then I love him for no other reason than because I think he loves me, and intends to make me happy; and if I did not suppose that he would make me happy, my love would be turned into hatred.

Love-s. Yes; and so it must be. "Can the criminal at the bar love the judge who condemns him? No; he cannot."

Th. He can, if he feels right. The judge does right in condemning him; and if he feels right, he loves righteousness, and loves the judge for doing right. But if the criminal is justifiable in hating the judge for righteously condemning him, then Satan is justifiable in hating God, who righteously condemns him; and all who are righteously condemned in the great day will be justifiable in hating God forever for doing right.

Love-s. This fine spun theory of disinterested benevolence will never do for me. It may appear plausible in theory, but it can never be reduced to practice. But my greatest objection to it, is, that if it is true it cuts me off. And I cannot bear to think that I have come so far on pilgrimage, and yet have no religion at all. No; I cannot bear it: I will not believe it.

Feel-w. I know it is not true. For, if it is true, I am no Christian.

Th. Is it safe to make our experience the test of truth? Ought we not rather to make the truth the test of experience? The truth will stand, whether it accords with our experience or not. But our experience will not stand, unless it accords with the truth.

My book says, "Take heed that ye be not deceived.—Let no man deceive himself.—The hope of the hypocrite shall perish.—Examine yourselves whether ye be in the faith. He that trusteth in his own heart is a fool."

BUNYANUS.

Review.

For the Christian Magazine.

UNITARIANISM SOUND DOCTRINE.—

A Sermon preached at Waltham, at the Ordination of the Rev. Bernard Whitman, Feb. 15, 1826. By Nathaniel Whitman, Minister of Billerica.

[Concluded from page 320.]

OUR readers, we fear, are tired of seeing the "Review of Mr. Whitman's Sermon" upon our pages. They cannot, however, be more so than we are ourselves. The passages, in this Sermon, which we at first marked as requiring animadversion, have led us into a discussion, altogether beyond our intended limits. Some of these passages remain yet to be noticed. We are obliged, therefore, to solicit the attention of the public to one number more of this Review.

The first passage, which we shall now notice, is the assertion of Mr. W. that Dr. Watts died a Unitarian. Speaking of his "Trinitarian brethren who would, had they the power, bar against Unitarians the sacred desk, the table of the Lord, and the celestial paradise," he presumes, "that many of them will yet see, and feel, and acknowledge that there exists between the Trinitarian hypothesis, and the word of God, an irreconcilable opposition. In this bright course of improvement, they may guide themselves by the example of the great and good Dr. Watts. This eminent divine and no less eminent christian, after having done more than perhaps any other man to give currency and support to the doctrine of the Trinity, was compelled by his prayerful study of the Bible to relinquish it, and to declare, as with

his dying breath, that he could not find in the inspired volume this strange doctrine."

From what is here said of Dr. Watts, Mr. W's. hearers, if they knew nothing of the subject, would naturally suppose it to be an indisputable fact, that this great and good man did, near the close of life, actually become an Unitarian. But Mr. W. could not but know, that while Unitarians are continually asserting this as a fact, Trinitarians almost with one voice, contradict it. We know, indeed, that there was a time, when Dr. Watts was in doubt and perplexity upon the subject of the Trinity, and when he seems to have altered in some measure his mode of defending this doctrine. His "solemn address to the great and ever blessed God, on review of what he had written in the Trinitarian controversy," shows, indubitably, that his mind was then in an unsettled and anxious state in regard to the subject. But there is nothing in this which proves him a Unitarian. It is no uncommon thing for a mind like that of Dr. Watts, always upon the stretch after truth, to become confused and perplexed for a time.

But we shall be told that Dr. Lardner has asserted, upon the testimony of a Mr. Neal, another Unitarian, who was intimate in the family of Dr. Watts, "that his last thoughts were completely Unitarian." But what proof has he given of the truth of this assertion? Why, he says, that Mr. Neal told him, that sometimes in an evening, when the family were alone, he would talk to his friends in the family, of his new thoughts

concerning the person of Jesus Christ, and of their great importance, and that if he should be able to recommend them to the world, it would be the most considerable thing that he ever performed." But what if Dr. Watts had at this time some new thoughts respecting Christ? Does it necessarily follow that "they were completely Unitarian?" Is it certain that a Trinitarian cannot acquire some new thoughts respecting the person of Christ, without becoming "a complete Unitarian?"

The whole mystery of this affair may be, we believe, satisfactorily explained. The fact is, Dr. Watts did, as he supposed, in the latter part of his life acquire some new thoughts in regard to the person of Christ,—thoughts which Unitarians, and even some Trinitarians, believed would, if followed out in all their consequences, lead to Unitarianism. But all this does not prove that he was an Unitarian. It is a common thing for individuals to avow sentiments which are really inconsistent with others which they believe, without perceiving their inconsistency, or ever designing to relinquish their former belief. Unitarians often avow sentiments which we think are totally inconsistent with the truth of Christianity, without intending to take the ground of Deists. They do not admit the consequences which we draw from their sentiments, and consequently are not chargeable with them. Dr. Lardner and Mr. Neal, were both Unitarians; and when they heard Dr. Watts advance sentiments which they considered as inconsistent with the doctrine of the Trinity, they seem to have supposed that he was as ready to admit this consequence

as they. They appear to have charged upon him their own inferences from his sentiments, although he never avowed them. This is a very common practice; but a very unfair and deceptive one. Whoever considers the fact, that Professor Stuart has repeatedly been reported as a Unitarian merely because he has expressed a regret that the word person has been used in speaking of the distinctions in the Godhead, will at once perceive how easily the alteration of Dr. Watt's phraseology on this subject might give rise to the report, that he had become a Unitarian. That Dr. Lardner's assertion, that "his last thoughts were completely Unitarian," is only an inference of his own—an inference, which, although perhaps honestly drawn by Dr. Lardner, Dr. Watts would have disowned to his dying day, we believe may be made perfectly evident. At present it is sufficient to show, that Mr. Belsham allows, that in regard to *Socinianism*, sentiments were charged upon Dr. Watts which he would not have admitted. His words are the following:

"His sentiments respecting the person of Christ, were thought by many to approximate very nearly to those of the old Socinians. But it is not certain that Dr. Watts ever regarded *himself* as a Socinian. On the contrary, there can be little doubt that owing to early *prejudice*, he would, to the latest day of his life, have started from the imputation with horror. How nearly soever his opinions might really approach to the Socinian scheme, possibly he himself apprehended, that he kept at an immoveable distance from it, by contending for a mystical personal Union, *by which a true and proper Deity was communicated to the human nature.*"

Now if Dr. Watts could be thought to be a Socinian, while he himself would have started from the imputation with horror, and really supposed that he kept himself at an immoveable distance from it, and still contended for a personal union, by which a

true and proper Deity was communicated to the human nature, we believe that he might be *thought* to be a Unitarian of any other stamp, "while he himself would have started from the imputation with horror."

But it is said that Dr. Watts left certain manuscripts which were supposed to contain his last thoughts on the subject of the Trinity, which his executors refused to publish. Mr. Belsham says, "Dr. Watts' latest opinions concerning the Trinity are supposed to have been contained in some papers prepared for the press, which were left to the discretion of Dr. Jennings and Dr. Doddridge, and which were committed to the flames, (very much, as the author of this memoir has been credibly informed, against the judgment and inclination of the latter,) *probably* because it was suspected, that they would give offence to the zealots of Orthodoxy."

On this passage we remark, in the *first* place, That most of the papers which Dr. Watts designed to commit to the care of Dr's. Jennings and Doddridge, he lived to publish himself. In a letter from Dr. Jennings to Dr. Doddridge, the former says, "I believe we shall not have so much trouble in publishing the Doctor's manuscripts as I expected, when he acquainted me with his design of committing them in part to my care, which was three or four years ago; for since then, he has published most of the manuscripts he designed for the press." "The works which Dr. Watts published within the two last years of his life, which were undoubtedly from the manuscripts which he proposed committing to the discretion of the two above named gentlemen, and which of course

must be supposed to contain his last thoughts on the subject of the Trinity, were the two following, "Useful and important questions concerning Jesus the Son of God;" and "The glory of Christ as God-man, &c." In the preface to the last of these works, Dr. Watts says, "Though we learn from the scriptures, that TRUE AND PROPER DEITY is ascribed to THE FATHER, THE SON, AND THE HOLY SPIRIT, and they are represented often in scripture as *distinct personal agents*; yet after all our inquiries and prayers, we may be still much at a loss to describe exactly, wherein this distinct personality consists, and what is the distinct communion of each of them in the Divine nature."——

"There is not one sentence in all these discourses, but what is *very* consistent with a firm belief of the *divinity* of Christ, and a just and sincere concern for the most eminent and glorious truths of the gospel, as they are professed by Protestants among us, against the *Socinian* and *Arian errors*." Here we should think, was enough to convince any man, that Dr. Watts, whatever inferences others might draw from certain passages in his writings, did not at this period consider himself a Unitarian.

2. As it respects those manuscripts of Dr. Watts', which were left after his decease, although Mr. Belsham complains that they were not published; yet Dr. Lardner, another Unitarian, who had seen some of them, decidedly approves of their suppression. "My Nephew," (Mr. Neal,) "had the papers and showed me some of them. Dr. Watts had written a good deal, but they were not fit to be published." We know that Dr. Lardner assigns as a reason why these papers were not fit to publish, that "Dr. Watts had

never been used to a proper way of reasoning on such a subject." But is it credible, that Dr. Lardner really thought Dr. Watts so incapable of writing on this subject, as to be afraid to have his productions made public, if he knew that he explicitly and fully avowed Unitarianism? No, this is not credible. The world knows that Dr. Watts, while he retained his faculties, was capable of writing intelligibly and reputably on any subject; and if he had at this time *lost* his faculties, Unitarians would gain but little, by proving that he then espoused their cause. The fact, therefore, that some of the Doctor's manuscripts were destroyed after his decease, proves nothing in favor of his Unitarianism. But

3. It so happens that a copy of one of these manuscripts, expressly upon the subject of the Trinity, has been recovered; "of which a small number was actually printed in 1745 while the author was living, but for certain reasons soon suppressed." In this, if in any, it may be presumed, we have "his last thoughts" upon the subject of the Trinity. Whether he renounced this doctrine or not, we leave our readers to decide, after having attentively perused the following extract from the above mentioned copy of his works.

"The doctrine of the blessed Trinity, or of the Father, the Son, and the Holy Ghost, with their peculiar characters and offices, is a special doctrine of the christian religion.—This sacred Three in the Trinity are plainly represented in scripture, and have been generally represented by christian writers, like *three persons*, or three distinct personal agents, as acting different parts, and sustaining different characters in the affairs of our salvation; and yet it seems abundantly evident also in scripture, that they are all three represented as having *true and proper Deity* some way belonging to them, and that the names, titles, attributes, and operations of God-head, are ascribed to the Three in the old testament, and in the new.—This is the substance of the doctrine itself, as revealed in the Bible,

—and the writers on the Trinity have so often *proved* it, that I need not repeat the proofs here. Yet there are sufficient guards in the New Testament, that the ancient doctrine of the eternal *Unity of God* must have no inroad made upon it by christianity."

If this is one of the manuscripts which Dr. Lardner saw, we think the reason why he thought they were not fit to publish, sufficiently plain. Whatever Dr. Watts may have advanced in favor of the Unity of God, from which Dr. Lardner and others have *inferred*, that he was a Unitarian, "there can be little doubt," to use the words of Mr. Belsham, that—"he would, to the latest day of his life, have started from the imputation with horror."

Under his second general head, Mr. W. assigns the reasons why Unitarians feel themselves under obligation to preach their system. The first is given in the following words:

"We preach this system because in addition to its being inculcated in our belief in the general instructions and example of Christ, it is specially designated in the commission which comprises our duty and authority as ministers of Christ. This commission is in the following words: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

In this commission our author says, "The system of Unitarianism, is especially designated." But what, we ask, does Mr. W. see in this commission, which teaches so clearly the system of Unitarianism? Does the fact, that the Father, Son, and Holy Ghost, are here named as distinct persons, irresistibly prove, agreeably to the belief of Unitarians, that the Holy Ghost is no person at all? Does the fact, that each of these persons are here spoken of in terms of perfect equality, absolutely demonstrate the infinite disparity between the Father and the Son? Does the fact, that precisely the same homage is

here paid to the Son and Holy Ghost, which is paid to the Father, establish, beyond a question, the fundamental article of Unitarianism, that the Father only is an object of supreme worship? Or, does the fact, that not one word is here said of the inferiority of the Son to the Father, not one word of the Holy Ghost's being a mere attribute or operation, not one word intimating that it is not as proper to worship the Son as the Father, make all these points of Unitarianism as clear as the sun? It may seem so to Mr. W. But we must be allowed to say, that christians in general, have always been favored, and we trust they always will be favored, with organs of vision on this subject, different from his. After having made such a stride as this, in his pursuit after texts to support Unitarianism, and to enforce the obligation of the Clergy to preach it, Mr. W. need not be confined to the proof texts *commonly* used by his brethren. Should he be again called to prove "the divinity of Unitarianism," he may avail himself of all the texts, which Trinitarians have heretofore pressed into their service. If, for instance, he would silence forever the pretence that Christ is God, he may quote the following passage from John. "In the beginning was the Word, and the Word was with God, and the Word was God." If he would prove to the satisfaction of every hearer, that Christ is not an object of religious worship, he may repeat the words of the Apostle's vision. "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, "Blessing, and honor, and glory, and power, be unto HIM THAT SITTETH ON THE THRONE, and

unto the LAMB forever and ever."

Mr. W. has an *explanatory* remark upon the passage above quoted, which deserves to be noticed. He says, that "in this commission the peculiar doctrines of the gospel are designated by the author and finisher of the christian faith. These doctrines are the Supreme Deity of our heavenly Father, the mediation of his Son, and the operations of his Spirit." These doctrines, then, must be what he means by Unitarianism, in this place, as he has just said, "this system is especially designated" in the same commission. But is this all that is comprised in Unitarianism? It assumes then quite a different aspect here from that which it wears elsewhere in the Sermon, and becomes a perfectly harmless thing, and perfectly accordant with the belief of every intelligent Trinitarian. There is no Trinitarian, of whom we have any knowledge, that does not believe "in the Supreme Deity of our heavenly Father, in the mediation of his Son, and in the operations of his Spirit." Although there is not a word said in the passage from which Mr. W. deduces these doctrines respecting the *Supreme Deity* of the Father, or respecting the *mediation of his Son*, or respecting the *operations of his Spirit*; yet Trinitarians in general, and for ought we know universally, as fully believe these doctrines as Unitarians. And it is worthy of special remark, that the former, in their writings and preaching, make much more of "the mediation of Christ, and the operations of God's Spirit," than the latter. Although the language which Mr. W. has here used, does not distinguish at all between his belief and that of Trinitarians; yet

it is but justice to him to say, we doubt not he meant something more by it, than Trinitarians will admit.

In the first number of this review, we complained of the indefiniteness of Mr. W's. language, and showed that the terms by which he designated Trinitarianism, were equally descriptive of Unitarianism; and the terms by which he designated Unitarianism, equally descriptive of Trinitarianism. We have the same indefiniteness in this part of the discourse. Here Mr. W. evidently *means*, by Unitarianism, not the single sentiment that the Father only is God, which is all his language can imply in the argument of his discourse, but that *system* of doctrines, by which Unitarians actually differ from Trinitarians.

Another reason which Mr. W. gives, why Unitarians feel themselves under obligation to preach their system is, "It is adapted to accomplish the benevolent purposes of a revelation." "It is," he says, "adapted to promote the conviction and conversion of sinners." It may be so. But we have never yet heard of the conviction, and conversion of a sinner by means of Unitarian principles. We should not hesitate to say, that Unitarianism is adapted to prevent the conviction and conversion of sinners.

"This system is adapted to become the religion of the whole world." Indeed! And how far has it spread among the heathen? We have heard of Christianity among the Aborigines of America, the nations of South Africa, the barbarians of Europe, the Chinese, Hindoos and Burmans of Asia, the convicts at New Holland, and the inhabitants of the Isles of the sea. A great multi-

tude of the heathen, from the North and from the South, from the East and from the West, have received the gospel. But as it is "Unitarianism that is adapted to become the religion of the whole world," it must be Unitarianism which they have received. No. It so happens that they have embraced Trinitarianism. But Unitarianism *will* soon be the religion of the whole world; for even now, so early as the Nineteenth Century from the giving of the command, "Go ye into all the world, and preach" Unitarianism "to every creature;" there is in India *one* Missionary, a Mr. Adam, who is a Unitarian, although he went there a Baptist Trinitarian; and one native convert, Rammohun Roy, although it is said he is still a Deist. From the fact that Unitarians have begun thus early, (the Baptists, however, unintentionally begun the work,) and made so promising a beginning to spread their system among the heathen, it may very naturally be inferred, that "it is adapted to become the religion of the whole world."

"This system is adapted to that condition of poverty, which is the portion of so large a part of mankind. To the poor emphatically is the gospel preached." Did Mr. W. say this because he knew, that Unitarians are perpetually boasting that the great and the rich, are the abettors of their cause, and reproaching Trinitarianism as the religion of the poor, and of persons of little influence? More than once it has been objected to the success of Trinitarian Missionaries, that their converts were principally from the lower classes.

"This system is adapted to inspire its sincere votaries with a noble spirit of holy perseve-

rence." While Dr. Priestley was contemplating the establishment of a Unitarian Society in New York, he wrote to Mr. Lindsey, and speaking of the subject he says, "The greatest difficulty arises from the indifference of liberal-minded men to religion in general." This looks like a noble spirit of holy perseverance. But not more so, than the following declaration of Dr. Ware. "Throughout our country a very large proportion of those men, who, for their talents, and learning, and virtues, have the most influence in the community, are dissatisfied with the Trinitarian and Calvinistic form in which they have had religion presented to them; but are prevented from making a public avowal of their opinions, by an unwillingness to encounter opposition and obloquy, and loss of confidence and power of being useful." Surely this is holy courage, which will naturally produce holy perseverance.

The last reason which Mr. W. assigns why Unitarians should preach their system is given in the following words:

"Another reason why we preach this system, is the promise of divine aid to give it success, with which it stands connected in the word of God. In close connexion with the ministerial commission of which I have spoken, is the following promise of Christ. "Lo I am with you alway, to the end of the world."

Here Mr. W. keeps up the assumption that the gospel which Christ directed his ministers to preach to every creature, is Unitarianism, and without appearing to hesitate, or to blush, applies to those who preach it, the annexed promise. If Unitarianism is the gospel taught by our Lord, and his Apostles, there is doubtless a promise that success shall attend it. Believing, as we do, that the truth which God has revealed, is well suited to produce good ef-

fects, we think it not unreasonable, that every system should be examined by the effects which it usually produces. If Unitarianism is truth, and Trinitarianism falsehood, the effects of the former will undoubtedly be found, upon examination, to be decidedly better than those of the latter. With this remark in their minds, our readers are requested to consider, for a moment the known effects of each of these systems. It is hardly necessary here to give notice, that we shall use the terms Trinitarianism and Unitarianism, as Mr. W. appears to do, to mean that *system* of doctrines which Unitarians and Trinitarians respectively believe; although, in order to meet him in his argument, we there used them in a more restricted sense.

The effects of these systems may be considered in relation to the individuals who believe them, and in relation to the public to whom they are preached.

1. If Unitarianism is the truth which God has revealed for the spiritual improvement and salvation of mankind, it may be expected that those who believe it, will be decidedly more pious than those who reject it. It is the truth, and not falsehood, by which the hearts of mankind are sanctified. "Of his own will begat he us with the word of truth." "Sanctify them thro' thy truth; thy word is truth." On the supposition, therefore, that Unitarianism is the truth of the gospel, and Trinitarianism an opposite system of error, there can be no doubt that Unitarians will appear decidedly more pious than Trinitarians. They will show by their conversation and conduct, that their affections are less attached to the world and more truly and ardently "set on things above."

They will not only be more constant and devout in their closet duties, but they will manifest a higher degree of satisfaction in religious conversation, in the perusal of the scriptures, and in social prayer. They will have more religion in their families, will observe the sabbath with more delight and with greater strictness, will more generally profess Christ before men, and will commemorate his death and sufferings with deeper humility and more fervent gratitude. As a general thing, it may be expected that they will experience a much higher enjoyment in religion, and exercise much more fervent desires, that their fellow-creatures may become partakers of its blessedness. They will, therefore, be more ready to deny themselves, to make exertions, and to submit to sacrifices for the promotion of religion at home and abroad. Now we ask, does Unitarianism produce these effects? The question we now ask, is not whether Unitarians are pious or not, or whether individuals among them are more pious than some Trinitarians. It is, whether they as a *body*, appear to be decidedly *more* pious than Trinitarians as a *body*? If their system is the gospel, this is to be expected. To suppose that Unitarians embrace the gospel, and yet are not generally any more ardently pious than Trinitarians, who reject it, is to suppose that truth is in its effects no better than falsehood. To suppose that Unitarians embrace the true gospel, and yet are generally less ardently pious than Trinitarians who reject it, is to suppose that falsehood produces better effects than truth. We ask our readers, then, whether it is a fact, that Unitarians in general do manifest the

traits of christian character, which have been named, in a higher degree than Trinitarians. Do their affections appear to be less upon the world, and more on God, and heaven? Are they the persons who take the deepest interest in religious conversation, who search the scriptures with the greatest delight, and whose spirit of devotion renders the duty of secret and social prayer a source of peculiar satisfaction? Are they more strict in the observance of the pious custom of reading the scriptures, and praying with their families, morning and evening? Do they take more pains than Trinitarians to "train up their children in the nurture and admonition of the Lord?" Do they regard the sabbath more agreeably to the apparent design of its appointment? Have a larger proportion of them, than of Trinitarians, confessed Christ before men, and are they more devout and constant in the observance of the Holy Supper in remembrance of his sufferings and death? Do they appear to enjoy religion in a higher degree? Have they deeper feeling for those who appear to be destitute of it, and do they make greater exertions and sacrifices that such may enjoy this inestimable blessing? Are they warmer friends to the church of Christ, more decided opposers to fashionable vice and dissipation, and more zealous and active promoters of religion and morality? With our limited knowledge of the world, it is too much for us to presume to give an answer to these questions, with a design of its universal application. We can only say how things appear to us within the sphere of our own personal observation, what has been the opinion of disinterested witnesses.

and what have been the concessions of Unitarians themselves on this subject.

We cannot then hesitate to say, that within the sphere of our own observation, Unitarians, so far from appearing decidedly more pious than Trinitarians, appear much less so, even admitting that they are truly pious. The greater part of those who are the most in favour of Unitarianism have not made a profession of religion of any sort. Nor do they give any more evidence of experimental piety than the world in general. Comparatively few of them maintain the worship of God in their families. Instead of that devout and humble spirit, which appears to us a characteristic of every true follower of Jesus, their's appears to be the aspiring and lofty spirit of the world. Instead of governing their conduct by the example and precepts of Christ, they in general appear to make the maxims of this world the supreme law of their lives. A very large proportion of them are fond of vain amusements, and freely indulge themselves in them. We have frequently heard of their card parties and balls, continued at an unseasonable hour, and sometimes sanctioned by the presence of their minister; and we know it to be a fact, that amusements of this sort are warmly advocated, not only by the looser sort among them, but by many of their professors and ministers of religion. They are in general opposed to religious conferences, to social prayer meetings, and to nearly all special efforts for promoting a revival of religion. In almost every place within our observation, where a genuine revival of religion has commenced, it has had to encounter the opposition of more or less of those who call

themselves Unitarians. We have ourselves known Unitarian ministers, who have laughed at conviction of sin and concern for the soul, and ridiculed those excitements which are termed religious revivals. We have known a number of Trinitarians who have become Unitarians. But in no instance, has such a person appeared to become a more religious or moral man. We have known a number of Unitarians who have become Trinitarians, and in almost every instance of such change, there has evidently been a very great improvement, both in piety and morals. Instead of showing themselves the warm and decided friends of the church of Christ, as might be expected they would do, were their's the gospel of Christ, they have become, in too many instances, the known enemies of the church. Wherever a contest arises in a parish respecting a minister, we notice that Unitarians are almost invariably arrayed against the most serious and devout part of the church and society, and very frequently associated in their opposition by Universalists, Deists, and Infidels. So far as our knowledge extends, the most serious part of the community—those who by general consent sustain the character of being the most eminently pious, *fear* the influence of Unitarianism, as that which has already begun to make havoc with the churches, and which threatens to lay waste the fairest portion of their spiritual inheritance. In regard to the subject of missions, Unitarians appear to feel but little engagedness; and from the circumstances in which this little has been excited, it appears to us more like a jealousy lest Trinitarianism should spread itself too extensively, and a wish to rival

the exertions of its friends in attempts to promote what is significantly termed a better cause, than a pure flame of religious zeal. It is well known that Unitarians in general were opposed to foreign missions, and that no movement in favor of this important cause was discovered among them, until the news that Mr. Adam, a Baptist Missionary in India, had become an Unitarian. This circumstance seems to have been the first thing that awakened their sympathies for the heathen, and led them to contemplate measures for their spiritual improvement. But with all their talents, and learning, and wealth, what have they done? They have written some pamphlets on the subject, they have formed a society, made a report, and some speeches. But we have yet to learn that a single individual has gone to aid this advocate of the true gospel in his arduous attempt to diffuse the light of Unitarianism amidst the Paganism and Trinitarianism of benighted India. While we should naturally suppose that Unitarians, if their's was the true gospel of Christ, would be among the first and most efficient heralds of salvation to the heathen, with the exception already named, we look in vain for them beyond the bounds of Christendom. Upon the supposition now made, we should naturally look upon Eliot, Mayhew, Brainard, Kitcherer, Vanderkemp, Swartz, Carey, Martyn and Hall, with the host of other kindred spirits, who have hazarded their lives for the name of Jesus, and for the salvation of men, were all Unitarians. But, it so happens they were Trinitarians. The system, which they embraced, is, if we are to believe Mr. W. "irreconcilably opposed to the word of God, and shakes

to its centre the whole christian fabric." But still it rendered them more obedient to the Saviour's command, "Go ye into all the world and preach the gospel to every creature," than even the true gospel has its advocates. "Mirabile dictu."

But it may be said that we are interested witnesses in regard to the practical effects of the two systems. True, we are. But we will now appeal to the testimony of those who must be considered as impartial, in favor of the fact that Trinitarianism has the best moral influence upon those who embrace it. The following facts, as much to the purpose as any within our recollection, we quote from the sermon of Dr. Beecher, entitled, "*The Faith once delivered to the Saints.*"

"In an article on predestination in the British Encyclopedia, written, it is said, by Robert Forsyth, Esq. a learned civilian, and an infidel; after giving an account of the Calvinistic and Arminian systems, and the preference to the latter, it is said, 'There is one remark which we think ourselves in justice bound to make. It is this; that, from the earliest ages, down to our own days, if we consider the character of the ancient Stoics, the Jewish Essenes, the modern Calvinists and Jansenists, compared with that of their antagonists, the Epicureans, the Sadducees, the Arminians and the Jesuits; we shall find that they have excelled, in no small degree, in the practice of the most rigid and respectable virtues; and have been the highest honor to their own age, and the best models for imitation to every succeeding age.'

"In a periodical publication of high literary character, but of decided and known partiality to infidel opinions,† we find the following statements. 'Predestination, or doctrines much inclining towards it, have, on the whole, prevailed in the Christian churches of the west, since the days of Augustine and Aquinas. Who were the first formidable opponents of these doctrines in the church of Rome? The Jesuits,—the contrivers of courtly casuistry, and the founders of lax morality. Who, in the same church, inclined to the stern theology of Augustine? The Jansenists,—the teachers and the models of austere morals. What are we to think of the morality of Calvinistic nations, especially the most numerous classes of them: who seem, beyond all other men, to be most zealously attached to their religion, and most deeply penetrated

† Edinburgh Review.

with its spirit? Here, if any where, we have a practical and decisive test of the moral influence of a belief in necessarian opinions. In Protestant Switzerland, in Holland, in Scotland, among the English Nonconformists, and the Protestants of the North of Ireland, and in the New-England States, Calvinism was long the prevalent faith, and is probably still the faith of a considerable majority. Their moral education was at least completed, and their collective character formed, during the prevalence of Calvinistic opinions. Yet where are communities to be found of a more pure and active virtue?"

Our readers need not be told that these Calvinists, to the good influence of whose opinions we have here so honorable a testimony, were Trinitarians. We have only to ask, Can Unitarians bring as full and decided testimony to the good moral influence of their opinions, from any individual, or body of men who disbelieve them?

But we have concessions from Unitarians themselves, which support our views of this subject. Although they seem reluctant to admit, that Trinitarian principles have made the best men; yet this is evidently implied in the writings of a number of them. Dr. Priestley says of Calvinists, "They have less apparent conformity to the world, and seem to have more of a real principle of religion." He allows that a "great number of Unitarians of the present age are only men of good sense, and without much practical religion,"—that their system is embraced by some "in consequence of their becoming more indifferent to religion in general, and to all the modes and doctrines of it,"—that "Unitarians are greatly wanting in zeal for religion,"—that "they do not lay so much stress upon their principles as other christians do upon theirs,"—that "they are less concerned to inculcate their principles upon their children, their servants, and their dependants in general,"—that great numbers of them in the

church of England "countenance a mode of worship which, according to their own principles, is idolatrous and blasphemous,"—and that "the moral conduct of such persons is not what is deemed strict and exemplary."

In the following passages, Dr. Priestley not only acknowledges the piety of the Calvinists, but admits it to be the result of their principles. "Whether it be owing to my Calvinistical education, or my considering the principles of Calvinism as generally favorable to *devotion*, or their being something akin to the doctrine of necessity, I cannot but acknowledge, that notwithstanding all which I have occasionally written against their system, and which I am far from wishing to retract, I feel myself disposed to look upon Calvinists with a kind of *respect*, and could never join in the contempt and insult with which I have often heard them treated in conversation." Of the same people he says further, "There are many whose hearts and lives are in all respects truly christian, and whose christian tempers are really promoted by their own views of their system."

Many concessions of this sort, although made with evident reluctance, and followed or preceded with others, which are totally inconsistent with them, are frequently found in the writings of this author, and clearly evince his conviction that the piety of Unitarians could not bear an advantageous comparison with that of Trinitarians. From the following passage it may be seen that his conviction of this was so strong, that he had no way to relieve his own mind from the difficulty with which it encumbered his system, and to satisfy the public respecting it, only by supposing, or *ho-*

ping, that facts in this case are not as they *appear* to be. "Upon the whole, considering the great mixture of spiritual pride and bigotry, in some of the most zealous Trinitarians, I think the moral character of Unitarians in general, allowing there is among them a greater apparent conformity to the world than is observable in others, approaches more nearly to the proper temper of christianity. It is more cheerful, more benevolent, more candid. The former have somewhat less, and the latter I *hope* somewhat more of a real principle of religion, than they appear to have." Now we ask, why have we not as much reason to believe that Unitarians have *less*, and Trinitarians *more* of a principle of religion than they *appear* to have, as Dr. Priestley has to suppose the reverse. The success of Unitarianism does not then appear in any peculiarly good effects which it has upon the characters of those who embrace it.

The influence of this system, in relation to the public, is next to be considered. But we need not spend much time upon this part of the subject, as it must be evident to every reader that if its influence upon the individuals who receive it is not peculiarly beneficial, its influence upon the public cannot be. The effect which any system of religion has upon the community, within the sphere of its influence, must be substantially the same with that which it has upon those who embrace it.

If Unitarianism is the true gospel and Trinitarianism an opposite system, it may be expected that the former, when clearly preached, will make deeper and more serious impressions upon hearers in general, quicken and animate saints to a higher degree in their

christian course, turn open and bold transgressors more frequently from the error of their ways, produce more frequent, more general, and more powerful revivals of true religion, and gather much greater numbers into the church of Christ. But what are facts in this case? Is it not well known, that the preaching of Unitarians does not produce so deep and so serious impressions upon people in general, as that of Trinitarians? Is it not an undeniable fact, that professors of religion, who sit under the preaching of Unitarians, instead of being more engaged, and active in religion than those who sit under Unitarian preaching, are much less so? Can any man of information be found, who will hazard the assertion, that the openly vicious are more frequently reclaimed by the preaching of Unitarians, than by that of Trinitarians? For our own part, we can truly say, that while we have known hundreds, of this description, who have been effectually reformed by the preaching of the former, we have never seen or heard of one, who was evidently made a new man by the preaching of the latter.

Mr. W. says, "It is, I know, often, and confidently said, that the influences of God's spirit do not accompany Unitarian preaching, and that pure and undefiled religion is to be found only under Trinitarian preaching;" and he thinks "that those who thus speak, must suppose that their hearers and readers are unacquainted with the history of past ages;—that they are unacquainted with present times, that they are incapable of making observations on facts before their eyes, and that they are incapable of understanding the scriptures of truth." We, however, have never

heard the above assertion made ; and we doubt whether it is "*often and confidently* said, that "pure and undefiled religion is to be found only under Trinitarian preaching." But waving all dispute on this subject, we ask Mr. W. when, and where he ever knew an extensive and powerful revival of religion to take place and to be carried on under the preaching of a man whose religious *system* is the same with that which Unitarians in general attempt to defend, without changing the character of the preacher as well as that of his hearers ? But could he do this, it would be little to his purpose, unless he could show, that Unitarian preaching is *more* frequently instrumental of producing such an effect than that of Trinitarians. But this he will not attempt. He knows, and so does every other man of his information know, that what are termed revivals of religion, are confined principally, if not exclusively, to congregations that bear the truths which Trinitarians believe. Mr. W. asks, "Were the ignorance, the vice, and the misery, which so remarkably prevailed from the fourth century to the Reformation the effect of Unitarianism ?" We cannot say that they were. But we can say, that those who opposed the vices of this period, the most strenuously, and who attempted at the expense of life and fortune to prevent the ignorance and misery of it as much as possible, were generally, if not exclusively, Trinitarians. And Mr. W. will not deny that the light of the Reformation burst forth from Trinitarian influence. Again he asks, "Have those churches which now constitute the waste places of Zion thus sunken into ruins, through the influence of Unitarianism ?" To this we reply,

It has been, in our apprehension, the mistaken policy of keeping out of view, or half preaching, those distinguishing doctrines of the gospel which Unitarians disbelieve and never preach, that has produced "this wide spread desolation." But, by whatever, or whomsoever, these waste places have been made, it is Trinitarians that are the most actively and efficiently engaged in building them up.

Is it not an indubitable fact, that Unitarian preaching induces fewer people to attend public worship than that of Trinitarian ? Notwithstanding the boasted liberality of the terms on which members may be admitted into Unitarian churches, is it not a fact, that these are generally smaller, in proportion to the number of their congregations, than Trinitarian churches ? We do not know, with certainty, what are facts in this case, but we here ask, whether the number of professors of religion in the Unitarian churches in Boston, is not now considerably smaller, in proportion to the number belonging to the societies connected with them, than they were before they became Unitarian ? From a letter of the Rev. Mr. Cooper, one of the Pastors of the church in Brattle-street, to his friend in Scotland, it appears that in the revival of 1740-41, about six hundred persons came to him, in deep concern about their souls, within the space of three months. Rev. Mr. Webb, then one of the Pastors of the New North Church, informed the Rev. Mr. Prince, that above a thousand came to him in a similar condition, in the same space of time. During this revival, about one hundred and sixty were added to the New North Church, and one hundred

and two in the course of one year. Now how many anxious inquirers have been known to go to the Pastors of these churches, since they have been Unitarian, or how many have been added to them at any one time, we know not. We would ask, however, whether Unitarianism has produced any such fruits as those above described?

If Mr. W. and other Unitarians, mean by the success of which they speak, the spread of their sentiments, we can understand them. We know that there has been a great increase of Unitarianism in this country, within the last thirty years. But what *good* this Unitarianism has done, we know not, unless it be a good thing to keep sinners quiet in their sins, to paralyze the efforts of saints, to diminish and divide our churches, to keep the heathen in ignorance of the word of God, and to remove from mankind the salutary restraints which the pure doctrines of the gospel are calculated to impose. These effects Unitarianism has, and doubtless will, produce. We are astonished, that such men as Mr. W. and others engaged with him in opposing Trinitarianism, do not see, from the effects which their doctrines do and always have produced, a demonstration of their falsehood. How they can see vital godliness dying away before their influence, the wicked triumphing on every side at their success, while the most devout and heavenly minded behold it only with emotions of grief; and see no evidence that their cause is not of God, is more than we can understand. If there is evidence that God blesses any system of religion, there is evidence that he blesses the Trinitarian system.

If there is any system which has produced effects such as followed the preaching of the Apostles and primitive christians, it is this. If the world are indebted to any system, for that moral influence, which has imposed a salutary restraint upon the base passions of men; which has led to the establishment and given efficacy to just and equal laws; which has prompted to enterprises of the greatest benevolence, and led to results in which the whole human family have reason to rejoice; it is that which Trinitarians believe and Unitarians reject. If there is a system, which has given solace and comfort under the severest trials of life, rendered the hour of death peaceful and triumphant, and opened before the departing saint the most glorious prospects in eternity, it is this. What then, we ask, do Unitarians hope to gain by their efforts to promote an opposite? If the moral tendency of this has been good, will the moral tendency of an opposite be better? No. Opposite causes will produce opposite effects. The success of Unitarians is what both they and the world have reason to deprecate. Should it prevail, so as to feel no restraining influence from an opposite system, every species of dissipation and vice will follow its train, and—darkness—"gross darkness, will cover the people."

For the Christian Magazine.

UNITARIANS VERSUS THE NEW TESTAMENT.

Unitarians. Those persons deceive themselves, who, in the apprehension of death, lay hold on the merits of Christ, and expect to

enter heaven in consequence." (Christian Register, Nov. 4, 1826.)

Peter. "Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved."—"Through the grace of the Lord Jesus Christ, we shall be saved."

Paul. "Being justified freely by his grace, through the redemption that is in Christ Jesus."—"We shall be saved from wrath, through him."

Unitarians. "Ministers do injury to the cause of practical religion, by using language which implies that faith in the atoning blood of Jesus is competent to introduce man into the regions of heavenly bliss." (Christian Register, Nov. 4, 1826.)

Jesus Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (or crucified) that whosoever believeth in him should not perish, but have eternal life."

Paul. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."—"Being justified by his blood, we shall be saved from wrath to come."—"In whom we have redemption through his blood, the forgiveness of sins."

John. "The blood of Jesus Christ, his Son, cleanseth us from all sin."—"Unto him that loved us, and washed us from our sins in his own blood."

The host of Heaven. "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood."



ANECDOTE OF REV. W. B. CADOGAN.

A MUSICAL amateur of eminence, who had often observed Mr. Cad-

ogan's attention to his performances, said to him one day, "Come, I am determined to make you feel the force of music; pay particular attention to this piece." It was played. "Well, what do you say now?" "Why just what I said before." "What! can you hear this and not be charmed? Well, I am quite surprised at your insensibility! Where were your ears?" "Bear with me my Lord," replied Mr. C. "since I too have had my surprise. I have often from the pulpit, set before you the most striking and affecting truths: I have sounded notes that have raised the dead: I have said, surely he will feel now; but you never seemed charmed with my music, though infinitely more interesting than yours. I too have been ready to say with astonishment—Where are your ears?"



THOMAS HOPOO.

THE following anecdote is related of Thomas Hopoo, the friend and companion of Obookiah, who is now faithfully and successfully laboring, in connexion with American Missionaries, for the salvation of his countrymen. When at the Foreign Mission School, pursuing his studies, a Christian friend, who was on a visit in the neighborhood, expressed a wish to see Thomas, and to converse with him on religious subjects. Thomas was sent for, and the gentleman was much gratified with his ready and judicious replies to many questions which were proposed to him, on the Scriptures. At length his friend, to test his understanding still further, proposed the following question, which perhaps may, not improperly, be considered the

Gordian knot in Divinity,—“How could our first parents, who were perfectly holy, yield to the temptation of Satan; and disobey the

command of God?” After a short pause,—“Ah,” said Thomas, “I believe we have got beyond the Bible, now.”—*Conn. Obs.*

Ordinations and Installations.

Ordained, at Gerardstown, Va. by the Presbytery of Winchester, Mr. JAMES BROWN, to the pastoral office in that place. Sermon by Rev. J. Matthews.

In New-York city, by the Presbytery of New-York, Mr. EBENEZER H. SNOWDEN, as an Evangelist: Sermon by Rev. J. D. Wickham, of New Rochelle.

In the West Presbyterian Chh. in Cedar st. New York, Messrs. WM. MCJIMSEY and ERSKINE MASON, as Evangelists. Sermon by Rev. Walter Monteith.

At Somerville, N. J. as an Evangelist, Rev. BENJAMIN B. WESTFALL. Sermon by Rev. Mr. Hardenburgh.

At Milledgeville, Geo. by the Hopewell Presbytery, Mr. JOSEPH STILES, as an Evangelist.

At Lewiston, by the Presbytery of Huntingdon, Md. Mr. GARRY BISHOP, as an Evangelist.

In Salem, Con. (Chesterfield Society,) Rev. NATHANIEL MINER, by the Consociation of New-London County. Sermon by Rev. Mr. Cone, of Colchester.

Oct. 6,—Rev. EPHRAIM RANDALL was installed over the Congregational Church and Society in Saugus, Mass. Sermon by Rev. Mr. Huntoon, of Canton.

Oct. 7,—In Jefferson county, Ind. as Pastor of the Jefferson Church, Rev. SAMUEL GRAGG. Sermon by Rev. John M. Dickey.

Oct. 25,—Mr. FREEMAN P. HOWLAND was ordained over the Congregational Church and Society in Hanson, Ms. Sermon by Rev. Mr. Holmes, of New-Bedford.

Oct. 25,—Rev. FORREST JEFFERDS was ordained to the pastoral charge of the Congregational Church in Epping, N. H. Sermon by Rev. Mr. Greenleaf, of Wells.

October 25,—Rev. JOSEPH IVES FOOTE was installed as Pastor over the First Church and Society in Brookfield, Ms. Sermon by Rev. Dr. Humphrey, President of Amherst College.

Nov. 1,—Rev. NATHANIEL BARKER was ordained over the Congregational Church in Mendon, South Parish. Sermon by Rev. Benjamin Wood, of Upton.

Nov. 1,—Rev. THOMAS M. SMITH was installed, as Pastor of the Congregational Church at Fall River, Troy, Ms. Sermon by Rev. Dr. Woods, of the Theological Seminary, Andover.

November 8,—Rev. HANDELL G. NOTT was ordained over the First Church in Dunstable, N. H. Sermon by Rev. Samuel Green, of Boston.

Nov. 8,—Rev. GEORGE RIPLEY was ordained as Pastor of the Unitarian Congregational Church and Society in Purchase-street, Boston. Sermon by the Rev. President Kirkland.

To Correspondents—We regret that ‘W.’ was received too late for insertion this month.
Correction.—In our last number, page 342, first col. line 23, for ‘future obedience,’ read ‘future disobedience.’

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